

## 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 seeped it 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 doctrine, 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 PREFERRED 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 fulfil 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 fulfil this inclusive stewardship . . .

The Sunday School Board undertakes to provide Bible study helps and training materials for all the churches and for all age groups. This includes material to help tiny children learn about God, to help growing children learn the ways of pleasing God, to help boys and girls and older persons to receive Christ as Saviour and learn his pattern for life. It helps young people find certainty in faith and dynamic for moral struggle; it helps men and women find the higher meanings of life, the resources for Christian living at its best, and the challenge of redemptive service in the kingdom of God. For this great work many periodicals and books are required and prepared, published and distributed.

Our aim is to help every church fulfil 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

# 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

## Gleanings From The Field

►Ninth and O Baptist Church, Louisville, has purchased ground in Jeffersonville, Indiana, for the Oak Park Baptist Mission, where LaMar Tribble is mission pastor. John Edmund Haggal is pastor of the sponsoring church.

►The Shively Baptist Church, has purchased three acres of ground on Johnstown Road next to the school property for a new mission. This is the second mission Shively has started since Dr. Victor Bradford Curry has been pastor. The first one, Rockford Lane, has already bloomed out into a full-grown Baptist Church, and is doing fine.

►Evangelist Reginald Wall, Decatur, Ga., led in a revival February 5-17 at the Washington Avenue Baptist Church, Greenville, S.C. Those making professions of faith and moving their letters numbered 97. Also, there were seven surrendering for special service.

►Frank B. Fitzgerald, formerly pastor at Crestwood Baptist Church, Crestwood, Kentucky, and other churches in the state, is back in his native Virginia at Elberon, helping a pastorless church until they can secure a new pastor. Elberon is less than twenty miles from historic Williamsburg and is in the peanut growing area.

►The Hawaii Baptist tells the story of the dedication of the Kalihii Baptist Church, in Hawaii, on February 12. Chester R. Young, formerly of Columbia, Kentucky, is the pastor at Kalihii. Mrs. Young is the former Alice Beard, of Williamsburg, Kentucky, who formerly worked in the Tract Room at the Kentucky Baptist Building.

►The First Baptist Church, Shepherdsville, has voted to buy the Crigler property, consisting of approximately two acres containing a six-room house for \$13,000, and also the Jones property for \$17,500. The latter is a 65x199 feet and has one six room house and one four-room house. Pastor Bruce V. Hartsell says that these properties will enable the church to grow considerably.

►The Irene Cole Memorial Church, Prestonsburg has purchased a \$25,000 building to be used as an annex for educational purposes. A Youth Center has been started in another building. Recently Pastor Ira McMillan arranged for a forum on Juvenile Delinquency, using the county judge, the former county attorney, the local school principal, and others interested in this problem.

►Radio Station WPRT honored Pastor Ira McMillan, of the Irene Cole Memorial Church, Prestonsburg, Ky., in a special program recently because he was named Floyd County Pastor of the Year for 1955, by a committee representing all leading denominations in the county. L. O. Griffith, Atlanta, was present when Brother McMillan was presented

a Thompson Bible in appreciation of his services.

►Hewett A. Slack was ordained to the Gospel ministry by the St. Matthews Baptist Church, Louisville, recently. Ben F. Mitchell, superintendent of missions and evangelism for the Long Run Association, presided over the ordination, Pastor Carroll Hubbard preached the sermon, the Bible was presented on behalf of the church by Eldred M. Taylor, and the final prayer was pronounced by Dr. Allen W. Graves, dean-elect of the School of Religious Education, Southern Seminary.

►Beethand Baptist Church, Greenwood Road off Dixie Highway, near Louisville, has called Rev. L. M. Huff to superintend the new Johnstown Road Baptist Chapel which it is sponsoring. A lot of three acres has been purchased adjacent to the new elementary school. Pastor O. W. Stites, of the mother church, is quoted in *The Long Run Baptist* as saying this is the first permanent mission work of its own the Beethand church has started.

►The February issue of *The Hawaii Baptist*, from Honolulu, Hawaii, carries a front page picture of Tomoki Masaki, well known in Louisville, Kentucky, where he has been a student for some years until his recent graduation at mid-term in the Southern Seminary. Mr. Masaki is a native of Hawaii, and came to the United States from the Waimea Baptist Church, on Kauai. After graduating from Baylor University, he came here for Seminary studies. While here he has also been working at the Kentucky Baptist Hospital, learning all he can about hospital administration. He hopes to go in June to do administrative work in the Baptist Hospital in Kyoto, Japan.

►H. D. Standifer, for four years the associational missionary for Severns Valley Association, Elizabethtown, Ky., has accepted a similar work with the Duck River Association in Tennessee, effective April 1. Earlier work in Kentucky has included Three Forks Association, First Church, Whitesburg, and Boone's Creek Association. The Duck River Baptists are expecting to build a home for the associational missionary, which will probably be located in Manchester, Tennessee. Brother Standifer has been one of our best men, and the work has prospered wherever he has gone.

►New faculty members at Golden Gate Baptist Theological Seminary, Berkeley, California, as announced by President Harold K. Graves, are: Dr. Gaines S. Dobbins as distinguished professor of church administration, mentioned elsewhere; David Appleby, assistant professor of music theory and piano, com-



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

VOL. 130 No. 11 March 15, 1956

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

Entered as second-class matter at the Post-office in Louisville, Ky., acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized January 20, 1920.

**SUBSCRIPTION RATES**—Individual subscriptions, \$2.25 per year. Church budget rate (every active family), \$1.44 per year. Club Rate (10 or more) \$1.80 per year. All subscriptions except Church Budget accounts, payable in advance. Send both name and address with subscriptions or renewals.

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

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

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

ing from Wayland College, Plainview Texas; Dr. Clayton K. Harrop, promoted from instructor to assistant professor of New Testament Interpretation; Dr. William A. Carleton, administrative assistant promoted to full professor of church history. Also Dr. Carleton has been elected dean of the seminary; Dr. Jack W. Manning is to be director of field work; Miss Isma Johnson, registrar; Dr. A. J. Hyatt, pastor of First Southern Baptist Church, Richmond, California, elected librarian; and Dr. S. Madge Lewis, for five years director of library program, will be supervisor of technical and reader services.

# The Authority of Paul

By CARL LOY, Pastor  
Main Street Baptist Church  
Williamsburg, Kentucky

Paul is the greatest proponent of Christianity, the unanswerable argument for the resurrection, and the object of the critics of all ages. His conversion, life, labors, teaching, preaching and writing, constitute the greatest part of the body of apostolic doctrine and activity. The critics feel the weight of this. They cannot deny his teachings, so they seek to impeach his veracity and discredit him.

We are told that Paul was "human and could make mistakes," that he had a "Jewish background and was prejudiced," that he was "concerned with the situations of the present only, and not with the future."

### I. He Was Inspired.

He wrote in the words which the Holy Ghost taught (I Cor. 2:13). He taught that all Scripture is given by inspiration of God (II Tim. 3:16). Those who object to the King James rendering of this passage must admit that the difference between the writings of men and the scriptures, is inspiration. If the Bible is not all inspired, who is to be the judge of what part is inspired and what part is not inspired?

Even where Paul gives his conviction or opinion, he does not disclaim inspiration. He speaks by "permission," or "occasion," because there was no commandment or precedent, but it was by inspiration that he spoke just the same (I Cor. 7:3, II Cor. 8:3).

Instead of conceding that he could make mistakes, he said, "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord" (I Cor. 14:37).

He was human and imperfect, but made no mistake with the pen, for he was guided by the Holy Spirit. Through inspiration he wrote the perfect word of God.

### II. He Renounced His Background.

Was he prejudiced by his Jewish background at Antioch? At Jerusalem? He stood alone at Antioch in his defense of Christianity against Judaism. He, the Jew, who had discarded everything Jewish, was taking his stand against Gentiles who were taking up what he had repudiated. Does this sound like Jewish prejudice? If he had been influenced by his Jewish back-

ground would he have withstood Peter to the face for refusing to eat with Gentiles in the presence of James?

It was largely through his efforts that the gospel was freed from the shackles of legalism at the Jerusalem Conference (Acts 15). Did he go there as a prejudiced Jew? He went to this conference as the apostle to the Gentiles.

In his communication with the church at Philippi (Phil. 3) he makes it clear that he had renounced everything that was gain to him in the Jewish religion. He counted his "Jewish background" "all-loss." How could he do this and be influenced by it? The only time he was prejudiced by his Jewish background was when he was persecuting Christians.

As truly and as completely as the sun dispels the last shadow of night from the earth, Paul discarded the last vestment of Judaism when he became a Christian. The break of Martin Luther from Catholicism was not any more thorough and complete than Paul's break from Judaism.

### III. He Wrote For All Time.

It is true that he was concerned with the situations of his day, but it is not true that he did not write for the future.

1. He was concerned for the church at Ephesus after his departure (Acts 20:28-31).

2. He was interested in the preaching of the word in the future, and gave instructions for it (II Tim. 4:1-5).

3. He foretold the great apostasy and the rise of the man of sin (II Thess. 20:1-10).

4. He declared the resurrection, which would be in the future (I Cor. 15).

5. He heralded the coming of Christ as the consummation of history (I Thess. 4:16, II Thess. 1:7-10).

6. He warned of the judgment of the last day (II Tim. 4:1).

7. He wrote to all saints of all times and places (I Cor. 1:2).

We can't consistently restrict his instructions in the Corinthian letters to the local situation at Corinth, and then fly to his classic treatise on the resurrection for a weapon of defense against those who deny it.

If he wrote for the church at Corinth only, what right do we have to appeal

to any of his teaching in these letters? Yet, if we can't apply his Corinthian writings to situations of our day, we are left without instructions for some of the problems that confront us. However, this is not the case, for wherever and whenever the situations of the Corinthian Church exist, the teachings of Paul become mandatory.

The great apostle's critics of the past have vanished like the fogs of the sea through which he sailed with the gospel of Christ, and so will it be with his critics of the present and the future. The person who attempts to overthrow his authority is like an ant trying to overturn a mountain.

Paul wrote through inspiration, without prejudice, and for all time to come.

### A New Tract on

## Christian Education

NASHVILLE, Tenn. — The first order for materials to be used during the annual April Christian Education Emphasis was received on February 20 from the Immanuel Baptist Temple, Henderson, Kentucky, by the Education Commission, Southern Baptist Convention. The order requested study kits for the 1956 theme, "Prepare for Leadership," as well as 1955 Christian Education emphasis materials on "Career-Planning."

Shipping of sample Leadership Emphasis materials to 24,000 pastors representing more than 30,000 churches was concluded last week by the Education Commission. More than 400,000 pieces of literature were handled in assembling the kits. Each packet contained samples of seventeen pamphlets, leaflets, and detailed instructions for effective presentation of the materials. An order blank for ordering additional kits was enclosed. Materials for five Intermediates or Young People are included in each of the Leadership Emphasis packets ordered.

An eight-page tract, "The Pastor's Part in Christian Higher Education," was especially prepared to be included in the mailing. Guidance and counsel with Intermediates and young people as they make life-shaping decisions on vocation and higher education are vital parts of the pastor's ministry to his congregation. This new pamphlet suggests specific ways in which each pastor may fulfill this responsibility and lead his church into a program that will stimulate the youth to choosing worthy careers which afford opportunities for Christian service and leadership.

►Pastor W. D. Bolton is able to fill his pulpit again at the First Baptist Church, Baxter, Kentucky, near Harlan, after undergoing surgery at the Baptist Hospital, Knoxville, Tenn.

## Editorials

### Hello, Forgetful Baptists!

Many Southern Baptists are permanent residents in their communities. They've lived there for years. It's likely they'll remain there through life.

But there's another group. Some, for one reason or another, move frequently. Some move less frequently. Others make one or two major moves in a lifetime. Reason for moving may be health. It may be business. Unexpected circumstances may have caused it.

In 1955, Southern Baptist churches received 542,348 additions by letter. Most were people who changed residence. A real turnover! Yet the above figure by no means represents all the Baptists who moved. Perhaps as many moved but did not transfer their church membership. The 542,348 loved the Lord and His work. What about the others?

Failure to move your membership when you move, Brother, Sister, does something to you. And it isn't good. You're hurt. The Lord's work is hurt. Your home church is hurt, and there's no evading that truth, no matter how tender your memories may be. You notified the telephone company when you left; you notified the power and light company; you notified publishers of your papers and magazines; you notified the post office; but you forgot your church membership.

Faithful laymen and pastors—some of them in the home churches and some of them in the communities where you've gone—are sitting up nights, trying to find a way to cause you, if you are a non-resident Baptist, to do your duty.

If you have moved and are not now active in your home church, then you need to do something about it. Your being a nonresident Baptist creates a problem which will be solved only when you develop a real conscience on the questions of church membership and true discipleship. The 542,349 who transferred their letters when they moved did the right thing. What about you? What about the others whom you know and could influence by setting the right example? When will they "come alive?" When will you?

### Congratulations to Mt. Pleasant Church

J. C. Poyner, treasurer, Mt. Pleasant Baptist Church, Lewisburg, Ky., of which Truman C. Skaggs is pastor, writes the editor a most encouraging note concerning the spirit of stewardship prevailing in that body.

He says: "In tabulating the annual financial report of the year 1955, the records show that our church gave 41 per cent of its total income to missions. This includes our gifts to the Cooperative Program plus our special offerings. That is, \$4,626.83 of our total budget of \$11,148.14 went to outside causes."

And he continues with excellent emphasis: "Since our church is a small church and so many of our smaller churches feel that they cannot give a

very large per cent to missions and this proves it can be done, I thought possibly you might want to use this as an incentive to challenge other small churches to do the same."

Indeed we do want to use it, Brother Poyner! And we're hoping it will challenge other churches to follow the example. Brother Poyner is a layman. His heart has been stirred, along with others like him in that church, to realize what a power laymen can be in the churches and the kingdom. A greater day is ahead when letters like this come from Baptist laymen in Kentucky.

He adds in conclusion: "It is our church's goal for 1956 to give 45 per cent of its gifts through our co-operative work." And indicating the evangelistic spirit he added: "Incidentally the Lord is blessing our work here, and within the last three months we have had 27 additions in our regular services. Blessings on you and your work!"

May God give us more and more great laymen who will get under the full burden of the churches! And may God give us more and more churches that will give a larger per cent of money received to the Cooperative Program! The members of Mt. Pleasant Church receive the Western Recorder.

### He Pulled the Wrong Cord

An Associated Press release in the February 25 issue of the *Courier-Journal* states that "an emergency signal accidentally touched off brought a 13-car Boston and Maine excursion train to a jarring halt . . . injuring some 20 persons. . . . Police said a passenger in the ninth car reached for his coat and accidentally pulled the emergency cord as the train, carrying 980 persons to the Ice Follies in Boston Garden, was about a quarter of a mile from North Station. . . . One witness said passengers were tossed about like kingpins."

This story has a familiar ring to it. Like the lad who years ago ran the wrong way in a football game, this man's experience teaches a lesson for a good many of us.

There have been those who, with good intentions and without any purpose of destroying, have done great harm by a thoughtlessly spoken or written word, or by placing their emphases in the wrong place. Perhaps it doesn't happen now as frequently as in other years, but you can recall, maybe, whole churches that were thrown into confusion and large segments of our people pushed off balance because one man or group of men pulled the wrong cord.

None of us travels alone. Influence must be reckoned with and responsibility cannot be ignored. Nine hundred and eighty persons were thrown off schedule and some of them hurt just because one man put his "pull" in the wrong place. There's not much "preaching" in that, but it carries a point that should not be ignored.

►Praise is like a shadow. It follows him who flees from it, but flees from him who follows it.—Quote.

## The Forgotten Commission

(Matt. 28:19-20)

By PERRY GINN, Pastor  
First Baptist Church  
Hodgenville, Ky.

What is only half-remembered is also half-forgotten. What is only partially obeyed is also partially disobeyed.

We Baptists are tempted to forget this. We claim the New Testament as our sufficient and authoritative guide in all matters of church practice. We do well to make such a claim. But our claim will be shallow and half-hearted, as well as sinful, if we follow but one portion of the teachings of the New Testament and neglect other portions.

### Evangelism Only A Part

Our emphasis is on evangelism, where it must be. Evangelism is our task; but is it all our task? Is evangelism the only work Christ gave us to do?

Jesus said in the Great Commission, "Go, ye therefore and make disciples of all nations, baptizing them. . . . (and) teaching them to observe all things whatsoever I have commanded you."

Did Jesus say, "Go ye therefore and evangelize?" Rather He said, "Go ye therefore and make disciples." And what is a disciple? According to the New Testament, a disciple is a learner—one who sits before a teacher and learns from him. Evangelism is only a part of this. To be sure, it is the first and essential part, but still it is only a part.

When we have won a person to saving faith in Christ we have not fully carried out His instructions. We fully obey Him when this person whom we have won is made a true disciple—a "learner" of Christ.

Jesus made this clear in the latter part of this commission. "Teaching them to observe all things" that Jesus has commanded is as much a part of the Great Commission as is the command to evangelize.

If we remember to evangelize, but forget to teach, we are guilty of forgetting His words. If we obey His command to evangelize but disobey His command to fully make disciples we are guilty of the sin of disobedience.

Truly, as we take the Great Commission in its entirety it is a FORGOTTEN COMMISSION—for what is only half-remembered is also half-forgotten.

### An Analogy

We look upon a new-born baby with amazement and wonder. Completely helpless and dependent at birth; yet he possesses great potentialities. Under the loving care and nourishment of the parents this helpless and dependent baby grows and grows until he reaches full maturity and independence. This growth and development is what every normal parent desires for the child, and it is to this end that love and care is directed. But some parents neglect proper love and care, and society justly lingers upon them with scorn and condemnation. Such neglect is cruel and heartless, for the needs of a child are so great.

Cannot this be a legitimate analogy to the church? A person who is saved by faith in Christ does not immediately become a fully mature Christian. Rather such a one is a newborn babe who needs the "milk of the word" in order that he may grow (1 Peter 2:2).

The letters of Paul abound in admonitions that Christians show love and concern for one another as each strives to grow unto "a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. 4:13). Christ Himself spent more time in teaching the twelve than in anything else. Should not the church He founded follow His example? And should not a church that neglects proper love and concern for new converts be condemned and censured just as much as the parents who neglect a newborn child? Christ desires that His church show care, for in the Great Commission He did not stress evangelism as such, but the total task of "making disciples," of which evangelism is but the first step.

A look around us at the practice and emphasis of most Baptist churches indicates that our claim that we are a New Testament church is not well-founded. For when we obey only part of the Great Commission, we are not fully obedient. If we are to have New Testament churches in deed as well as in claim, we must not stop at half-obedience; rather we must fully obey by laying emphasis upon the work of "teaching them to observe all things" that Jesus has commanded as well as

upon the work of evangelism. This is the only way we will make the Forgotten Commission remembered.

### The Sunday School

Cannot a proper emphasis upon the work of the Sunday school remedy our plight? We use our Sunday school as an agency for evangelism, emphasizing the fact that a large percentage of our converts come from the Sunday school. This is a needed and legitimate emphasis. But are there not other legitimate emphases? Is not the Sunday school in large measure composed of those who have already made their professions? The Sunday school functions according to the principles of the New Testament when it is recognized as the teaching arm of the church. Its true function is not only evangelism, but "teaching them to observe" what Jesus has commanded. Its basic function is thus to "make disciples"—true and loyal followers—of those who have been won to faith in Christ.

It is through the Sunday school that the FORGOTTEN COMMISSION can be remembered. In the Sunday school new converts will learn to bear effective Christian witness. Here they will learn the lesson of usefulness and service. In Sunday school they will learn from Jesus through His Word and their lives will become radiant and powerful. In Sunday school they will learn all that Jesus has commanded and live daily accordingly. Seen in this light, the work of the Sunday school in the local church is as much a part of the Great Commission of Jesus as is mission work on a foreign field.

What then is the task of Sunday school teachers and workers? Evangelism? Of course. But more. It is to teach men the way of Christ as the way of life. That we have not succeeded in this task is plain for all to see. Look at the unreached multitudes enrolled in our Sunday schools and churches. Is it not an indication that we have forgotten the Great Commission when on an average Sunday in an average Baptist church only one-half of the Sunday school enrollment is present? And why is it that on an average one-half of those we win in an evangelistic effort will be lost to service and usefulness? Why are these things so?—Because we have forgotten the Great Commission.

### Make Disciples

Needless to say, this task is difficult. Yet Jesus has not left us without guidance. His command is not "Go ye;" rather the command is "Make disciples." The participle would best be translated, "Going therefore, make disciples. . . ." Disciples, not just converts, are made when someone goes. In other words, visitation is essential for teaching as well as for evangelism.

(Continued on Page 9)

# Our American Heritage Of Religious Liberty

By CLYDE L. BRELAND  
Louisville, Kentucky

"So then every one of us shall give account of himself to God."—Rom. 14:12.

The Declaration of Independence of the American Colonies comes nearer to divine inspiration than any other written statement of political principles yet devised by the mind of man. Thomas Jefferson and his associates in the framing of that document were standing upon a mountain-peak of Christianity when they perceived the truths which evoked their statements that "governments derive their just powers from the consent of the governed," and that men "are endowed by their Creator with certain inalienable rights; that among these are life, liberty and the pursuit of happiness."

God has created man in His own image, as has been revealed in the Book of Genesis. In order for man to bear the image of the divine, he must be endowed with a sovereign will, since God wills. The Creator assumed an infinite risk when He made man a free agent, since man, being free to choose for himself between right and wrong, might choose to go astray, and thus become separated from God. That is exactly what happened in the Garden of Eden, when Eve was enticed by the serpent. Adam was led to share in her disobedience, and in consequence all mankind became enslaved in the bondage of sin, deprived in nature, and separated from the fellowship of God.

But, even so, God has been glorified by it. God makes even the wrath of man to praise Him. Man's disobedience has presented God with the opportunity to reveal the depth of His love for His creature. God became incarnate in the Person of His Son, Jesus Christ, who died on the Cross for our sins. Thus the height, and depth, and length, and breadth, of God's love for sinful humanity stood revealed in all its infinite majesty. That love is too great to be comprehended; of course; but we may at least stand amazed in its presence.

The practical realization of our American heritage of religious liberty has proved to be costly. It cost God His only-begotten Son. And the end was not yet, even when Christ had risen in tri-

umph over sin and all the powers of darkness in His resurrection from the dead. His followers, too, through the Christian centuries, have been compelled to pay a terrible price for the liberty of worship which is ours to enjoy and its concomitant freedom of conscience. Not all peoples enjoy the privileges that are ours here in a nominally Christian America. But the Kingdom is coming, and shall be realized by and by.

It has been said that "the blood of the martyrs is the seed of the church." That statement has been verified from the days of the Apostles. All the original group, with one exception, are said by tradition to have suffered martyrdom for their faith. Paul, harried and hounded by Roman, Jew and false brethren, could say, "I fill up that which is behind in the afflictions of Christ in my flesh for His body's sake, which is the church" (Col. 1:24). He, too, as tradition has it, met a martyr's death for Christ's sake.

Christians of the first few centuries after Christ felt the full force of the powers of darkness as they faced an awakened Roman Empire which began to understand that Christianity was not a mere harmless branch of the Jewish religion, but a spiritual power that threatened the throne of the Caesars. Nero burned Christians as torches in the gardens of Rome. Some were thrown to the lions in the Colosseum to make a Roman holiday. Others were compelled to find refuge in the Catacombs, where they carried on their worship in secret, relying on the Sign of the Fish as their mark of identification.

Even when Christianity became the official religion of the Roman Empire, which never should have happened, Christian conscience was not politically free. Men who were athirst for power gradually built up a great politico-ecclesiastical, which has continued its growth to the present day. Prelates and popes of this system persecuted Christians whom they deemed "heretics" because they dared to insist that every man should enjoy the God-given right to worship according to the dictates of his own conscience, and in the light of the teachings of the New Testament.

A few years ago, while I was serving as chaplain with the armed forces of our country in England, I had opportunity to worship at a village of Ludgershall,

not far from London. I did not know then, but learned later, that John Wycliffe was made vicar of that church in 1368. It was there, through his study of the New Testament, that he began to formulate his views, developed later, that sacerdotalism was unscriptural, and that the common people were entitled to read the Bible for themselves. He translated the whole Bible into the language of the English masses, and would have suffered martyrdom except for the fact that he had powerful friends in the English court. But, even so, after his death in 1384, his body was exhumed by the Roman ecclesiastics and burned, and his ashes were thrown into the River Swift.

Time would fail for even the barest mention of the army of heroes who have laid down their lives through the years as their contribution toward the realization of such freedom as we enjoy in America. One thinks of John Huss, disciple of Wycliffe, who was burned at the stake in Bohemia because of his insistence that the Scriptures supplied the only rule in matters of religion; of 31,000 or more victims of the Spanish Inquisition; of massacre of the Huguenots on St. Bartholomew's Night in 1572; of the persecution of Puritans in England which led to their eventual flight to the shores of New England where they might find refuge from religious oppression.

Nor are the pages of American history free from the record of persecution for conscience's sake. The Pilgrim Fathers at Plymouth and Salem proved to be quite as intolerant as the English clergy from whom they fled to America. Roger Williams, who dared to question whether the rite of infant baptism was in keeping with the teachings of the New Testament, was banished from his pastorate at Salem, and was compelled to find refuge with friendly Indians through a dreadful New England winter. But in 1637 he obtained a grant of lands covering what is now part of Rhode Island west of Narragansett Bay, from the Indians. In 1639, the first church in the world was established at Providence in which absolute liberty of conscience was recognized. In 1644 a royal charter was obtained uniting various settlements about Narragansett Bay into a colony, which eventually grew into the present State of Rhode Island. The charter provided for absolute liberty of conscience, either to worship God or not to worship. The church which Williams established, and the neighboring church at Newport, were the first Christian churches in history which accepted the New Testament as the sole rule of religious faith and practice, and where none was bound to the observance of any rites and ceremonies beyond those that were set forth in its pages.

(Continued on Page 10)

## "No Whittling, Please!"

By WYATT SHELLEY  
Gee, Anderson County, Kentucky

Posted in a prominent place in the courtyard of an Eastern Kentucky town is this suggestive sign: "NO WHITTLING, PLEASE!" True it is that an occasional man has whittled his way to fortune, and when one whittles to a purpose I would not say that it cannot become an art. My observation of the whittler has convinced me of his aimlessness, his complacency, his utter lack of purpose.

The farmer who whittles throughout the planting season soon learns to his regret that the time for planting is past. The merchant, whittling while would-be customers seek for his goods, soon must close his store. The school-boy idling away his hours suddenly finds himself a full-grown and unprepared to face the issues of life. The Bible has much to say about the necessity of a man's providing for the physical needs of his family, of diligence in business, of making full use of every talent.

One of the major complaints heard today on every hand is this: "There is so much work to do, and help is so scarce." But it was a more pathetic cry made centuries ago when Christ, the preeminent one, said, "Lift up your eyes, and look. Fields are white unto Harvest. Laborers are few." James commanded, "Be doers of the Word."

Paul wrote to Timothy, "Preach the Word," and so on and on by command or examples we are reminded that there is no time for unconcern and idleness in the most vital thing of all—living the Christian life. We may call it a race; we may call it a fight; we may call it a warfare; but when life is once for all focused upon Christ and directed toward the promotion of His Cause, there is no time to whittle.

A Christian, whittling, with only a pile of shavings at his feet is a thing to be abhorred; but should one dare to venture close and examine the shavings I can fancy labels on each piece.

1. WASTED TIME: All of us give mental assent to the value of time. We know that "Art is long and time is fleeting." We hear on every hand, "Time really flies." Yet, it is not easy for us to make the best use of it. We waste time by our idleness, by our seeking too much the pleasures of life, by neglecting our hours of prayer. Wasted hours, even wasted days, may seem a matter of small concern, but tragic indeed is the wall too often heard, "Wasted years, a wasted life."

2. WASTED TALENTS: Idleness

brings a blight not only on a man's possessions, but on man himself. Man is a bundle of latent powers and capacities, and labor is the divinely approved way by which our abilities are quickened and unfolded. Capacities unused waste away. We read in the scripture that the man who hid his talent lost it. The physically handicapped gains our sympathy; the mentally unfit commands our pity; but lexicons fail us when we seek expressions to describe the Christian well-content to let the vineyard of Christ go unkept and falling in its harvest. We know full-well that feebleness and atrophy ensue when abilities are permitted to go for long unused.

If Christ felt the necessity for being about the Father's business, how can



NEW WILLISBURG PASTOR. — The Willisburg Baptist Church has called Roger W. Maslin, a second year student at Southern Baptist Theological Seminary, as pastor. He is an M. A. graduate of Baylor University, and before entering the Seminary was pastor for three and a half years of the West End Baptist Church in Paducah. While there they erected a \$30,000 education building, and doubled the size of the property by purchasing a lot and also a lot with residence to be used for a fellowship house and class rooms. There were about 250 additions. He succeeds Pastor Elmer Cunningham, now at Kings Church in Long Run Association.

you and I be full-content to whittle away the time of opportunity?

3. WASTED INFLUENCE: "No man liveth unto himself," for every man must be largely dependent upon others. We are dependent upon others for food, for clothing, for shelter, even for the pleasure we enjoy. Paul said he was debtor to all men, the wise and unwise, the Greek and Barbarian. "Freely we have received." Even eternal life is a gift that we were happy to accept. How then, can one, a recipient of the best God could give, be content to spend years in whittling when all about us men are living with no hope, with dormant abilities, buried treasures long uncovered? Is it our modesty, our humility, our sense of inadequacy that causes our inactivity?

Why have we drunk so deeply of the Lethian stream? The church needs your presence; she needs your voice; she needs your support. The cause of Christ needs men of vision, men at the minor things of life. We need men who, like the brave Knight of King Arthur's court, will dare to face the challenge life affords and say, "A man full grown am I, a man's work must I do."

Whittler, be there a spark of ambition left within you? Is there any compassion yet for blinded souls? Does any pity remain for multitudes in anguish wailing, "Care ye not that we perish?" Then, look anew into your Master's face, and spend no more days in heaping worthless shavings at your feet.

Begin again to carve things of beauty for your Christ. Quickly you will find the joy of your salvation abundantly restored, and you will have a new song in your heart.

### Treasures of Snow

Last night a new snow fell. To me, few scenes are more beautiful than when the fields, and hills, with their trees and rocks, take on a covering of clean, white snow. It is then that so much that is ugly—ugly because of man's foolishness—is covered up.

When the earth was new and God looked and "saw that it was good," it must have been a beautiful scene that he beheld. But man during the ages has abused it, and even today many are still abusing it, until much of the earth's surface is naked, scarred, and worthless, and no longer the thing of beauty it must have been.

So, the covering of snow comes as a reminder to me of His love and His provisions in our behalf. It also speaks to me the message that He alone can cover my mistakes, my sins, and hide forever so much that is ugly in my own life.—D. C. Sparks, President, Oneida Institute.

An address by Dr. Clyde L. Breland, for which he received an award from Freedoms Foundation. The award was made over WHAS, Louisville.

## A Needed Crusade

# Willing Witnesses

"Ye are witnesses of these things." Luke 24:28

By ELLIS M. HAM, Perryville, Ky.

Here is a plain statement of the first duty of every child of God. We are now two months gone in the year we set aside for emphasis on a "Crusade for Christian Morality."

What have we done, or what can we do to make this crusade really count in our own life and the lives of those about us?

What will reawaken the moral consciousness of the people of the world but a faithful proclamation of the age-old truths of the gospel of the blessed Son of God? Such is our task, yours and mine!

We must take up all the wonderful things of the life, death, burial, resurrection, ascension, intercession, and return of our Lord and make these a living reality in our everyday life!

### Not An Easy Task

This is not easy. Our Lord did not call us to an easy life. The work of witnessing for Christ is arduous, time-consuming, calling for the best that is in us. It means suffering, ridicule, trials, heartaches, tears, and, in the case of some, actual death. But in any case and under any circumstance, the work must go on. In spite of tears, trials, and tribulations there will be fruit-bearing and the gathering of golden sheaves. Our Saviour has promised the harvest. He has promised the presence and power of the Holy Spirit. What more could we ask?

### Led Astray

We are, however, often led astray from the path He set for us. We become keenly conscious of the problems of economic, political, social and religious life arising to disrupt, deceive, divide and destroy. We become anxious about these, thinking that perhaps they are too many and too varied to solve. We then compromise principle or conviction in order to soften the impact of such problems on our life and message. In our desire to be popular with the world, to gain fame or fortune, to enjoy the plaudits of men, we lose sight of the primary purpose of our calling.

On the other hand it is possible we think these things too insignificant for our concern in the light of a great denomination, rich, learned, big, progressive and fast-growing. We need to hear again the note of warning sounded by a great preacher of another age: "We are building structures, arranging mechanics, adapting means to ends, comparing ourselves with ourselves, instead of being carried away with the whirlwind of divine inspiration, and displaying what the world would call supreme madness in consecration and devotion of heart." In faith and humility we must wait upon

God to give us the wisdom and the power to witness effectively to His redemptive love and grace.

### A Personal Experience

A few years ago I was in a revival meeting with the pastor and people of the First Baptist Church, Maryville, Missouri. It was necessary to leave home on Sunday evening in order to reach Maryville in time for the service Monday night. Boarding the train at Danville, Ky., I found it crowded with weekend travelers. At Lexington a young man, about thirty years of age, came into our coach and, finding the seat next to me unoccupied, asked if he might sit with me. He immediately began a conversation, using rough, ugly language to curse the train, the railroad, and life in general. I broke into the stream of words, informing him I was a Baptist minister, that I did not like to hear such words.

"I am sorry I used such words in your hearing," said he, "but would you mind hearing a man unburden his soul? I am disgusted with life and with the world."

"Part of my work is listening to others," I replied. Then I breathed a prayer that God would give me a compassionate heart and an understanding mind. I sensed this man was lost and in need of the Lord Jesus Christ. I purposed to witness to him as best I could.

"I have a good position with an advertising firm in Cincinnati," he continued. "I have a good home, a good wife, two lovely children, a good mother whom I often visit on weekends; but, Sir, I am not happy; I'm restless; life seems fruitless, useless. I know there are many others just like me; we fill the taverns, the saloons, the places of

amusement, because life seems empty, meaningless. What is wrong and what is the remedy?"

"You need Christ in saving faith," I answered. "Why not give Christ a chance to make life fruitful and meaningful? You must turn from sin and see this wonderful Saviour who can make a new man out of you."

"I would give anything in this world to have the joy and peace of mind that a brother of mine seems to have since he joined a Baptist church near your town!" he exclaimed.

I then took my pocket Testament and read various passages on the plan of salvation. All the way to Cincinnati, I preached the Lord Jesus Christ to this stranger. This was my opportunity to be a good witness. Before we realized it the train was pulling into the station where he was to get off to go to his home, and where I was to change trains and go on my journey to Maryville, Missouri. Standing in the aisle, I urged him to make his decision for Christ. He hesitated a moment, then extended his hand and said: "This train ride has meant more to me than you can ever know. I think I can see life in a different light now. Somehow I feel that I have been changed. I want to thank you for telling me about the Lord Jesus Christ."

How we need to pray that our Lord will help us to be willing witnesses of the power of His grace and love to change the vile, sinful hearts of mankind! We can be effective witnesses for Him when we surrender our ways and wills into His great hand. We can make this Crusade for Christian Morality meaningful when we accept the challenge of our Lord who said, "Ye are witnesses of these things."

### Registration Cards

## Southern Baptist Convention

By W. C. BOONE, Gen. Secy.-Treas. Executive Board, General Association of Baptists in Kentucky

The registration cards certifying messengers to the Southern Baptist Convention in Kansas City, Missouri, May 30-June 2, 1956, may be obtained from the Executive Board of the General Association of Baptists in Kentucky, Kentucky Baptist Building, 127 East Broadway, Louisville 2, Kentucky.

No church will need more than ten cards since that is the maximum number of messengers from any one church. Most of the churches will require a smaller number.

The messengers should be elected by their churches. These cards should be signed by the church clerk or moderator before being handed to the messengers. Order as many cards as you need.

## Southern Baptists Need Understanding

By LEE GALLMAN, Jackson, Miss.

We are a great body of people in the Southern Baptist Convention. Our distances are great now and our people more heterogeneous than ever. Once we were small farmers and share croppers in a definite geographical section of this country. We were of one general cultural character. Our cities grew out of our own country-bred folk.

Now in every way we are different. The geographical situation has expanded until there are no lines of demarcation. We have become even in this original section an industrial folk as well as rural. In addition, we have embraced peoples of such different attitudes toward life and of such different patterns that we are no longer the same. Traditions which grew out of varying backgrounds confront us on several fronts.

Our leadership situation has greatly changed. The leader who has been called to a new environment is in a role different from the leader who is a part of his environment. Denominational affiliation and loyalties have a different meaning out of the old and deep south. Attitudes toward race vary from the church that fired its pastor for voting with the majority in St. Louis to an association that recently voted Negro churches into their fellowship and to churches that received them into their fellowship on a local basis.

We cannot succeed unless we have understanding. We cannot change the traditions of people in new areas to fit the pattern of the old southern culture. These new areas must also realize that they cannot re-mold the Southern Baptist Convention. Churches in Lowndes County, Alabama, are not apt to open their church rolls to Negro Baptists and the churches in Illinois are not apt to boycott a meeting where a Negro brother appears on the program.

We can understand each other if we try. Perhaps the most important factor in understanding is that of securing reliable information. Unfortunately our newspapers help us very little. Incidents are magnified all out of proportion toward the point of view of the various sections involved.

It is good practice to withhold judgment until more complete information is secured. While we were in another state recently, a good brother became quite a nuisance as he berated all the "cowardly preachers in Mississippi who for the sake of their jobs kept silent during the worst persecution ever heaped upon a race of people." It was useless to talk to him. He does not represent the thinking Baptists of his

state, but all of his presuppositions were based on false information.

Another factor in understanding is that of placing oneself in the other person's place. We cannot do this very well, for we often imagine ourselves to be heroes in a different environment. Actually most of us would adjust to the conditions of our immediate community both in form and in content. I'm told that a mountain near the eastern seaboard divides the two schools of thought on alien immersion. Preachers pass from one side to another changing polity as they cross the mountain. This may be an exaggeration, but it is characteristic of most of us. We adapt our convictions to our environment. We aren't so heroic; we are human.

We must try to understand the problems confronting new churches in new

### Pastoral Change

## Tennessee Church Calls Kentucky Pastor

ONEIDA, Ky. — Rev. Lyn Claybrook for several years pastor of the local Baptist Church, has accepted a unanimous call from the South Harriman Baptist Church, Harriman, Tennessee, and will begin his new pastorate April 1.

During his pastorate here, nearly 700 have been saved and baptized into the fellowship of the Oneida Church. A new house of worship has been constructed, and also a pastor's home—both beautiful buildings, and all the debt has been paid except \$3,700. The Sunday school has been fully departmentized, and a full graded Training Union organized. The church has also risen from "nothing to second place" in gifts to missions.

The South Harriman Baptist Church has more than 700 members, with about 400 in average attendance in Sunday school. Their budget is about \$30,000 a year, about a third of that amount going for missions.

In addition to his labors here as pastor, Brother Claybrook has served as missionary under the Executive Board of the General Association of Baptists in Kentucky.



Lyn Claybrook

areas. They must also realize that the settled churches must live in the condition of their own situation. One brother looking at a new church building in an old Baptist community asked, "Why didn't they build with brick and concrete blocks and send the difference to us?" The zeal of workers in new communities is always inspiring. They will not advance without it. But we cannot overlook the value of stability in the established areas.

Perhaps it is too much to expect one who is on the cutting edge of missions to understand the calmness of the more settled churches who seem to be content while the whole world goes to the dogs, and perhaps it is too much to expect one who has not been on the cutting edge to place himself in such a position and understand problems that are so irrelevant to his life situation. But if this vast heterogeneous people called Southern Baptists adhere, they must find a way to do it.

We have many "isms" in our denomination. In fact we could justify the title for our convention as "The Confederation of Heterogeneous Types of Baptists in the United States, Canada, and Cuba." The future may give us an even greater variety of "isms," but if we desire a unity of spirit and fellowship in service, we must learn to understand.

## The Forgotten Commission

(Continued from Page 5)

Therefore, the Sunday school worker visiting absentees is carrying out the Great Commission just as much as the mission worker in Nigeria. And the teacher who is diligent to visit week by week will be increasingly effective in teaching the way of Christ as the way of life.

Let us repent of our half-heartedness, our partial obedience, our neglect, and our forgetfulness. Let us heed the words of Jesus.

We must continue our emphasis on evangelism. The winning of the lost must be primary. But let us not stop at winning, and thereby forget the Great Commission. With our great emphasis on evangelism, let us not neglect an equal emphasis on "teaching them to observe all things" that Jesus has commanded.

Through organized effort, diligent visitation, and consecrated lives we can fully carry out the command of our Lord. In this way we will make the FORGOTTEN COMMISSION a commission remembered and obeyed by a grateful and dedicated people.

►The tenth anniversary of Pastor Lyman Allen was observed by the Immanuel Baptist Temple, Henderson, Ky., February 19.

## Our American Heritage of Religious Liberty

(Continued from Page 6)

(Eph. 5:4). It is the God-given responsibility of fathers and mothers, as it is of no others, to teach their children the things concerning the Kingdom of Christ, and to lead them to an acceptance of Christ as their personal Saviour and Lord.

Once the idea of religious freedom found lodgment in the hearts and minds of the common people, however, its progress was by leaps and bounds. All along the Atlantic seaboard, congregations of baptized believers in Christ, equal in rank and privilege, united by a common covenant to follow the will of the risen Lord as revealed in the New Testament, began to spring up. Still they encountered opposition. The clergy of the established church, especially in Virginia, looked with vast disfavor upon these groups, which they considered to be interlopers. Some of the dissenting ministers were arrested on charges of preaching the Gospel without the approval of constituted legal authority, and were thrown into jail. In Massachusetts, Obadiah Holmes was whipped on Boston Common. In Virginia, Lewis Craig was imprisoned in Spotsylvania, William Webber in Chesterfield, and others suffered in similar ways. Their lands were confiscated to support a profligate ministry. Yet, through it all, they continued to proclaim without fear of what men might be able to do to them the doctrine that all men should be free to accept the Gospel for themselves, that God called upon all men everywhere as individuals to repent, and that church and state should be separate.

It was in the territory now south of the Mason-Dixon Line that the idea of separation of church and state had its greatest freedom for development of its institutions. The South was settled largely by Scotch-Irish dissenters from the established Church of England. They knew what persecution meant, and were reluctant to be bound by any ties that constrained them from a free expression of their individual inclinations in matters of religion. Whole congregations of believers traveled over the wilderness trail hewed out by Daniel Boone and his companions, bringing their church records and rolls along with them, and holding their regular worship services in the wilderness, with the blue sky above as their temple vault and the wolves to howl accompaniment to the hymns that they sang. Men held rifles in readiness to defend their wives and children from sudden onslaught of savages from ambush as the parson offered prayers to God for the safety of his congregation. Thus was absolute religious

liberty realized first in the wilderness of Kentucky, as it was in the Carolinas, and Georgia, and other states of the South. Truly, we are the heirs of a part that is glorious, considering the dangers that were faced by our ancestors to make possible our enjoyment of sheltered homes and churches. They labored, and we enjoy the fruit of their travail.

The ideal of religious liberty precludes all recourse to proxy practices in religion. Priestcraft, with all its implications, must be prescribed, since all true believers in Christ are priests (Rev. 5:10), under the great High Priesthood of Jesus (Heb. 7:25). There is no place

for a human Confessional in the Christian religion, since every Christian has direct approach to God in his own right through the merits of Christ as his Saviour (Heb. 4:16). Rites and ceremonies have value only as they exalt the Lordship of Jesus and make His reign more attractive to the human heart.

Not in there place for the practice of infant baptism in the Christian religion. Infants are helpless, and are unable to decide for themselves whether or not they wish to be baptized. It is not right to force baptism upon them against their will. The ordinance of baptism was never intended to be a ceremony whereby a child is dedicated to God. Baptism is a sermon in symbol, and was meant to be administered only to believers under the terms of Christ as set forth in the Great Commission (Matt. 28: 19-20).

(To Be Continued)

## Mortgage Burned At Millville Church, Near Frankfort



The mortgage held against the new \$40,000 building of the Millville Baptist Church, in Elkhorn Association, near Frankfort, was burned at special services held January 29, 1956. Pastor Ellery Hinson and the members had planned for Dr. W. C. Boone to be present for the morning service, and Dr. Dale Moody for the afternoon program on that day, but on account of the death of the morning speaker's father, Dr. A. U. Boone, on that day, he could not be present, so his place was quickly filled by Dr. Allen W. Graves, dean-elect of the School of Religious Education, Southern Seminary. Brother Hinson has been in this pastorate for the last 23 years. Inasmuch as Dr. Boone could not appear on the day of the mortgage burning, he preached for Pastor Hinson on Sunday, February 19. This building was dedicated nearly four years ago on July 13, 1952.

## CHILDREN'S PAGE

### Hummingbirds

By Gladys Cleone Carpenter

What prettier sight is there than a ruby-throated hummingbird hovering before a lovely flower. If it's the little female, we may have to look twice, thinking at first that it is one of the large moths for she does not wear, at her throat a gay red tie like her mate's.

Her thimble-like nest is only about one inch deep. She constructs it of delicate almost dream-like materials. She uses delicate lichens, cottony fibers from plants, and even spider webs.

Speaking of nests makes us think of what Jesus said, "And the birds of the air have nests."

When winter comes the hummingbirds go to Mexico or South America. These tiny things fly five hundred miles across the Gulf. It seems like an impossible feat. But for its size, it is the strongest of all birds. Its wings vibrate almost too fast to be seen. In flight it can leave a pursuer behind.

There are hundreds of kinds of hummingbirds. Many live in South America.

The ruby-throat lives in Eastern United States. To name a few others: There is a black-chinned that lives in California. A blue-throated comes into some of our South-western states from Mexico. And a white-eared lives in the mountains of Arizona.

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

### On A Hospital Tray

By Ann Codrington

Five members of the committee had met that morning when Sunday school was over. All six had come early to do the real planning. Kitty, the chairman, turned to Susanna and asked, "Will you please explain the idea once more? Ethan couldn't stay this morning, you remember."

"Okay," Susanna agreed. "My Aunt Barbie is a nurse at Baptist Hospital. She was saying that some hospitals always have little favors to put on the patients' breakfast trays, but her's doesn't have. She didn't mean flowers or something like that, but pretty cards with a pretty message. I began thinking maybe our department could make some. I talked to Mrs. Morgan about it, and she liked the idea. And so, that's what this committee is supposed to plan."

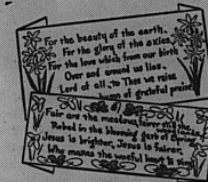
Ethan had lots of questions. "How many cards will we have to make, and will they be alike? If they're different, do we think out our own ideas? Do we

work on them at home? When will we do them? Should we use water colors or crayons? And just what do you mean by a pretty message—a poem?"

Kitty laughed. "Maybe I can't remember all those questions, but I'll try. First, the hospital has one hundred and eighty beds. They are not all filled right now, but we ought to make that many cards, to be safe. We have forty-five members, and that means each one should make—"

"Four cards," said Ethan who liked arithmetic.

"Yes." It won't matter whether they are alike or different. We can use either crayon or water colors. We're having the party next Saturday. Mrs.



Morgan thought that, after we play some lively games, we might like to settle down and make the cards before refreshments.

Why don't you suggest that your Sunday school class make attractive tray cards for your Baptist hospital. You can make pretty little decorations in the corner of the card and then add your favorite Bible verse. You will have fun and it will mean so much to someone in the hospital. Use the sample below for a guide.

(Copyrighted 1956, used by permission.)

### My Companion

By Enola Chamberlin

Though I may go to the desert,  
Though I may go to the sea,  
I know I will never be lonely  
No matter where I may be.

For always as I travel,  
Within my heart I know,  
Christ Jesus is beside me  
Wherever I may go.

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

### Sea Birds

By Gladys Cleone Carpenter

When we think of the ocean, we usually think of the sea gulls. Sometimes the gulls rest on the surface of the water. Other times they fly and

swoop above the waves. Their nests are usually made of seaweed.

A bird often mistaken for a gull is one of the terns called Caspian tern. It has a red bill and a forked tail. There are thirteen kinds of terns.

In Florida the huge funny-looking pelicans are seen flying in long single files over the ocean or diving after fish. They usually fish several miles away from their homes.

There's a member of the pelican family called a cormorant. They not only dive and fish but stay for a short time under water. They are large birds of a greenish-blue color.

The albatross likes to follow a ship, sometimes eating scraps thrown overboard or circling above the masts. They are large birds, black-footed, and short-tailed. In school one reads about the albatross in "The Ancient Mariner."

Shearwaters are about a foot and a half long. Their wings are long and narrow; so they seem to ripple in flight. They eat fish and squid and follow whales and porpoises.

Birds are often used in the Bible to picture other things. David said "Flee as a bird to your mountain" (Psalm 11:1). In Job we read "But ask . . . the birds of the heavens and they shall tell thee" (Job 12:7). One of the greatest thoughts in the Bible is this one: "Are not two sparrows sold for a farthing? And one of them shall not fall on the ground without your Father . . . ye are of more value than many sparrows" (Matt. 10:29, 31).

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

### A Dish From A Grapefruit

By Erma Reynolds

A pretty little dish can be made from a grapefruit shell.

After the fruit has been eaten, remove the white, inner skin from the shell. Let the shell dry in the sun for a number of days and when it is thoroughly dry, sandpaper inside and out.

To decorate the dish, cut designs from old greeting-cards or gift-wrapping paper and paste these on the inside and outside of the fruit shell.

So that the dish will last, paint it inside and out with a coat of waterproof varnish.

Use it full of nuts or candy as a gift to some shut-in.

It helps us to love people more if we do things for them. This is one of the ways God has provided for us to make life sweeter and our characters stronger.

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

## Association of Baptist Foundation Executives Meet Here



Seated (left to right): Augie Henry, Oklahoma; James R. Bryant, Virginia; Mrs. Christine Bess, Tennessee; Harry V. Smith, Georgia; L. T. Daniel, Texas; George Shearin, Texas; and Henry Huey, Tennessee. Standing: Everett L. Deane, Treasurer, Foreign Mission Board; Leland Waters, Home Mission Board; A. M. Vollmer, Kentucky; Horace L. Janes, Oklahoma; R. E. Milan, Oregon; G. A. Lechlitter, Florida; Harry L. Spencer, Mississippi; Leslie S. Wright, Alabama; and Herschel C. Pettus, Louisiana.

The Association of Baptist Foundation Executives met in Louisville, Ky., at the Southern Baptist Theological Seminary, February 14-16, 1956. Herschel C. Pettus, Louisiana, was president this year; L. T. Daniel, Texas, the vice president; and Leslie S. Wright, Alabama, secretary-treasurer. This last named executive is a Louisville product, the son of the late Pastor and Mrs. A. K. Wright of Baptist Tabernacle.

The first day's program included speeches on "Estate Planning and Why," by L. T. Daniel; "The Tools for Estate Planning," by George Shearin, legal counsel for the Endowment Department, Baptist General Convention of Texas; and "The Foundation Representative in Estate Planning," by Augie Henry, Oklahoma.

"There is a difference between tax saving and tax evading," said Daniel, of Texas. He referred to an annuity as "given while you live in order to live on what you give."

One speaker said, "The day of tips and tokens is over. We will never evangelize the world on loose cash."

The final address of the day was given by Senator Robert S. Kerr, of Oklahoma, in which he urged the executives to lift their sights, to aim higher, and to shoot beyond the Cooperative Program, if they are to attain their goals. "Unless we undergird our institutions with endowment," said Senator Kerr,

"the Cooperative Program will never furnish sufficient income."

G. A. Lechlitter, Florida gave a demonstration in the preparation and signing of a will on the second day's program, and George Shearin, Texas, gave his second address on "The Purpose, Use and Taxation of Annuities."

In the afternoon Harry Lee Spencer, Mississippi, conducted a panel on "Whom We Serve," in which Leslie S. Wright, Alabama, took the part of Individuals; while Henry J. Huey, Tennessee, sponsored the agencies and institutions.

The final program was a dinner, at which time the major address was given by Dr. Duke K. McCall, president of the Southern Seminary.

### Letters To The Editor

#### Misplaced Emphases?

My heart and mind have been so impressed lately that Southern Baptists have so many meetings named all the way from "A" to "Z" in the alphabet.

No wonder our pastors are worn out most of the time! We require everything on earth of them when the one thing for which they were called was to give themselves to "prayer and the ministry of the Word."

Not only are our pastors worn out, but the people in the congregation too, who are active in all phases of these many meetings. Seems to me that there is much overlapping in all of our organization work.

We long to be able to contact more people personally for Christ, but so many meetings, meetings and our physical and even our spiritual strength in such a way that we

don't take time for prayerful meditation with our Master before we go out in His name.

Goals, goals—bring about misplaced emphasis. We must have this special meeting at this time, as it will not count if we don't. Will not count for whom? Are we thinking more of seals of souls, Christ or credit?

So busy studying about missions that we fail to be missionary. Several days ago I was asked to teach a book in a certain Baptist church in Kentucky. The book I selected was one much needed, but word came back that that book wouldn't do, because "we can't get credit for it." Then I remember one time a certain organization was going to send eggs to the Orphans' Home. I said, "Maybe the church would like to help." Someone replied, "It's all right for the church to help, but it's the organization that's doing it." The organization was first, Christ's church second.

Another misplaced emphasis: Don't you believe if our churches would provide good mission books for all ages to read in the homes, that it would be better and more far reaching than to have so many meetings for study courses? There it is again, though. It must be done this way so we can get credit. Credit with whom, again I ask? What girl or boy would not be thrilled and blessed at home to read "Ann of Ava" or "Livingstone the Pathfinder" and many similar books? Maybe Dad would pick up the book, and he, too, would become more interested in missions. Maybe he really is too tired after a hard day's work to go to so many meetings, but he could receive missionary information and inspiration from reading these books in his own home.

Then in September, December and March, when state, foreign and home mission weeks of prayer come around, wouldn't it be better to have representatives from the various mission fields speak to our churches as a whole and then we would be led to pray and give as a church. I believe that prayer, joy and giving would be increased ten times more if we did it as a whole church.

When will we get out of the gold fish pond where we go round in circles, and "launch out into the deep" as a church, the institution of which Christ is the Head? These scattered thoughts express what many feel but for fear of criticism will not express themselves. I am glad to take that criticism if it will awaken our spiritual senses and cause us to burn less toast in 1956.

Beulah Lee Gaines  
317 W. 16th  
Covington, Ky.

This editor has sometimes felt there were too many meetings, and the often has heard that opinion expressed. Certainly the writer of the above letter has a right to express her conviction. When we allow a situation to develop, in which Baptists can't express themselves, then we are no longer Baptists.

It cannot be denied, however, that there is great advantage in Baptists doing things together. This editor strongly favors the study courses, and he favors, too, having those books in the home where all can read exchange of ideas; in study courses there can be the advantage of leadership by a well-equipped teacher. And there is an advantage in giving credit for work done: it stimulates study and magnifies the importance of systematic research into the fields being studied.

This editor also strongly favors the proper emphasis being placed on the church itself. But as we see it, the church is actually at work in the various departments it fosters and encourages.

We are grateful for the letter from Miss Beulah Lee Gaines of Covington. It is good to have opinions on both sides of every question.—RTS.

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

## Queen Gives Award to Missionary Josephine Scaggs

RICHMOND, Va. — Miss Josephine Scaggs, Southern Baptist missionary to Nigeria, received the Member of the British Empire award from Her Majesty Queen Elizabeth II of England in ceremonies at Enugu, Nigeria, on Feb. 7.

Miss Scaggs is the first Southern Baptist missionary to Nigeria to be presented an award by a reigning sovereign of Britain in person.

The award was presented by the Queen during her recent three weeks' tour of Nigeria, and Miss Scaggs was the only American so honored.

The Member of the British Empire (M.B.E.) award is bestowed upon persons who have rendered outstanding service to God and the British Empire.

Miss Scaggs is the third Southern Baptist missionary to Nigeria to be given this particular award. The late Mrs. Carrie G. Lumley, founder of the Baptist Girls' School of Abeokuta, received the M.B.E. when she retired in 1928 after 29 years of outstanding service. Miss Eva Sanders was given this award on New Year's Day, 1954, for her outstanding infant and maternity work at Ire.

Other Southern Baptist missionaries to Nigeria who have been honored by the British Empire are Dr. and Mrs. George Green and the late Mrs. E. G. MacLean, who received medals for outstanding service in 1935 in connection with the Silver Anniversary of King George V's accession to the throne; and Dr. I. N. Patterson, who was made an officer of the Order of the British Empire on New Year's Day, 1952.

Miss Scaggs, a native of Stigler, Okla., has served in Nigeria for almost 17 years and for 11 years has done educational and evangelistic work in the Niger Delta region, with headquarters in Joinkrama.

Miss Scaggs first visited this region in 1942 on a river trip with Dr. and Mrs. William H. Carson, pioneer Southern Baptist missionaries to the area. At that time Miss Scaggs was impressed by the great need of the river people to have a missionary live and work among them.

In 1943 she went to Joinkrama for a few weeks to hold a Bible school for children. As she made ready to leave, several national pastors pleaded with her, "Please, mah, if only we could have someone just to sit down with us and teach us the Bible as you have taught these little children. We know so little, and we have so little wisdom in leading the people."

Miss Scaggs could not forget that plea; and in 1945 she went to live in Joinkrama. As missionary adviser for a large river area, she often travels several days at a time by canoe to reach some of the 42 churches and preaching sta-

tions. She is manager of seven day schools.

Six months each year she conducts a Bible school, teaching English, Bible, theology, and music to young preachers who have not had opportunity for formal education. Many of these young men go on for further study at the Baptist seminary in Ogbomoso.

When Miss Scaggs first went to Joinkrama she found great need for medical work as well as for a teaching ministry.



Miss Josephine Scaggs

She held an unofficial clinic for the sick who flocked to her door. Later Southern Baptist medical missionary personnel came to the area. Today six cement-block buildings compose the American Baptist Hospital in Joinkrama.

A Southern Baptist missionary doctor who served at the hospital for some time said, "One of the things that meant most to our work was the almost daily visits of Miss Scaggs to the patients in the dispensary. Her visits were looked forward to and treasured by the people. They expected us to come, because it was part of our duty, but her ministry was something over and above duty."

### The Drift of Southern Baptists

By E. F. ESTES

We say we believe that each Baptist church is free to plan, teach and preach as the Lord leads, and that Jesus Christ is the head of the church. Well and good, but—today we have our programs and plans handed down to us from some agency of the Southern Baptist Convention or the state convention or even from the local association.

Two or three or a half dozen get to-

gether and plan a program and hand it down to the churches. And if some church fails to go along with the plan it is marked as non-cooperative.

If we continue this trend it will not be long until we shall have bishops? and presiding elders? who will visit the churches and tell them what to do and when to do it.

Many of our so-called leaders make sport of some churches who have a revival the second Sunday in August each year. Yet the same group set a time for revivals for all the churches beginning on Easter Sunday. In my opinion that is the worst time in the year to start a special meeting.

We ought to study again the scriptures, prayerfully and honestly, and find again the doctrine of the New Testament concerning the church. I believe in co-operation but it takes two to make a "Co-op." "Workers together with God" means that each worker has a say in how we work, and when.

If any group has a right to tell others what plans to use and insist upon it is the churches.

Let us co-operate, but be sure we accept the true definition of the word.

**20th EDITION**  
**Walley's Bible Handbook**

(Formerly known as "Pocket Bible Handbook")

**Book OF a Lifetime . . . For a Lifetime**  
Loved alike by . . . Young and Old  
Widely Used in Colleges and Seminaries  
Highly Commended by leading Magazines  
Specially Useful for S S Teachers

It is an **Abbreviated Bible Commentary**, with Notes on Books of the Bible, their Historical, Geographical and Chronological Backgrounds, with 75 Illustrative Maps.

**Amazing Archaeological Discoveries**, Confirming or Illustrating Bible History, with 75 Authentic Photographic Reproductions: **Related Historical Data** from the Annals of Babylon, Egypt, Assyria, Persia, Greece and Rome, touching the Bible Story.

**How We Got the Bible**, Formation of Old and New Testaments, Apocryphal Books, Manuscripts and Early Christian Writings.

**An Edilome of Church History**, Connecting Bible Times with Our Own, Early Church Fathers, Persecutions, Rise of the Papacy, the Pope, Luther and the Reformation.

**New Contains "Best Bible Verses"**. There is nothing published of its size, that has anything like as much practical Biblical information.

(Further particulars upon request)  
4 1/2 x 1 1/2 inches

**956 Pages Cloth Bound \$3.00**

Order from your Baptist Book Store

317-19 Guthrie Street Louisville 2, Ky.

227 Allen Street Owensboro, Ky.

## BAPTIST TRAINING UNION DEPARTMENT

JAMES WHALEY, State Secretary  
127 East Broadway Louisville, Kentucky

### DATES AND PLACES OF REGIONAL TRAINING UNION CONVENTIONS

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

## Program For Regional Conventions

### Afternoon Session

- 1:00 Registration
- 2:10 Opening Worship  
Song Service  
Devotional ..... Host Pastor
- 2:25 Announcements and Recognitions
- 2:35 REGIONAL JUNIOR MEMORY DRILL
- 3:05 Group Conferences  
(Regional Officers serving as conference conveners)
- 4:35 Assembly in Auditorium
- 4:45 REGIONAL INTERMEDIATE SWORD DRILL
- 5:15 Offering
- 5:20 Special Feature
- 5:30 REGIONAL YOUNG PEOPLE'S SPEAKERS' TOURNAMENT  
For Young People 19 and above and all college Young People
- 6:00 Fellowship Supper

### Evening Session

- 7:00 Worship Period  
Song Service  
Devotional ..... Pastor Advisor
- 7:20 REGIONAL YOUNG PEOPLE'S TOURNAMENT  
For Young People 17 and 18 not in College
- 8:00 Offering
- 8:05 Business Period  
Secretary's Report  
Time, Place and Nominating Committee Report
- 8:20 Special Music
- 8:25 Inspirational Message  
First Week ..... Dr. Rollin S. Burhans  
Second Week ..... Dr. John M. Carter

Fourteen



## COUNSELOR'S CORNER

By  
DR. R. LOFTON  
HUDSON

### Husband Not In Love

**Question:** My husband and I are in our early fifties and have a twenty-year-old daughter in college. A few months ago my husband told me very calmly that he no longer is in love with me and to be fair to me he would like his freedom. To help him financially, I have to work outside the home. He won't take me anywhere any more—not even to church.

What has happened to him and what would you suggest that I do?

**Answer:** My first impulse is to tell you to see a lawyer and sue him for everything he is worth. But on second thought there may be a better way.

Some men in their fifties go over fool's hill just like teen age boys. They are declining in many ways and wish to have their last fling at youth. It is pathetic but comes as a result of arrested emotional development.

Is your marriage really that bad? If he hates you strong enough, nothing can be done. But my guess is that, if your husband has any moral principles, he will get over this feeling and work out a reasonable adjustment to you. Be patient. Only God knows what he is going through.

If I were you, I would not give him a divorce except as a last resort. Be a good, sensible, kind, human wife and see if you cannot make the home so pleasant that he couldn't find a better one if he tried.

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

## LEE E. CRALLE CO.

Incorporated

### Funeral Home

LEE E. CRALLE, JR., President

#### PHONES

MEIrose 6-3646 MEIrose 6-3647

1330 South Third Street

Louisville, Kentucky

March 15, 1956

## WOMAN'S MISSIONARY UNION

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

### ABRIDGED PROGRAM ANNUAL MEETING KENTUCKY W. M. U.

First Baptist Church, Ashland, April 3-5, 1956

Mrs. H. C. Randall, President

Theme: "The Living Word for a Lost World"

Tuesday Evening—7:30 O'clock

(All services on Eastern Standard Time)

Theme: "The Living Word"

Call to Worship	
Hymn—"Hail to the Brightness"	
Meditation and Prayer	Mrs. Ellis A. Fuller
Welcome	Rev. M. D. Morton, Host Pastor
Missionary Library Fund	Mrs. C. E. Johnson, WMS President
Special Music	Miss Rose Marlowe
"The Living Word"	First Church, Ashland
	Miss Blanche Sydnor White

Wednesday Morning — 9:00 O'clock

Theme: "The Living Word for Kentucky"

Oneida Institute Choir	
Call to Worship	
Meditation and Prayer	Mrs. Ellis A. Fuller
Business — Minutes	
Appointment of Committees	
Recommendations from the Executive Board	
Announcements	
Looking at YOUTH	Miss Mary Pat Kent
"Beautiful Upon the Mountains" (Memorial to Miss Annie Allen)	Miss Rose Marlowe
	Mrs. E. L. Howerton
State Mission Week of Prayer	Mrs. Ira McMillen, Jr.
"At Our Door"	Mrs. O. B. Mylum
	Dr. W. C. Boone

Wednesday Afternoon — 1:30 O'clock

Theme: "The Living Word for America"

Hymn—"Jesus Shall Reign"	
"We Proclaimed the Living Word"	Mrs. George R. Ferguson
Looking at YOUTH	Miss Mary Pat Kent
Special Music	First Church, Ashland
"May God Thy Gold Refine"	Mrs. Ewell Payne

Wednesday Evening — 7:00 O'clock

Georgetown College Girls' Octet	
Call to Worship	
Hymn — "The Morning Light Is Breaking"	
Meditation and Prayer	Mrs. Ellis A. Fuller
State BWC Federation	Mrs. H. D. McEray
Royal Service Anniversary	Mrs. Encil Deen
Solo	Georgetown College
"Across the Wide Blue Sea"	Mrs. Tucker N. Callaway

Thursday Morning — 9:15 O'clock

Call to Worship	
Hymn "From Greenland's Icy Mountains"	
Meditation and Prayer	Mrs. Ellis A. Fuller
Royal Ambassadors	Rev. L. E. Coleman, Sr.
	Mr. J. C. Ballew

Business — Minutes	
Treasurer's Report	
Reports of Committees	
Election of Officers	
Dedication of Officers	Miss Blanche S. White
In Remembrance—(Memorial to Mrs. A. K. Wright)	Mrs. C. P. Gunther
Special Music	First Church, Ashland
"Jesus Will Repay"	Dr. Elmer S. West, Jr.

### To Preside

Our new State President, Mrs. H. C. Randall, of Columbia, will preside at our annual session to be held with the First Baptist Church, Ashland, April 3-5. We honor her as our leader. She has ar-

ranged a splendid program for this significant meeting and will lead us in a capable manner. She is no novice in leadership, having presided over the annual meeting of South Central Region for four years as their president, over



Mrs. H. C. Randall, Columbia

many meetings as State Stewardship chairman for two years and in many other capacities in her church and association.

You will be praying for her as she discharges the great responsibilities that are hers as our leader.



Miss Blanche Sydnor White

It is a real privilege to have Miss Blanche Sydnor White, of Virginia, as a guest speaker for our annual session. Miss White is well-known in Kentucky and it is a joy to welcome her back again. She is an executive, author, historian, world traveler and an exceptionally fine speaker. She served for many years as executive secretary of Virginia Woman's Missionary Union and prior to that as full-time Field Representative of Woman's Missionary Union auxiliary to the Southern Baptist Convention. You will hear her as she brings the key-note address at the Tuesday evening session on "The Living Word."

Fifteen

WESTERN RECORDER

**"Reverend"**

**At the "Crossroads"**

[J. C. Wynn has written in Presbyterian Life an article "Reverend" at the "Crossroads" which devoted some four paragraphs in appreciation of the television program, "Crossroads," which is a series of dramas concerning the Roman Catholic priests, Jewish rabbis and Protestant ministers, rotating the programs and keeping them in good taste on behalf of each of the three groups. The article concludes, however, with the paragraphs below, which contain material which needs to be called to the attention of people constantly, lest they fall into slovenly habits.—Editorial Note.]

But there is one matter that remains consistently irritating to the Protestant. The script writers have fallen into the common but ungrammatical trap of addressing the minister as "Reverend Langan" and of introducing him as "the reverend." Now let's go over this once again, slowly. The term *reverend* is an adjective (not a noun like *rabbi* or *father*) that is used in formal reference with a pastor's full name: the Reverend James Langan, or the Reverend Mr.

Langan. It is not proper, however colloquial it may be, to say in greeting, "Hello, Reverend Langan," or to speak of him as "the reverend will be here shortly."

In direct address, our Protestant ministers are simply "Mr. Langan" or (in a minority of cases) "Dr. Langan." There is a growing tendency also to use the term pastor in these instances; and it is correct to speak of "Pastor Langan" or to address him directly in "Good morning, Pastor . . ."

[Note: Baptists prefer not to use the word "Protestant" when it is applied to themselves. And in keeping with Matthew 23:8ff, we reject the designations rabbi and father: "But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.]"

Eaton Memorial (1)	227	485
Hall Street (1)	178	522
Seven Hills	85	266
Third	48	176
Temple Additions 5	300	1,034
Third	157	461
Paducah, East	134	356
Calclawn	115	325
Twelfth Street Additions 1	61	302
Painleville, First (1) Additions 2	111	335
Paris, Central	96	344
First	52	254
Prestonburg, Irene Cole Memorial (10) Additions 1	78	567
Princeton, First	101	524
Richmond, First	101	435
Russellville, First (1)	134	454
Scottsville, First	81	285
Shepherdsville	232	701
Somersett, First	123	231
Calvary	115	224
Sonora	148	464
Springfield, First	148	464
Sturgis, First	106	365
Versailles	114	370
Walton, First Additions 3	114	292
Williamsburg, First (1) Additions 1	415	315
Williamson, W. Va., East Williamson	144	365
Willisburg	78	288

**Social Security**

**Deadline April 15**

WASHINGTON — (BP) — Southern Baptist ministers who have applied for social security coverage, but who would now like to withdraw, must do so by April 15.

The government's department of internal revenue reports a minister may withdraw by filing a written notice of withdrawal with the same district director who received the minister's earlier application.

The written notice for withdrawal must be received no later than April 15, the final day for filing income tax returns. If notice of withdrawal isn't filed by that time, the social security form filed earlier becomes effective and is thereafter irrevocable.

Junction City	78	277
LaGrange, DeHaven Memorial	17	323
Lawrenceburg, First	63	392
Lebanon, First (1)	128	497
Leitchfield, First	92	287
Lexington, Calvary (1)	208	928
Grace (2)	85	385
Immanuel Additions 7	304	899
Porter Memorial Additions 1	146	592
Rosemont	89	411
London, First (1)	143	587
Louisville, Audubon	69	220
Baptist Tabernacle	190	648
Beechland Additions 2	152	746
Beechwood	112	330
Bethany Additions 8	100	349
Bethlehem Additions 3	101	297
Broadway (1)	148	500
Carlsle Avenue (2)	312	1,275
Clifton (1)	157	324
East	81	284
Eastern Parkway	81	568
Eighteenth Street	136	381
Farmdale (1) Additions 2	176	548
Harmony	76	353
Hazletwood	58	281
Highland Park First	98	448
Immanuel	136	424
Jeffersontown	72	309
Lynn Acres Additions 8	109	282
Ninth and O (1) Additions 15	494	1,091
Okolona	52	474
Parkland	298	1,096
Rockford Lane	122	343
Shawnee	105	461
St. Matthews Additions 7	254	915
Memorial (1) Additions 2	152	350
Southside (1) Additions 3	176	648
Third Avenue	115	730
Victory Memorial (2)	200	921
Walnut Street (4)	394	1,664
West Side	108	353
Madisonville, First Additions 30	281	1,092
Marion	210	310
Mayfield, First	274	385
Middlesboro, East Cumberland Ave.	328	328
Old Yellow Creek	67	302
Middletown, First	53	253
Monticello, First	67	253
Morganfield, First Additions 4	165	552
Mt. Vernon	118	329
Murray, First (1)	118	385
Newport, Trinity	113	211
Owensboro, Buena Vista	110	480

1848 - 1956

**L. D. Pearson & Son**  
**FUNERAL DIRECTORS**  
 1310 S. 3rd St. ME. 4-3628  
 149 Breckenridge Lane TW. 6-0349  
 Louisville, Ky.  
 or Call TW. 6-0340

**National Society of Morticians**

March 15, 1956

**Religious Fanatics Invade London: Attempt to Overthrow Government**

(17th Century Baptist Press)

LONDON, January 9, 1661 — (BP) — A four-day reign of terror and bloodshed came to an end here today as a small band of religious zealots, marching under the banner of "King Jesus," were overpowered and taken into custody after barricading themselves in a house in a London suburb.

Led by Thomas Venner, a preacher and wine cooper, the band of fifty or more well-armed fanatics marched on London last Sunday, determined to establish "the kingdom of Jesus Christ on earth" or die in the attempt. Most of them have already paid with their lives, but not before they had taken a toll of those who opposed their insurrection.

Claiming that Jesus marched before them as their invisible leader, the insurrectionists made their way toward St. Paul's churchyard but were intercepted by the home guard. In the skirmish that followed the guards were quickly dispersed, several falling mortally wounded. The invaders then marched triumphantly through the streets of London, terrorizing the populace.

One victim of the fanatics was accosted on the streets and questioned about his loyalties. Declaring that he was "for God and King Charles," he was promptly murdered, according to an eye-witness report.

Sunday evening the invaders retreated to a woods outside London. Today they marched again on the city and there was street fighting between the invaders and

detachments of the militia and home guards with losses on both sides.

After marching again through the streets, the insurrectionists finally retired to a house and began to make preparations for a last-ditch stand. Surrounded and being fired upon from all sides, the invaders stubbornly refused to surrender. The few remaining alive were seized when the house was rushed. Venner was among those taken.

Survivors of Venner's abortive attempt to overthrow the British government described themselves as Fifth Monarchists. Declaring that they were establishing the fifth and final monarchy on earth with Christ as head, the insurrectionists believed themselves to be invincible as Gideon and other Old Testament heroes.

"If we have been deceived," declared Venner from a prison cell where he is awaiting trial, "we have been deceived by God."

The Fifth Monarchists are believed to have been incensed by the recent infamous execution of one of their members, General Thomas Harrison. Accused of insurrection, he was hanged, drawn, and quartered at Charing Cross and his head and heart put on public display.

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

**Note Burning**

**Stearns' \$150,000 Building Cleared of \$20,000 Note**

STEARNS, Ky., Feb. 27. — The First Baptist Church here had a noteburning ceremony yesterday. When the First Baptist Church decided to build in 1949, it was necessary to secure a loan of \$20,000 in spite of the fact that approximately 75 per cent of the work was done by the members themselves. So it was a happy occasion when, on the last Sunday in February, 1956, they could say the entire debt had been wiped out, and the building was really their very own.

This modern building has been valued at \$150,000, and has an auditorium with a seating capacity of 600. There are seven assembly rooms, 35 class rooms, a church office, pastor's study, library and kitchen.

At the note burning ceremony Pastor Isadore Childers recognized the building committee, the deacons, those who

**CLASSIFIED ADS**

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

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

**CHEVROLETS**, new and used cars and trucks. See BILL WIGGINS OF BROADWAY CHEVROLET COMPANY, 717 West Broadway, Louisville, call A M h e r s t 2 3 3—Residence phone Belmont 374. Please ask for BILL WIGGINS.

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

**CHURCH GROUPS, SCHOOL GROUPS, INDIVIDUALS**—Sell advertising fans as placed in churches. Reasonable prices, good commission. Box 64, Louisville, Kentucky.

brought their saws and hammers and had worked so faithfully, the ladies who had served refreshments, those who had given so generously of their money, and all others who had had any part in the erection of this building.

Brother Childers read the prayer of dedication offered by Solomon at the Temple at Jerusalem. Claude Porter, chairman of the deacons, burned the note, and the prayer was led by J. C. Baldwin.

►Pastor and Mrs. Verlin C. Krushwitz, Elizabethtown, are the proud parents of a third son—Kenneth Lynn Krushwitz, born Thursday, February 23.

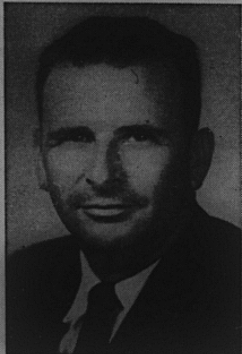
**Special Helps Available**

- For Pastors and Christian Workers
    - Counseling (Religious Education 145).....\$10.00
    - For all who want to help others in the Christian life.
    - Ecclesiology 143.....\$11.50
    - A course designed to show how the total resources of the church can be put to work.
    - Pastoral Ministries 133.....\$7.00
    - A course in which every phase of the work of a minister is explored. Practical.
- The price listed includes the study guide, the texts for the course, the grading, and instruction you will receive during the course.
- Name.....  
 Address.....  
 Course..... Enclosed \$.....  
 Send check or money order to  
**SEMINARY EXTENSION DEPARTMENT**  
 P. O. Box 530  
 Jackson, Mississippi

## SUNDAY SCHOOL DEPARTMENT

ROY E. BOATWRIGHT  
State Secretary

### Ohio Valley Standard Again



J. A. Oakley

The Ohio Valley Association has done it again! Yes, under the leadership of J. A. Oakley, associational Sunday school superintendent, and C. E. Daniel, associational missionary, the association has again attained the Standard of Excellence in Sunday school work. The associational leaders received full cooperation from the pastors and churches in this important work.

At the beginning of the Sunday school year the associational leaders adopted the Standard as a program of work which has increased the efficiency of the organization.

The following reached the Standard:

Church	Pastor
Clay, First	G. R. Abernathy
Old Bethel	Donald J. Collins
Poole	Orville D. Hickey
Sturgis, First	Bob E. Wallace
Sturgis, Tabernacle	H. K. Sorrell

Thus far there are only two Standard associations in the Southern Baptist Convention and both of them are in Kentucky. The Ten Mile Association, under the leadership of E. J. Noffsinger, applied for Standard recognition December, 1955. We wish to commend these good workers.

### Standard Departments

Lexington, Central (Elkhorn)—Junior Dept., Mrs. Robert Thompson, Supt. Mrs. Snyder, teacher.

### Standard Classes

#### PRIMARY CLASSES:

Latonla (North Bend)—Jane Ogden, teacher.  
Victory Memorial (Long Run)—7 Yr. Mrs. W. N. Edgington, teacher.  
First, Greensburg (Russell Creek)—7 Yr. James Skaggs, teacher.

#### JUNIOR CLASSES:

First, Mt. Vernon (Rockcastle)—11 Yr. Girls, Mrs. Benton Stokes, teacher.  
First, Mt. Vernon (Rockcastle)—10 Yr. Girls, Mrs. Carter Owens, teacher.  
First, Mt. Vernon (Rockcastle)—12 Yr. Girls, Mrs. Myrtle Hansel, teacher.  
First, Mt. Vernon (Rockcastle)—12 Yr. Girls, Mrs. Louise Bailey, teacher.  
First, Mt. Vernon (Rockcastle)—9 Yr. Girls, Mrs. Ina Cummins, teacher.  
First, Paducah (West Union)—11 Yr. Boys No. 1, Charles A. Henn, teacher.  
First, Paducah (West Union)—11 Yr. Girls No. 2, Mrs. William Skipworth, teacher.

#### INTERMEDIATE CLASSES:

Twelfth Street (West Union)—13 Yr. Girls, Mrs. John Cathey, teacher.  
Twelfth Street (West Union)—14 Yr. Girls, Mrs. Angela Cammorata, teacher.  
Twelfth Street (West Union)—14 Yr. Boys, Jesse Shelton, teacher.  
Twelfth Street (West Union)—16 Yr. Girls, Mrs. B. G. Tucker, teacher.

#### ADULT CLASSES:

Walnut Street, Louisville—"Junior Philathea," Miss Alice A. Watkins, teacher.  
Immanuel, Lexington—"Ruth," Lillian B. Lam, teacher.  
West Broadway, Louisville—14 Yr. Girls, Mrs. L. V. Dempsey, teacher.  
West Broadway, Louisville—13 Yr. Boys, Eldred Cart, Jr., teacher.  
Owenton, First—"True Blue Girls," Verna Roland, teacher.  
Okolona, Louisville—"True, Trusted, Tried," Mrs. W. B. Tuell, teacher.  
Latonla, Covington (North Bend)—"Lamp-lighters," Mrs. Erna Thomason, teacher.  
Parkland, Louisville—"Ruth," Mrs. E. N. Wilkinson, teacher.  
Immanuel, Louisville—"The Electa,"

### Correction Please!

Here is a corrected list of High Ten Churches in Training through January 31, 1956.

1. Harrodsburg	533
2. Madisonville, First	293
3. Victory Memorial, Louisville	265
4. Severns Valley	253
5. Grace, Lexington	236
6. Burners Chapel	210
7. Walnut Street, Louisville	164
8. Lexington Avenue, Danville	144
9. Latonia, Covington	115
10. Bethel, Mercer Association	113

### Thus Saith the Preacher—

#### Are You A Blocking Back?

Dear Friend:

In a conversation with a college president the other day he said that a vast majority of the letters they received recommending students to them said that those students were leaders. He said it got to the point where he doubted if there'd be any students to follow.

It was one of those bad nights wherein football coaches have nightmares. The team had lost that day. Coach Fuss McLaughry was having a rough time of it and was moaning and groaning: "What I need is a good blocking back. We could have saved that game with a blocking back."

His little boy, just about ready for bed, looked up in all seriousness and said: "When I grow up, I'll be your blocking back, Pop." Then, sort of dubious, he asked: "What is a blocking back, Pop?" The father grinned at his son, "He's the fellow who does the job and lets someone else get the glory. Now, go on to bed, Son."

Fifteen years later John McLaughry was captain of the Brown University football team, and one of the nation's best blocking backs. He seldom made a touchdown—he set the stage and made it possible for others to make the touchdowns. He never minded the glory.

Jesus had a problem like that on his hands one day. That disciple who was so outspoken got tired of John's efforts to get up close so he got to thinking that John was getting a bit too much glory and he asked: "Lord, what about this man?" The Master told Peter kindly but plainly that it was none of his business. Jesus said: "If he should tarry until I come, what is that to thee? You follow me." Never mind the glory!

I'm afraid that sometimes we all get to thinking that we ought to be the one running with the ball. After all, that applause of the crowd sounds good to our old eardrums. We forget that those elusive halfbacks wouldn't be so graceful if some plodding lineman or hard-blocking back didn't clear a path for him. Each is essential to team success.

That goes for the church, too. A high-powered evangelist can come along and reap a big harvest of souls and everyone thinks he's great stuff, but they forget all that blocking that a devout, hard-working pastor and consecrated laymen have put out in behalf of that evangelist.

Paul ran into this problem in the church at Corinth. He put it this way: "I Planted, Apollos watered, but God gave the growth. So neither he who plants nor he who waters is anything, but only God who gives the growth." Guess I'd better get out and throw a block at that sinner one of the laymen is working with, maybe the way can be cleared for him to score.

Blockingly yours, G. Avery Lee

March 15, 1956



## BROTHERHOOD DEPARTMENT

Enlisting Total Manpower of Kentucky Baptists through

L. E. COLEMAN, SR.  
Brotherhood Secretary



J. C. BALLEW  
Royal Ambassador Secretary

### Kentucky State Baptist Assembly, Bagdad, Ky. State Royal Ambassador Camps, Cedarmore,

First Junior Week,

June 11-16, \$12.00, Intermediate Week,

June 18-23, \$12.00,

Second Junior Week,

June 25-30, \$12.00.

Send \$1.00 reservation

fee to the State Office

and pay the remaining

\$11.00 upon arrival at

Camp. This includes

the fifty cents insurance

fee (covers you from

the time you

leave home until you

return). CAMP BE-

GINS: Monday after-

noon. CAMP ENDS:

Saturday morning after-

breakfast. Inter-

mediates may stay for

the Annual Men's Rally

and Barbecue, Satur-

day, June 23. LEAD-

ERSHIP: All the adult

leadership is secured

by the camp director,

Mr. J. C. Ballew. Past-

ors in Kentucky who

would like to help during

one week and are willing

to prepare themselves

for this service to boys,

are asked to write the

secretary before

April 1.

### BROTHERHOOD MEMBERS

Send your son. . . Help other boys from your church attend. . . Help boys from your community attend our Royal Ambassador camps this summer.

### BOYS-BOYS-BOYS-BOYS

As a member of a Royal Ambassador chapter, give your name, address, week to attend, and \$1.00 to your counselor. Your counselor will send to the State Secretary all reservations from the chapter.

### ROYAL AMBASSADOR CAMPS IN YOUR AREA

IF YOU ARE NOT A ROYAL AMBASSADOR, send your name, address, church, week to attend, and \$1.00 to the Royal Ambassador Secretary, 127 E. Broadway, Louisville, Kentucky.

If you can not come to State Royal Ambassador Camp this summer, attend the Royal Ambassador Camp nearest you. If you do not have the information about these area camps, write to us here in the Brotherhood Department.

►Cleo Yates, a Georgetown College senior, is acting as pastor of the mission recently established by the Georgetown Baptist Church at Newtown, Kentucky. Harold Davis is the minister of

music, and the two are being assisted by Ronnie Johnson, Margie Vault, Herman Hale, Mr. and Mrs. James Ward, and Letha Ferguson. A permanent location is being sought.

### Baptist Cartoonist

#### Washington Award

WACO, Texas — (BP) — Jack Hamm, whose religious cartoons appear in many Baptist papers and in daily newspapers, has received a George Washington honor medal from Freedoms Foundation.

The award is based on a Hamm cartoon issued for National Newspaper Week last October, entitled "America's Atlas."

The cartoon pictured a world globe with a map of the United States. Kneeling on the United States was Atlas—named in this instance "The Christian Press." He held a pen in his hand and near him was a well of ink marked "Truth."

On Atlas' shoulders stood a typical-looking American man, symbolizing "Stronger Citizens." The Scripture reference for Hamm's cartoon was Phil. 4:8, "Whatever things are pure . . . Think on these things."

The annual conference on American ideals conducted by Baylor University here also received a Freedoms Foundation citation.

This is the third such award both to Baylor and to Hamm, a former art instructor at Baylor and outstanding Baptist layman. Hamm will appear as a cartoonist on the program of the annual Southern Baptist Pastors' Conference in Kansas City in May.

►Dr. Fred Wood, pastor of Cordova Baptist Church, Memphis, Tenn., will be the guest evangelist with Pastor J. Ray Dobbins at the Beechmont Baptist Church, Louisville, April 2-8. Ward Weaver and Miss Jonelle Teague will be in charge of the music.

### UNION UNIVERSITY

Fully Accredited—reasonable Rates  
A Co-educational, Senior College  
Education for Christian Leadership  
WARREN F. JONES, President  
Jackson, Tennessee

### HERBERT C. GRALLE

#### Funeral Directors

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

Phone TWinbrook 3-5223

Frankfort and Peterson Avenues  
Louisville, Ky.

WESTERN RECORDER

Nineteen

## Sunday School Lesson

For March 25, 1956

By H. C. Chiles

# The Meaning of Christ's Suffering

Luke 23:4-18, 39-43

Many were anxious to put to death the Son of God and the Saviour of men. The most tragic drama of the ages was about to be enacted, and, in the plenitude of their powers, Jesus of Nazareth and Pilate of Rome faced each other as the chief actors.

### I. The Procurator.

Only a few years before the emperor had appointed Pontius Pilate as procurator or governor of Judea. Of all the subjects of Rome, the Jews were the most difficult to govern. To the Jews, Pilate was a loathsome stranger and detested barbarian. He incurred their wrath by hanging gilt shields in the palace of Herod, making Jerusalem the headquarters of his army, directing his soldiers to carry gleaming portraits of the emperor emblazoned on their standards, and taking money from the sacred treasury and using it to build aqueducts.

Pilate was a champion fence-straddler. He was a spineless, weak-kneed pussy-footer. He knew what he ought to do, but he was too cowardly to do it. Being a man who tried to carry water on both shoulders, Pilate wanted to satisfy both the enemies and the friends of Christ by adopting what is sometimes called a "middle of the road" plan. He found that such a course was impossible.

### II. The Prisoner.

Having Christ at their mercy, the elders, chief priests and scribes brought Him before the Sanhedrin for a thorough examination. Members of the Sanhedrin asked Him, "Art Thou the Christ?" He replied, "If I tell you, ye will not believe." When they asked, "Art Thou then the Son of God?" He answered in the affirmative. Thinking that was all they needed, they rushed Him to Pilate. They did so because they could not inflict capital punishment. Members of the Sanhedrin, headed by chief priests, together with such others as were interested and curious, brought their Prisoner, with His hands bound behind His back, before Pilate and demanded that he pronounce the death penalty upon Him immediately.

Naturally, Pilate asked, "What accusation bring ye against this Man?" They refused to name the crime with which He was charged. They had condemned Him for blasphemy, but they did not mention that, or the fact that they had already tried Him. They merely took the bold stand that they would not have brought Him to Pilate if He had not been an evil-doer. Desirous of getting

this case off his hands, Pilate said, "Take ye Him, and judge Him according to your law." But they revealed their spirit by saying, "It is not lawful for us to put any man to death." Then, Pilate called for specific accusations, whereupon they preferred three charges against the Saviour—perverting the nation, forbidding them to pay taxes to Caesar and claiming Jewish kingship.

Pilate was wise enough to have Christ brought into his palace to avoid a public examination. There, he asked the Saviour, "Art Thou the King of the Jews?" He replied, "Thou savest it," thereby admitting the fact. Pilate could not see anything in this admission sufficient to merit judgment from his court. Concluding that He was only a harmless enthusiast, and not a rival of Caesar, he returned and announced to the multitude that the Accused was not guilty. His verdict, "I find no fault in this man," met with howls of rage. Indignant at this acquittal, and thunderstruck by the defeat of their plans, they repeated their accusations with numerous additions. Recognizing that Pilate was sympathetic with Christ, they renewed the charge that He was a disturber of the people all the way from Galilee to Jerusalem.

At the mention of Galilee, Pilate eagerly seized his chance to shirk his responsibility by turning the Prisoner over to Herod, who happened to be in Jerusalem, and let him handle the case. He thought that by doing so he would be pleasing a native ruler who was jealous of and hostile to him. In a delirium of delight, Pilate sent Christ to Herod, who was quite surprised and very glad to have Christ brought before him. For a long time he had been wanting to see Him perform a miracle. However, Christ refused to be a plaything for Herod. He was not running a side-show, so He refused to amuse Herod in this fashion.

After questioning Christ and not being able to find anything wrong with Him, Herod gave vent to his wrath by punishing Him, mocking Him, clothing Him in a scarlet robe and returning Him to Pilate. He was too shrewd to be entrapped by Pilate's scheme. He simply returned the Prisoner with the problem unsolved.

To Pilate this outcome was very disappointing. He was in a worse quandary than before. Knowing that He was innocent, he did not want to sentence Him to death. Neither did he want to displease the Jews by releasing Him.

Being a coward, he suggested a compromise by proposing to chastise Christ and release Him. By this procedure he thought he could please the populace and not do Christ too great an injury. The people saw that he could be influenced to do far more, provided their clamor was only loud enough.

Recalling that it was the custom of the Jews to set free some notorious prisoner at the time of the feast of the Passover, Pilate suggested that he release Christ, whom he knew to be faultless, but the rabble gave vent to their strong disapproval in the most vociferous vituperations. Pilate then pointed to the two prisoners—Jesus Christ the Saviour and Barabbas the notorious robber and criminal—and gave the people a choice as to which should be released. When he asked, "Whom will ye that I release unto you?", a mighty chorus of voices shouted, "Barabbas!" Casting aside all sense of justice, Pilate delivered the Saviour to the blood-thirsty mob. His contemptible decision was the very acme of judicial cowardice and a travesty upon justice. His effort to prove his innocence by washing his hands and saying, "I am innocent of the blood of this just person," was in fact an evidence of consciousness of guilt.

### III. The Partners. Luke 23:39-43.

Two others, who were malefactors and partners in crime, were crucified with Christ. Both of them had sinned against God and broken the laws of the land, and were suffering the consequences thereof. At first, both of these robbers showed the baseness of their character by reviling Christ. As the day wore along, one of them observed the wondrous bearing of the Saviour and listened to the matchless words which fell from His lips. The perfect innocence of Christ touched this robber very deeply. He ceased to rail at Him and a new look came over his distorted features, while the other robber went on reviling Christ. Meanwhile, to his partner in crime this robber said, "Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds; but this man hath done nothing amiss." He acknowledged that he had sinned, confessed that he deserved to suffer for his sins, repented of his sins, and accepted Christ as his Saviour. His prayer, "Lord, remember me when Thou comest into Thy kingdom," was a marvelous expression of faith in the person, power and mercy of Christ. When he exercised faith in and accepted Christ as his Saviour, he was saved and received the assurance of this fact from Him in the words, "Today thou shalt be with Me in Paradise." That dying robber was saved by grace through faith in Christ, apart from any ordinance or works. This contrite robber went from the cross to Paradise, whereas the calloused one went from the cross to Perdition.



**CORNERSTONE LAYING AT BETHANY, LOUISVILLE.** — The new meeting house of the Bethany Baptist Church, Taylorsville Road at Talbott Avenue, Louisville, already in use, the cornerstone laying took place February 5. Shown in the picture are (left) John H. Hicks, the building committee chairman; (middle) Dr. Eugene I. Enlow, the pastor; and (right) Scott Dunn, member building committee. Other members of the Building Committee were Chester Alwes, J. W. Applegate, Sr., and Mrs. McKeigan. The seating capacity of the auditorium is about 600. Class rooms and prayer chapel are in the basement. The new structure cost \$95,000, including air-conditioning.

## FALLEN ASLEEP

### EMMETT MILLER

"KRON, Ky. — The Ekron Baptist Church, Salem Association, has experienced a deep loss at the sudden homegoing of one of its oldest members and deacons on February 2, 1955, when Brother Emmett Miller passed away at his home. He had reached the age of 76. Although Brother Miller became a Christian at an early age and united with the New Highland Baptist Church, he has for the past 40 years been a member and deacon of the Ekron Baptist Church.

In this life the church has given up a faithful member and worker. Yet he leaves behind to labor for the Lord his beloved wife and with whom in 1932 he had the joyous Golden Wedding Anniversary celebration. A daughter, Mrs. Wretha Miller Smith, two grandsons, and one great granddaughter, as well as a host of other relatives survive him. One daughter preceded him in death.

His fellow deacons and church members

have appreciated his years of labor and leadership, and wish to give thanks in a public way for it.—Calvin D. Fields.

### MRS. PEARL HOBBS

BUTLER, Ky., Feb. 28. — Mrs. Pearl Hobbs, life long resident of the Peach Grove Community of Pendleton County, passed away at Spears Hospital, Dayton, Kentucky, at the age of eighty years.

Mrs. Hobbs was a devoted Christian and was for seventy years a member of the Second Twelve Mile Baptist Church. She was a sister of the late Rev. Jesse Seagle who for many years worked with the Home Mission Board as a missionary to the Indians.

For over fifty years she taught the Fideles and Convention Bible classes of her church. She served her church in many ways, as did her husband, who among other things was church treasurer for many years.

Her devotion to her family, church, and above all to Christ, caused all to respect and admire her beautiful life. One of her favorite pastimes was reading the Bible, and also her beloved Western Recorder, having been a life-long subscriber. She will be missed by all who knew and loved her.—Jean Pangburn.

### RONALD (RONNIE) E. PRATHER

BUTLER (Pendleton Co.), Ky., Feb. 27. — Whereas, God, in his infinite love sent His beckoning angel to claim our beloved Ronnie from our midst on December 12, 1955; Ronnie was a Junior at Butler High School and became a Christian at an early age and

united with Grassy Creek Christian Church at the age of 13. Later he became a member of the Butler Baptist Church, where he was dearly beloved by all who knew him. He was an inspiration to the young people and was in a singing group which has played and sung in numerous churches throughout this area, and we are sure that he will long be sadly missed.

Ronnie passed away with a major heart operation in Children's Hospital in Louisville. Funeral services were conducted by his former pastor, Floyd T. Whistler, who remained with him in the hospital until the end came. Ronnie left a most beautiful testimony that he did not come back home to us he would go home to be with Jesus, and we feel sure that our loss is Heaven's gain.—J. N. Owens, Clerk.

### MISS ANN KIDWELL

BUTLER (Pendleton Co.), Ky., Feb. 14, 1956. Whereas, God, in His infinite wisdom, sent His death angel to take from our midst our beloved sister in Christ, Miss Ann Kidwell, who departed this life November 13, 1955, to be at home with her Jesus whom she loved so much. "Miss Ann, as she was known to us, came to the Butler Baptist Church by letter in both attendance and financially, until her later years when she became unable to assemble with us, but her finances did not stop until her death.

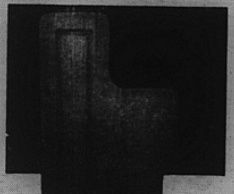
With our loss of this grand old lady, we are grieved by her absence, but we are also rejoicing with her to know that she has her rightful place by His side forevermore.—J. N. Owens, Clerk.

### Memphis Hospital Officer

## Goes to Oklahoma Position

OKLAHOMA CITY — (BP) — John M. Hendricks, assistant administrator at Baptist Memorial Hospital, Memphis, has been named administrator for a Baptist hospital soon to be built here.

The Baptist General Convention of Oklahoma, which will operate the hospital, expects work to start soon on the first hospital unit. The unit, to cost \$2,000,000, will have 200 beds. Long-range plans are for a 500-bed hospital.



Pew End

YOU MAY SELECT any design of pew end when you furnish your Church with our lowest cost furniture. Our students, under skilled supervision, produce pieces you'll be proud of.

Write for our free catalog and price list now!



CLARK CHURCH FURNITURE FACTORY  
Owned and Operated by the  
Mountain Presbytery Bible School  
Memphis, Tennessee

WESTERN RECORDER

## Ohio Valley Association

By CHARLES E. DANIEL, Missionary

CLAY, Ky. — A recent statement was made that "In order to have a strong world-wide missionary force, we must have a strong state missionary organization." With this we agree. Also we believe that, to make possible a vital state program, we must have as strong a working organization of local associations as is possible. And who will attempt to place limits on the possibilities in these areas of Kingdom promotion and growth? There is no informed person who would try.

The churches, pastors and associational leaders of Ohio Valley Association have seen this challenge and more and more of the members of the churches are dedicating themselves to the task of building stronger churches. And also planning and implementing a program of missions that will reach every man, woman, boy and girl in this area, with the message that Christ is the Answer and only He can save the souls of men.

We are organized for work. This means that we have a completely organized association. An associational Sunday school organization that is standard. Ohio Valley is emphasizing the needs for training in the churches through the Training Union. Our associational Training Union program is growing. Our goal is a standard work. The Woman's Missionary Union is fully staffed and under the able leadership of Mrs. Newman Holt, Providence, is going forward in a great way.

Every one of these organizations is vital. But the one group that is strengthening all of the other phases of our work is the Brotherhood organization. That is as it should be.

Come with me and look in on the quarterly Brotherhood Rally that met with the First Baptist Church, Clay,

February 9. You will see men coming from 15 of our 24 churches and missions, Christian men—men from every profession and vocation—stream in until the auditorium is almost filled. Hear and see this group as they enjoy a sumptuous meal served by the ladies of the host church. Observe them as they fill the auditorium again for the program, with Mr. H. Earl Evans, presi-



REVIVAL IN LEXINGTON. — Pastor Walter K. Price, First Church, Danville, Ky., will preach in a revival with Pastor Wayne E. Todd at the Immanuel Baptist Church, Lexington, during April 1-8.

dent of our Brotherhood and superintendent of the City Schools of Sturgis, in charge. Hear the singing—and what group can out-sing a crowd of Christian men? Then, as Pastor R. Truett Miller, First Church of Providence, brought a stirring message on "Men at Work for God," see those men, almost to a man, dedicate themselves anew to be workmen for God. It was a great spiritual mountain top experience.

This association has an organization that is not a general one in our state, namely, one for our youth. We have a director, Rev. Charles Chaney, pastor of the Northside Mission, Morganfield. They meet once a month for a program of devotion and fellowship. The youth are in charge of the program—our aim is to keep it that way. Yes, they meet on Saturday night—and they come. Christian youth desire and must have such fellowship. Our effort here is to supply this need.

To project a full program of work,

such as this, requires the loyal help of many people. The writer has as his personal helpers in this work a group numbering 75. I am happy to include every pastor in this number. There are no unco-operating pastors or churches in this association. The missionary has 230 workers on whom he can call for help any time he needs them. Every office in the organization is staffed. Yes, we are organized for work, and our aim in everything is to evangelize.

Four churches have new pastors—Black Grove, Bill Hintin; Old Bethel, Don Collins; Bethany, Amos Kirkwood; DeKoven, Gus Riddle.

The First Church and Northside Mission, Morganfield, have entered their new auditoriums.

Uniontown Church has a new organ and Charles Markham is the music director.

First Baptist Church, Providence, is constructing the first unit of a new building.

Old Bethel is the first church to report that they have their Vacation Bible School faculty elected.

Two churches—Old Bethel and New Harmony—are making ready to organize Brotherhoods.

Plans are being made for two new missions in Ohio Valley Association.

In all things pertaining to His Kingdom, we give God the glory. We do thank Him that He has moved in the hearts of so many to offer themselves unto the Lord's work.

### Have YOUR CHURCH on FOTOWARE



- ◆ Every member will want one of these lovely 10 inch plates.
- ◆ Quantity orders — 25 or more.
- ◆ Resell at cost or for profit.
- ◆ For free illustrated literature, write:

PRESTON-HOPKINSON CO.  
Appomattox, Virginia

## Mountain Mission Conference to Be Held At Onieda April 30-May 2

By ELDRED M. TAYLOR,  
Superintendent of Missions and Evangelism

A Conference on Mountain Mission work will be held at Onieda, Kentucky, April 30-May 2. The program is planned for pastors and missionaries in the mountain area. Laymen who are serving on Church and County Missions Committees are also invited to attend this Conference.

The Woman's Missionary Union of Kentucky also invites the wives of those attending the Mountain Missions Conference. A special program will be provided for the wives with Mrs. George R. Ferguson in charge.

The program this year will provide Bible Study by S. F. Dowsis of the Baptist Home Mission Board, and inspira-

tional message by W. C. Boone, of the State Board, A. B. Colvin, Chairman of the State Executive Board, and A. B. Cash, of the Baptist Home Mission Board. Ample time will be provided for conference work and open discussion. There will also be a number of testimonies by missionaries and pastors.

No charge is made for room and meals. This Conference is provided jointly by the State Executive Board, the Baptist Home Mission Board, Woman's Missionary Union of Kentucky, and Onieda Baptist Institute.

Reservations should be made by writing directly to Mrs. D. C. Sparks, Onieda, Kentucky.

### Population

## Shifts to the Cities

NASHVILLE — (BP) — Farm people have been moving to the city for attractive jobs and more education.

Without moving at all, some families once considered rural discover they have become city residents as cities sprawl out further into the country.

Cities are growing much faster than rural areas.

J. P. Edmunds, Nashville, statistician for the Southern Baptist Convention, says these are some reasons cities are great challenges for winning men to Christ.

In a survey recently released, Edmunds reports that in the Southern Baptist Convention as a whole, city people are unreached to a greater degree by the denomination than are rural people.

The survey covered a five-year period ending January 1, 1955, and included 24 states represented in the Southern Baptist Convention by their own state Baptist conventions.

The survey was captioned, "Populations Shifts and Their Effect Upon the Southern Baptist Convention, 1950-1955."

"While every state except Arkansas showed a growth in total population

during 1950-1955, 10 states experienced a decrease in rural population," Edmunds declares. No states in the SBC territory showed a decline in city population.

City numbers increased 15.1 per cent in the 24 states during the five years, but rural numbers increased only 1.4 per cent.

The survey introduced these additional facts:

1. "Due to several factors, the Southern Baptist Convention states as a group have shown a significantly larger proportional increase in population since 1950 than have other states," according to Edmunds.

2. As expected, states in which Southern Baptist work is newest showed the greatest percentage gains in church membership, including both rural and city churches.

3. Rural churches still offer many opportunities for Southern Baptists. The eight million members of Southern Baptist churches are about evenly distributed between rural and city. During the survey period, only one state—South Carolina—failed to report an increase in rural membership. Rural churches are growing in spite of heavy migration to the city.

4. "Southern Baptist principles and methods of work are effective wherever and whenever put into practice," Edmunds says.

5. The 24 states in SBC territory, which have 56 per cent of the population of the U. S., seem to be a major site of population shifts in the nation.

**5,000 CHRISTIAN WORKERS WANTED**  
To sell Bibles, Testaments, good books, handsome Scripture notes, Scripture calendars, greeting cards, Good Samaritan. Send for free catalog and price-list.  
George W. Noble, The Christian Co., Dept. D, Pontiac Bldg., Chicago, 5, Ill.

## Twenty Questions Tell How To Select Best Hearing Aid

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



L. A. WATSON

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

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

L. A. WATSON, ROOM NO. 83X  
21 NORTH 3rd STREET, MINNEAPOLIS, MINN.

Name \_\_\_\_\_  
Address \_\_\_\_\_  
City \_\_\_\_\_ State \_\_\_\_\_

**GOWNS**  
Pulpit and Choir  
Headquarters for RELIGIOUS SUPPLIES  
Church Furniture - Stoles  
Embroideries - Vestments  
Hangings - Communion  
Sets - Altar Brass Goods, etc.  
National

## A Request

### Consider Your Denominational Workers

In our Baptist life, we have developed a denominational set-up which requires a vast number of workers who devote their full time, or much of it, to services which take them away from home. In addition to these, another large number of people serve in offices and institutions that hold them fast, day by day. Of this former group, those who travel and work among the churches and in association and convention services, we wish to say a few words.

#### Don't Take Them for Granted

To mention a few typical ones, there are the heads and promotional workers of mission boards, agencies, and institutions of the Baptist conventions. Also, there are leaders, teachers, and field representatives engaged in the work of Sunday school, Training Union, Brotherhood, W.M.U., etc. Then there are many others who give more or less time to denominational service which requires travel. Day and night, seven days in the week, many of these faithful workers are on the go and there is scarcely a church anywhere that has not been served, personally, by one or more of them. The benefits the churches derive from these denominational servants is incalculable, and the work of the denomination around the world is helped by them. Yet, like many other good people, these denominational workers are often taken for granted and are not adequately appreciated.

#### Their Role Not Easy

The role of the denominational worker is not easy. Its demands are very exacting, and the worker is constantly subjected to critical observation. His (or hers) is a lonely life also. Much time must be spent away from home and among comparative strangers. It is difficult for such a worker to maintain a normal family life, and he is never free to make his own plans because he must go where he is needed and invited. And, since he is usually supposed to be a promoter, he must at all

times keep up a spirit of enthusiasm, no matter how discouraging his immediate assignment may be.

#### A Tiresome Grind

The task of the denominational worker is a tiresome "grind" also because he must repeat, over and over, what he has to say and explain, again and again, some very simple matters. To some who hear these denominational workers often, their "line" may become rather boring; but how much more so it must seem to the workers themselves! This observation might apply to almost any teacher because teaching requires much tedious repetition.

#### Just Plain People

Only one suggestion comes to mind. It is that these denominational workers are just plain Baptists like the rest of us. Many of them are preachers who have been pastors of churches and who

understand pastoral problems. All are sincere Christians who want to serve the Lord, by serving people in the churches, to the best of their ability. Moreover, all of them are people, very fine people, who like to understand and be understood and to appreciate and be appreciated. The denominational worker is your friend and fellow-worker, and your brother in Christ. And don't hesitate to call on him if he can be of service—Editor S. H. Jones in THE BAPTIST COURIER (S.C.).

►The First Church, Henderson had a special building fund offering on February 19. The sum of \$1,664.62 was given that day for all causes, and of this \$826.30 was for the Building Fund. Francis R. Tallant is pastor there.

►Pastor H. C. Zachry for the second time in twelve years recently had to miss a preaching appointment on account of illness. His associate, E. David Lee, minister of music and education, supplied for him at the Central Baptist Church of Winchester in a fine way. Brother Zachry is now back in his pulpit and getting along splendidly.

YOUR  
BAPTIST  
BOOK  
STORE



See This  
Milestone  
In Music  
at your

BAPTIST  
BOOK  
STORE

317-19 Guthrie Street  
227 Allen Street

Proudly Announces

THE ARRIVAL OF THE NEW

BAPTIST HYMNAL

THE FINEST HYMNAL AVAILABLE

- Totally Complete in Content
- Unsurpassed in Beauty
- Quality Printing
- Bound for Years of Service
- Distinctly Baptist—cover-to-cover

Order your copy of The BAPTIST HYMNAL today!  
\$2.00

Please send \_\_\_\_\_ copies of The BAPTIST HYMNAL  
Send more information about this hymnal  
for my church.

Charge to \_\_\_\_\_

Enclosed is \$ \_\_\_\_\_

Send to \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_

Louisville 2, Ky.  
Owensboro, Ky.

# Western Recorder



—Photo Broadman Films

Youth Week Offers Service Opportunities

Vol. 130 No. 12

Kentucky's Largest Denominational Paper

March 22, 1956

for assistance  
in planning your  
Church seating  
write—  
SOUTHERN DESK CO.  
HICKORY, N. C.

## A Request

# Consider Your Denominational Workers

In our Baptist life, we have developed a denominational set-up which requires a vast number of workers who devote their full time, or much of it, to services which take them away from home. In addition to these, another large number of people serve in offices and institutions that hold them fast, day by day. Of this former group, those who travel and work among the churches and in association and convention services, we wish to say a few words.

### Don't Take Them for Granted

To mention a few typical ones, there are the heads and promotional workers of mission boards, agencies, and institutions of the Baptist conventions. Also, there are leaders, teachers, and field representatives engaged in the work of Sunday school, Training Union, Brotherhood, W.M.U., etc. Then there are many others who give more or less time to denominational service which requires travel. Day and night, seven days in the week, many of these faithful workers are on the go; and there is scarcely a church anywhere that has not been served, personally, by one or more of them. The benefits the churches derive from these denominational servants is incalculable, and the work of the denomination around the world is helped by them. Yet, like many other good people, these denominational workers are often taken for granted and are not adequately appreciated.

### Their Role Not Easy

The role of the denominational worker is not easy. Its demands are very exacting, and the worker is constantly subjected to critical observation. His (or hers) is a lonely life also. Much time must be spent away from home and among comparative strangers. It is difficult for such a worker to maintain a normal family life, and he is never free to make his own plans because he must go where he is needed and invited. And, since he is usually supposed to be a promoter, he must at all

times keep up a spirit of enthusiasm, no matter how discouraging his immediate assignment may be.

### A Tiresome Grind

The task of the denominational worker is a tiresome "grind" also because he must repeat, over and over, what he has to say and explain, again and again, some very simple matters. To some who hear these denominational workers often, their "line" may become rather boresome; but how much more so it must seem to the workers themselves! This observation might apply to almost any teacher because teaching requires much tedious repetition.

### Just Plain People

Only one suggestion comes to mind. It is that these denominational workers are just plain Baptists like the rest of us. Many of them are preachers who have been pastors of churches and who

understand pastoral problems. All are sincere Christians who want to serve the Lord, by serving people in the churches, to the best of their ability. Moreover, all of them are people, very fine people, who like to understand and be understood and to appreciate and be appreciated. The denominational worker is your friend and fellow-worker, and your brother in Christ. And don't hesitate to call on him if he can be of service—Editor S. H. Jones in THE BAPTIST COURIER (S.C.).

►The First Church, Henderson had a special building fund offering on February 19. The sum of \$1,664.62 was given that day for all causes, and of this \$826.30 was for the Building Fund. Francis R. Tallant is pastor there.

►Pastor H. C. Zachry for the second time in twelve years recently had to miss a preaching appointment on account of illness. His associate, E. David Lee, minister of music and education, supplied for him at the Central Baptist Church of Winchester in a fine way. Brother Zachry is now back in his pulpit and getting along splendidly.

**YOUR  
BAPTIST  
BOOK  
STORE**



**See This  
Milestone  
In Music  
at your**

**BAPTIST  
BOOK  
STORE**

*Proudly Announces*

THE ARRIVAL OF THE NEW

**BAPTIST HYMNAL**

THE FINEST HYMNAL AVAILABLE

- Totally Complete in Content
- Unsurpassed in Beauty
- Quality Printing
- Bound for Years of Service
- Distinctly Baptist—cover-to-cover

Order your copy of The BAPTIST HYMNAL today!  
\$2.00

Please send \_\_\_\_\_ copies of The BAPTIST HYMNAL  
\_\_\_\_\_ Send more information about this hymnal  
for my church.

Charge to \_\_\_\_\_

Enclosed is \$ \_\_\_\_\_

Send to \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_

317-19 Guthrie Street  
227 Allen Street

Louisville 2, Ky.  
Owensboro, Ky.

*For assistance  
in planning your  
Church seating  
write*

**SOUTHERN DESK CO.**  
HICKORY, N. C.