

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 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.

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Western Recorder



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Youth Week Offers Service Opportunities

Vol. 130 No. 12

Kentucky's Largest Denominational Paper

March 22, 1956

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Western Recorder



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March 22, 1956

Gleanings From The Field

►Laton Baptist Church, Covington, is going to try to raise \$10,000 in cash for its Building Fund on April 1. Thomas H. Shelton is pastor there.

►Roy M. Gabbert, pastor of the First Baptist Church, Smyrna, Tennessee, and formerly of Greenville and Lancaster, Kentucky, has been preaching in a revival at Dania, Florida.

►Mrs. Cunningham, wife of Pastor J. Edward Cunningham, Campton Baptist Church, is convalescing at the home of her mother. Friends may write her in care of Mrs. Linda Jewell, Clinton, Kentucky.

►George W. Smith, Jr., of the New Salem Baptist Church of Lincoln County, has accepted the North Side Baptist Church, Box 203, Science Hill, Kentucky, and he has moved on the new field.

►Dr. Carroll Hubbard, pastor of the St. Matthews Baptist Church, Louisville, has been preaching in a revival with Pastor J. Chester Badgett at the Campbellville Baptist Church recently. Norman Hopper was the song leader.

►Ira J. Porter, executive vice president of the Louisville Trust Company, was the speaker at the Brotherhood Banquet at the Carlisle Avenue Church, Louisville, March 16. Also, Dr. H. Cornell Goerner, of the Seminary faculty, led in the study of the universal purpose of God in the same church March 18-21. A. W. Walker is pastor there.

►Pastor Prince E. Claybrook, of the Cynthia Baptist Church, Cynthia, Ky., has been assisting Pastor Robert Mizelle in a revival at Middletown, Ohio, recently. During his absence, Walter C. House, executive secretary of the Kentucky Temperance League supplied at Cynthia in the morning last Sunday, and Kenneth Peyton at night.

►Robert E. Martin, Jr., has announced to the First Baptist Church, London, Kentucky, his surrender to the call to the ministry. He formerly was a member of the First Church, Maysville, Pastor George W. Phillips writes that he is 26 years old and is a graduate of Vanderbilt. He hopes to study at the Southern Seminary.

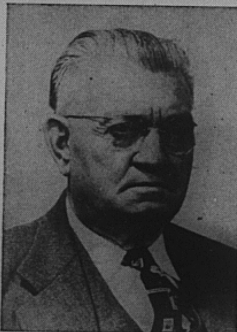
►Corporal Leon Shoemaker, a chaplain's assistant at Camp LeJeune, was ordained into the Baptist ministry at the New River Baptist Church, Sunday, March 11 at 3:00 p.m. He is serving as the new pastor of the Bethlehem Baptist Church in the Half Moon community. The ordination service was conducted by Pastor W. L. Saunders of the New River Church, Jacksonville, N.C. While serving at the Bethlehem Church, he plans to continue his education at Wake Forest College. He expects to be separated from the Marine Corps in July. He is a son of Mr. and

Mrs. D. L. Shoemaker, 122 Kirkland Avenue, Irvine, Ky.

►Southside Baptist Church, Louisville, has just experienced a youth revival, reports Pastor T. L. McSwain. Four young men from Mobile, Alabama, led the young people of the church. They are Jack Radcliffe, a former member of Southside, Kenny Purcell, Don Hadden and Eddie Johnston. All four have finished high school and will be entering Howard College this fall. There were 69 public decisions, with many of them being adults. Fifteen have been baptized. Just before the revival, the young people held a Sweetheart Banquet, at which time Yvonne Kern was crowned queen and Doyle Wilson king. Earl McCuin, of the Seminary, entertained with his talking dummy.

Little Bethel

Geo. R. H. Gass Retires



Geo. R. H. Gass

MADISONVILLE, Ky., March 5. — George R. H. Gass has retired as associational missionary and superintendent of missions at the Little Bethel Association. He has served for seven years in his present work, following many, many years as pastor of churches in western Kentucky. He was pastor in such churches as Dawson Springs, Victory, Providence, Second Church of Providence, Red Hill, Richland, New Harmony, Johnson Island, and Nortonville. He has been preaching for about forty years. In early life he attended Bethel College at Russellville, and the Southern Seminary at Louisville.

The Little Bethel Association has adopted resolutions proposed by a committee in appreciation of their retiring worker.

"He retired, effective March 1, 1956,"

Western Recorder

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

VOL. 130 No. 12 March 22, 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

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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) \$1.00 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.

read the resolution. "During his period of service he has led some 325 persons to Christ and to a rededication of life. Thank the Lord for his wonderful life. Mrs. Niva Elizabeth Henry Gass. She has been and is an inspiration to all who knew and know her. We recommend that the Executive Board, now in session, give him a love gift of one month's salary. Brother and Sister Gass shall always be remembered by us for they have become a part of our lives. May the peace that passeth understanding continue to rest upon them, is our prayer."

The Committee was composed of Rupert A. Utley, Archie Oliver, Reed Woodall and C. M. Cummings.

The Fallacy of the Unanimous Vote

By GEORGE I. MAVRODES

If unanimous voting were a criterion of spirituality, it would be a wonder that our churches do not rise bodily and float among the clouds.

But they do not. Nevertheless, "the vote was unanimous" is so common in the minutes and reports of our organization that it must mean something.

Unanimity is the order of the day, from the committee on Mother's Day decorations to our national gatherings. What is its significance?

A unanimous vote may mean one of several things:

1. It may mean that the Spirit of God had led each person to the same conclusion.

2. It may be that the issue is so clear that no one but a fool will disagree.

3. It may be that most of the people were not interested enough to form an opinion of their own, and have passively seconded the first one proposed by someone else.

4. It may mean that some people really did disagree, but some sort of pressure prevented them from voting their real convictions. They may not have voted at all, or they decided to conform.

Of these meanings, the second one is probably neutral (and also rare), but the first one is eminently desirable.

One of the goals toward which every Christian ought to be moving is that of complete sensitivity to the Spirit of God. The ability to know His will and the willingness to do it are ideals which characterize the full manhood towards which we grow in Christ.

If the church does not foster and nourish this growth, it fails in its duty. At this point the growth of the body of Christ is prematurely arrested. This tragedy affects the individual Christian who is directly involved most keenly, but its effect is widespread. "If one member suffers, all suffer together."

Sincerity With Grace

Let us remember, however, that it is the doing of God's will and not the pretense of it that is precious. This should be clear enough to us from Jesus' attitude and words. In the same way, it is evident that genuine unanimity in a church, a committee, or a board might be a sign of real dedication and spiritual insight. It is somewhat doubtful, to say the least, that an imitation unanimity has the same significance.

I consider unanimous votes of the third and fourth types mentioned above to be simulated or imitations. To agree

because we are not interested enough to think is unfortunate; to agree because of the pressure for conformity is worse than unfortunate when it happens within the church.

And it does happen over and over again. Take as a violent example the practice of some churches in calling a pastor. Say the balloting comes out 97 to 14 in favor of calling Dr. Finestone. As soon as this is announced, some member (or maybe even the chairman) will rise and say: "I move that the vote be made unanimous." Thereupon, another vote is taken, and the fourteen voters understand well enough that they will be spoiling a beautiful scene and branding themselves as selfish obstructionists if they vote "No" again. If they abstain, well and good; if they vote "Yes," so much the better. In either case, it is entered on the records as unanimous, and Dr. Finestone is so informed.

This is not the only example. How many chairmen remind their committees that unanimous reports and recommendations look better and are expected of them? How often does the chairman of a business meeting call for the "Nays" in a manner which clearly indicates that such things are unheard of? How many times have issues that finally proved powerful enough to split our associations and conventions been masked for years by unanimous votes in boards and committees? How often have the members of boards admitted privately that they were opposed to certain policies, but they went along with a unanimous vote because, "It wouldn't do any good to vote against it" or "It wouldn't look good to have a dissenting vote," or, "It would make me look uncooperative if I voted against it."

Let us be sure that this sort of unanimity has no genuine place in the church. If a church is contemplating a building program, the question to be voted on ought to be, "Do you believe it is God's will to begin a building program?" If everyone is urged to vote his own honest answer to this question, the result will be valuable. If it is unanimous, it will indicate a spiritual sensitivity which is unusual. But if people are made to feel that they ought to "go along with the rest," in their voting, if they are urged or pressured to "make

it unanimous," then the vote has lost its meaning. It no longer tells us what is the congregation's judgment as to God's will. It only shows us an artificial conformity which hides an unknown amount of dissension or apathy. If unanimity comes when we are seeking other things, it is wonderful. When we seek it directly, we really destroy the possibility of it.

The Harm It Does to Democracy

If this sort of imitation unanimity does us no good, is there any harm in it? Yes!

It robs the church of the benefit of the judgment of all its members. A live man may make a mistake about God's will. A rubber stamp, however, is even worse. It cannot possibly know God's will.

It saps the democracy of the church by making a farce out of voting. Why vote if I have no choice; if voting "No" means ostracism? If you want to know how many people consider church voting irrelevant, compare the number present at a business meeting with the total membership.

It presents a false front, and often the front collapses later on with a loud crash. We are not likely to do ourselves good by deception.

It opens the door to church control by a minority pressure group. Such a group, sometimes a single individual, often carries through a crucial decision simply because of our deep-grained reluctance to bringing difference into the open.

It makes it impossible to evaluate the judgment and stewardship of our representatives on boards and committees. The records show every decision to be by unanimous consent, but later on this may be denied.

If these things are true, what can be done about it at present? The following may be at least a start:

Members of churches should be taught that everyone is to vote his own conviction on each question, regardless of majorities or minorities. The people should be urged to discover the truth, not to be unanimous.

Members should be taught and church officers should follow the rule that no one is to be despised or considered an obstructionist merely because he voted against a majority.

No church or organization ought to commit itself to inaction until unanimity is achieved. This is bound to make a dissenter appear to be an obstructionist.

(Continued on Page 23)

Editorials

"The Fallacy of the Unanimous Vote"

In this issue (page 3) we carry an article by Mr. George I. Mavrodes of Portland, Oregon, bearing the caption appearing above. The article was published in the January 26, 1956 issue of *The Watchman Examiner*. We publish the article for two reasons:

1. It is written by a layman and indicates clearly that laymen are doing serious and constructive thinking regarding the inner workings of the churches and the denomination at large.

2. Mr. Mavrodes says some things which merit serious thought—things highly important to the life and effectiveness of our churches.

We suppose no one questions that individuals and churches sometimes discover themselves drifting unconsciously away from the New Testament principles of a spiritual democracy. Frequently, those who seem to move into the error would be the first to cry out against it, and they would do it sincerely.

Mr. Mavrodes expresses his views concerning certain tendencies and indicates his opinions as to the "how" hurtful propensities can be avoided.

Through the years, Baptists have had to keep close watch in the churches against leaving all decisions to the few. The history of some religious groups illustrates clearly to what dangerous extremes the abandonment of the democratic principle leads. In the beginning, every Christian congregation was completely democratic in the New Testament sense. But gradually, with some, as the years passed, decisions and actions were left entirely to the smaller groups. Baptists have, in the main, avoided this and have preserved the democratic principle of church government. Let it be said, however, that when the democratic principle has been sacrificed the people themselves were first to blame.

Right now, we need heavier emphasis on the right and responsibility of every member to express his own personal conviction; and every member needs reassurance that he can do this without being labeled an obstructionist.

The individual Baptist needs desperately a sense of heavy, personal responsibility in every phase of his church life. A new day will come for us when every member is made to sense his obligation to inform himself, to express himself, to be present at business meetings and vote his convictions without fear.

And, if we may make a suggestion, the great laymen of our churches can be of measureless service by spreading the doctrine of personal obligation and responsibility on the part of every member.

▶ We are sometimes so interested in creating the machinery of the church that we let the fire go out in the boiler. *Christian Advocate*.

▶ To many people, the word "God" is a formula on Sundays and an oath on week days.—*Christopher Morley*.

Four

Bible Named Book of the Year in Japan

According to a release from the American Bible Society, New York, the Bible has been named the Book of the Year in Japan. More than fifty men—some of the best known in science, education, art, drama and literary criticism—served as judges.

More than 20,000 books covering nearly every phase of the life of the nation were submitted in the contest, and among these was one copy of the Bible in "Kogotai" which was entered by the Japan Bible Society. The release states: "It soon became known that among the 350 books announced as not eliminated prior to the day of decision, the Kogotai entry was the leading favorite. Finally the *Mainichi Shinbun*, 'The Daily,' which sponsors the contest, handed down the final judgment of the more than fifty men who had carefully examined all the book entries. The Kogotai Bible, they decided, should be awarded the special first-place recognition. . . ."

The American Bible Society states the prize normally carries with it a cash award for the author as well as a bronze tablet for the publisher. But it added: "In the case of the Bible the cash prize could not go to the author, so a special category was created. The author of the next-best book received the cash award, but the Japan Bible Society received the bronze tablet."

We're just wondering why the cash award was not given to the Author. God is the Author of His Book, no matter what the language into which it is faithfully translated. What an opportunity was missed by not recognizing Him as the Author and putting the cash award into the work so close to His great heart!

The judges' decision will have tremendous effect in the Islands of Japan. Wider interest will be created in the Bible itself, and its reading vastly stimulated as a result. The release further states: "One morning after the award was presented, it was like an answer to prayer to stand on the pavement near the Bible House in Tokyo and watch the passers-by stop and scrutinize the certificate of merit and the first-prize bronze plaque which were in display."

This could not have happened in Japan fifty or even twenty-five years ago. If the Bible had really been made the Book of Japan fifty years ago, there would have been no sneak attack on Pearl Harbor; there would have been no war between Japan and the United States. And be it said: If the Bible were really and in truth the "Book of the Year" in every American home and life, many of our own domestic tragedies would not occur. Let it be not only the Book of the Year but the Book of the Heart!

▶ A skeptic, in speaking of the Bible, said it was quite impossible in these days to believe in any book whose authority was unknown. A Christian asked him if the compiler of the multiplication table was known. "No," he answered. "Then of course you do not believe in it," persisted the other. "Oh yes, I believe in it because it works well." "So does the Bible," was the rejoicer answer, and the skeptic had no answer.—*Baptist and Reflector*.

March 22, 1956

Faultfinding

A Delightful Occupation

By B. H. DUNCAN

It is easy to repent of the other person's sins. It gives one such a comfortable feeling to find the faults in others of which one is not guilty.

It gives one a sense of respectability, even superiority to discover that other respectable people are guilty of certain sins of which the one finding fault is not guilty.

There is a common human tendency to exaggerate the faults of others while minimizing one's own faults. Once a person experiences the satisfaction of discovering faults and sins of which he himself is not guilty, he is likely to become confirmed in the habit of picking others to pieces while ignoring his own shortcomings, faults and sins. He uses this system of comparison to his own advantage to induce a false sense of well-being and contentment.

Dangerous Practice

The danger of this faultfinding is that by comparison with others he justifies his own sinfulness and becomes so satisfied with himself that he makes no efforts to correct his own faults. He becomes satisfied with himself as he is.

Jesus had something to say about looking for the "mote" (speck) in the other person's eye, while at the same time not considering the beam (saw log) in his own eye. He had a very uncomplimentary name for such persons—hypocrite.

The tendency is so common and widespread that it is used by individuals and groups for personal advantage and self-aggrandizement. It has become the stock in trade of politicians and political parties. Charges and countercharges by politicians and political parties have become so rife that the average voter finds it difficult to sift the truth out of all the verbiage that is heard in political campaigns and to discover the basic principles for which they should cast their votes.

Enters Pulpit

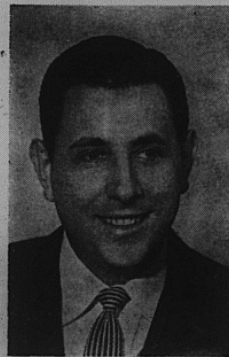
However, this practice on a larger scale and beyond the circle of community gossip is not confined to politics, politicians and political parties. Perhaps it has its most tragic results in the area of religion.

Frequently, when the pastor for one reason or another runs short of positive messages, his pulpit ministry de-

generates to the level of critical harangues and finding fault with his church congregation.

It is often true that when a preacher considers he is not getting the recognition from the churches and the denomination which he deserves, he begins to find fault with individuals, with institutions, and with the denomination, and therefore considers himself at liberty to point to the faults, weaknesses, and the sins of the denominations.

Because this tendency is so general



THIRD ANNIVERSARY. — John D. Lalda completed his third year as pastor of the First Baptist Church, Fulton, Ky., March 1. During the three years 320 new members, have been received into the church, 175 coming by baptism. Sunday school attendance has increased from 380 to 609, and Training Union from 75 to 175. The budget has doubled, with receipts in 1955 totaling \$52,000, and are expected to reach \$70,000 in 1956. A new parsonage has been bought, property next to church has been purchased, the entire equipment has been air-conditioned, and a ground-breaking ceremony will be held April 1 for the erection of new \$140,000 addition to Educational Building. Capacity will be increased to more than 1,000. Dr. J. Woodrow Fuller, of Texas, and former pastor at Fulton, will be the evangelist for a revival April 1-8.

and widespread, everyone who parades the faults of others continuously will have a certain following. This following is made up of persons who find comfort and contentment in their own shortcomings and faults simply because there are paraded before them the faults of others.

Bitter Harangues

This practice of faultfinding goes a step further, and we find it has invaded the ranks of organized Christianity and denominational life.

There are denominations whose major emphasis seems to be on the faults, real or imaginary, of other denominations. Their pulpits ring with bitter harangues on what they consider the faults and failures of other denominations. They charge others with heresy, with modernism, and with a general departure from the teachings of the Bible.

It isn't necessary for them to prove their charges or to make sure that they are based on facts.

Such denominations live on a fight, a dispute with other Christian denominations. Since they can thrive only if they are in an argument, though it be on-sided, they must keep up the argument in order to survive. Let the argument or dispute or the conflict, still on-sided, cease, and they have no grounds on which to stand.

There are some Baptist groups or denominations whose major emphasis is on the faults of other Baptist denominations, particularly the Southern Baptist Convention.

No one claims that the Southern Baptist Convention is perfect. However, these other Baptist bodies that view with such alarm the workings of the Southern Baptist Convention have not produced any sort of program that matches the Southern Baptist Convention program. Since they cannot equal the comprehensive program of Southern Baptists at home and abroad, the only way they can justify themselves and their shortcomings is to find fault with Southern Baptists.

It has been my observation that those who are busily engaged in promoting a constructive and absorbing program have the least to say against others who are carrying on a Christian program according to their light and convictions.—*Arkansas Baptist*.

▶ Gum Lick Baptist Church has voted to remodel their meeting house to the extent of laying a new floor and hanging front double doors.

▶ Dr. Duke K. McCall, president of Southern Seminary, will be the evangelist assisting Pastor Henry Beach at the Third Avenue Baptist Church, Louisville, in its revival April 15-22.

WESTERN RECORDER

Five

Our American Heritage Of Religious Liberty

By CLYDE L. BRELAND
Louisville, Kentucky

(Continued from last Week)

Again, the ideal of religious freedom, if expressed in a practical way, will abolish the use of godparents at christenings. The only parents recognized in the sacred Scriptures are the natural parents. They are charged with the responsibility to "bring them up in the nurture and admonition of the Lord."

The practice of religious freedom will affect every rite and ceremony in a church that is established after the New Testament order. It will affect its method of propagation. "It hath pleased God by the foolishness of preaching to save them that believe." (I Cor. 1:21). "Knowing therefore the terror of the Lord, we persuade men" (II Cor. 5:11). True Christianity can never become coercive in its methods. Neither can it dominate the mind by ritualistic practices.

In his lecture on *Worship*, Ralph Waldo Emerson says that "among our Norse forefathers, King Olaf's mode of converting Eyvind to Christianity was to put a pan of glowing coals on his belly, which burst asunder. 'Wilt thou now, Eyvind, believe in Christ?' asks Olaf in excellent faith." Whether this method of winning converts was successful, Emerson does not say. To say the least of the method, however, it reveals a most regrettable misunderstanding of the spirit of Jesus, whose only goal was for a voluntary and wholehearted response of the individual. "Follow thou me" (John 21:22), was his response to Simon Peter when, in a temporary fit of petulance, that disciple remonstrated against what he considered a bit of preferential treatment accorded to another disciple. Every man must account for himself. Any method of propaganda that does violence to that elementary fact is out of step with the teachings of Christ. Laws which coerce one to follow the New Testament teachings, whether they be for the observance of the Christian Sabbath, or for any other cause, may be enacted for the good of society as a whole, but they should be recognized, not as the expression of Christianity, but rather as governmental acts.

Again, let us consider that the ordinances of Christianity, if they follow their divinely ordained purposes, must express the same ideal of voluntariness

together in the likeness of his death, we shall be also in the likeness of his resurrection." (Rom. 6:5). We are to be raised from the dead even as Christ was raised from the dead. In our spiritual bodies, fashioned like unto His own glorious body, we shall be forever with the Lord.

A second ordinance, given by Christ into the custody of His churches, is the memorial Supper of our Lord. It, too, is pictorial. Christ never meant that the broken loaf and the fruit of the vine should become instruments through which an ecclesiastical system should maintain autocratic power of the meaning which Christ meant for His followers to find in their observance of the Lord's Supper. "This do in remembrance of me" (Luke 22:19), was the simple instruction which our Lord gave to His disciples at the time of its institution. The broken loaf was nothing more than bread, but it was to bear a sacred symbolism. It stood for His body, to be pierced by a Roman spear for them. The wine was but the fruit of the vine, but it was to represent the blood that poured from His broken heart as He hung on the Cross to give His life a ransom for believers in all ages until He comes again in glory. His followers are to "come together in the church" (I Cor. 11:18) to commune together over the bread and wine as reminders of the fact that Christ has died for their sins, and that it is from His sacrifice on Calvary that they draw their spiritual life and sustenance.



NEW PASTOR AT HODGENVILLE.—D. Perry Ginn is the new pastor of the First Baptist Church of Hodgenville, coming to LaRue County from the Forks of Elkhorn Baptist Church, near Frankfort. He is a native of Georgia. He and Mrs. Ginn have two children, Kathy, age 4, and David Perry, Jr., age 9 months.

is after the New Testament pattern, is no more than a symbol. It represents a burial and a resurrection. It reminds us that Christ died for our sins, was buried, and rose again from the dead. Then, too, it symbolizes the inward spiritual experience of the believer in Christ. "Therefore, we are buried with him by baptism unto death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." (Rom. 6:4). Nor has its symbolism ceased with that pictorial presentation. There is still a more glorious meaning involved: "For if we have been planted

There Were Giants In Those Days

By B. H. DUNCAN, Little Rock, Ark.

We think of Drs. E. Y. Mullins, George W. Truett, L. R. Scarborough, George W. McDaniell, M. E. Dodd, and many others whose names we could mention.

They were intellectual and spiritual giants. The thing we want to call attention to about these great men is that they did not consider themselves above or too big for the denomination in which they had their origin. They were content, even happy and eager, to integrate their ministries and to devote their lives with all their outstanding abilities into the denominational program of Southern Baptists. They gave themselves unreservedly to building up the churches and the institutions of Southern Baptists. They did not consider personal glory a thing to be grasped. They did not feel that in order to attract attention to themselves they had to stand off like a sore thumb and hurl invectives at their brethren, at their denomination, and at the institutions of their denomination. They did not hurl false charges against honored men in the denomination, nor try to build their careers by pointing out the faults of others.

Example

These men with all their greatness were humble, co-operative, servants of the Lord. We looked up to them, but they did not look down on the rest of us.

What an example, what a pattern of devoted Christian service and co-operation with their brethren they left for us to follow! And there are many today who do follow their example. There are giants among us today, intellectual and spiritual giants who are building co-operatively on the foundation laid by these great men of a generation ago. It is because our Southern Baptist people, ministers and laity, are working together in a great program of co-operative endeavor that our denomination is growing so fast today. Southern Baptist churches are growing at a phenomenal rate. They are increasing in number week by week. Southern Baptist institutions are put to it to expand fast enough to meet the demands of our rapid growth and expansion.

Contrast

In contrast to these men, past and present, who gave themselves in devoted service to the Lord through a co-operative denominational program, there

are other men who feel that the only way they can attract attention to themselves is to pull out of the denomination that nurtured them, start some little project of their own and call it non-denominational. They then turn with bitter invective upon the denomination which gave them their start. This they do obviously with the hope of loosening the loyalty of other members of the denomination so that these other members will support their independent projects.

Such men won't work on the team. They must be the head man in any project in which they have a part. Therefore, they establish their independent and non-denominational projects. And while they claim anonymity for their projects, they claim support for their projects from the named groups of Christians—"denominations."

They seek to infiltrate the established denominations in order to win support for their cause. They make charges against denominational programs and institutions and denominational leaders, charges which have no basis in fact and which they cannot prove. They raise questions and doubts, they seek to spread confusion and suspicion among the membership of churches and denominations in order to win for their independent projects the financial support to maintain these projects. While they claim that their projects are non-denominational and, independent, at the same time they depend upon the denominations they condemn for their support. Actually, they are parasites trying to suck the life blood of the denominations they criticize and condemn. They seek to build on the faults of others, real or imaginary.

Sheep Stealing

They name their pet projects "independent" or "non-denominational" with the hope of winning support from all denominations. They go about with an attitude of superior piety and orthodoxy, a better-than-thou attitude. If they were consistent they would seek to win the lost and enlist their new converts and the unchurched people to their independent projects. Instead they seek to steal the sheep who have been won to Christ by the established churches and have been enlisted in the support of a great world-encircling and ever-expanding denominational program. Sheep stealing is hardly consistent

with a holier-than-thou attitude and with a superior spiritual and orthodox consistency.

"Sheep stealing" has some very ugly connotations. Perhaps it would be more accurate to say that they only want to fleece the sheep and allow them to remain in the greener denominational pastures. In fact, they have no churches to offer for Christian fellowship. They offer no challenge beyond their pet project, no program that reaches to the ends of the earth with the gospel of the Lord Jesus Christ. If they actually stole the sheep, they would have no fold in which to put them. They have no churches. So all they want is the fleece for their pet non-denominational projects. They want the denominational churches to go on winning the lost to Christ and developing them in Christian fellowship and in Christian service so that they may have a continual reservoir on which to draw or an ever-growing flock which they may fleece.

Final Judgment

And they claim that they are doing the people a favor to spread doubt and confusion among them concerning their own denomination in order that the same people may support with their money the independent, non-denominational projects which these men have established. Well, they must answer to the Lord in the day of final reckoning. It is a serious matter to shake and unsettle the faith of people in their brethren, and in great institutions which are devoted to the service of God and the great mission programs which are carrying the gospel around the world. It is a serious matter.

Jesus said something about it being better to have a millstone about one's neck and being cast into the sea than to cause one of these little ones to stumble.

Till the Lord Comes

In the meantime the Southern Baptist Convention is growing and expanding as never before in its history. In the meantime also, the men and women who are responsible for shaping the program of Southern Baptists, from the least talented to the most talented, are humbly and with deep consecration pooling all their resources in a great and comprehensive program that reaches from the local church out to the far corners of the earth. Let us keep that program growing and expanding until our Lord returns.—Editorial, *Arkansas Baptist*.

► Dr. H. H. Hobbs, pastor, First Baptist Church, Oklahoma City, recently conducted a revival in Central Park Baptist Church, Birmingham, Alabama, of which Wayne Dehoney is pastor. Pastor Dehoney was formerly with Immanuel Baptist Church, Paducah.

The Devil

Satan Talks With Pastor

[The following appeared under "Pastor's Paragraphs" in the March 4 issue of the church bulletin of Wornall Road Baptist Church, Kansas City, Mo., of which Dr. R. Lofton Hudson is pastor]:

TITLE: Talk With Satan. **Time:** Sunday morning about 10:40. **Place:** Pastor's Study.

Satan: "Got a good sermon all written out there, eh?"

Pastor: "Oh, I wouldn't say that it is good, but I have worked on it."

Satan: "Yeah, I heard the one last Sunday—O I was there, I go every Sunday." (Pastor looks surprised) "Sure I go to church. I've got to watch that worship service. It is dangerous. It has possibilities."

Pastor: "Dangerous? How so?"

Satan: "Come, come Doctor, you know what I mean."

Pastor: "Not if you meant to say that the worship service of my church is dangerous." (Satan breaks into a knowing grin.)

Satan: "O I see what you mean. Ho! Ho! Reverend Sir, you haven't forgotten that we are on the opposite sides of the fence. You endanger me and my program just as much as I endanger yours. But let's not be sulky about it. You are always so serious, Brother."

Pastor: "Don't call me Brother, and I can't help it if I believe that preaching is serious business. I'm not morose or sad or—what business is it of yours if I am?"

Satan: (Very cheerfully) "Don't be angry, Pastor. This is nothing new to see you and me at odds . . ."

Pastor: (Severely) "Thank you, I'm glad!"

Satan: (Meditatively) "You know, I rather like you . . . I think I'll let you in on one of my trade secrets."

Pastor: "Pardon me, but just before I go into the pulpit I am not interested in anything but preaching."

Satan: "This is about the worship service."

Pastor: "What do you have to do with my preaching? I'm running that, by the help of God, if you don't mind."

Satan: (Sniggers and hesitates) "I wonder if I ought to tell you?"

Pastor: "If it's about the service which we have planned for about ten minutes from now, I doubt if I'll believe it. This is God's service. You don't have anything to do with this."

Satan: (Hilariously and defiantly) "Yeah? That did it, I will tell you.

It is one of my tricks that is rarely suspected."

Pastor: "Hurry up, I haven't much time and I'm nervous."

Satan: "Do you know that I have talked almost fifty per cent of some of your Sunday school classes into skipping the whole worship service, just walking right out home, calmly, cheerfully, even with a good conscience? Look out the window. You can see for yourself."

Pastor: "I thought you were going to tell me a secret."

Satan: "Bt wait. Did you know that I am not talking about children, or non-church members, or sick people? Not even about the few who have to go to work . . ."

Pastor: "Good church members, huh?"

Satan: "I call them good. When they get home, some member of the family will ask them if they have been to church and they will say yes. I even

saw a deacon leave just a minute ago, and occasionally I get one of your Sunday school teachers to leave. Think that one over."

Pastor: "Why don't you leave me alone?"

Satan: "Since you are nice enough to talk with me, I'll tell you another secret. I don't care how much boys and girls and grown people study the Bible if it never leads to church membership and to regular worship. You see, they think they are religious because they discuss the Bible. That suits me fine!"

Pastor: "Oh I see. That is why you called the worship service dangerous?"

Satan: "Now you catch! You see if I can get church members to go home after Sunday School, I cut down on your recruiting work. You see my program is two-fold. Cripple the saint and confuse the sinner. Both of these are accomplished when I can cut down on worship services. Who do you think cut out the Sunday night services in many churches? I did. Who tries to keep you from studying every week? I do."

Pastor: "Listen, I've got no more time for chit-chat. My parting reply to you is, kindly go back where you belong."

Convention Total Gifts Reached Monthly Record

NASHVILLE — (BP) — Gifts to the Lottie Moon Christmas Offering have sent Southern Baptist Convention total monthly receipts to a new high of \$3,579,261. Treasurer Porter Routh announced.

This is the amount state Baptist conventions forwarded to the treasurer's office during February.

The special foreign missions receipts for February provided \$2,339,471 of the record total. During January and February, the total Lottie Moon gifts received by the treasurer have been \$3,659,969.

Total gifts, which include designated offerings and the undesignated contributions through the Cooperative Program, are running over 17 per cent higher so far in 1956 than they did for the comparable two months in 1955.

The 1956 total is \$6,145,279. The February treasurer's statement is that \$1,081,648 came in through the Cooperative Program, through which Southern Baptists support their educational and agency work as well as their mission boards.

Another \$2,497,613 came in via designations, mainly on the strength of the Lottie Moon Christmas Offering donations to foreign missions.

Texas convention sent in a third of the record total—\$1,199,297 including \$952,422 designated. North Carolina

followed with \$341,244 including designated offerings of \$275,226.

Other states contributing more than \$100,000 and their totals: South Carolina, \$333,277; Tennessee, \$291,849; Mississippi, \$197,802; Alabama, \$189,890; Missouri, \$180,603; Louisiana, \$170,964; Georgia, \$149,663, and Florida, \$140,132.

No monthly reports were received from state conventions in California and Oregon-Washington.

A New Tract

For Morality Crusade

NASHVILLE, Tenn. — (BSSB) — Dr. K. Owen White, pastor, First Baptist Church, Houston, Texas, wrote the tract for the second quarterly emphasis of Southern Baptists' Crusade for Christian Morality.

Entitled, *Keep Thyself Pure*, it is on the need for Christian standards of thought, speech, and behavior, with special reference to relationships between the sexes. This is the second of three quarterly tracts on the subjects emphasized in the Crusade for 1956.

Copies of this tract, and of the first in the series, *Can You Be Trusted?* are available to churches on application to the Tract Editor, Baptist Sunday School Board, 127 Ninth Avenue, N., Nashville 3, Tennessee.

Youth Week

Offers Service Opportunities

NASHVILLE, Tenn. — (BSSB) — Does your church observe Youth Week—when Intermediates and Young People learn by doing?

Youth Week offers new opportunities for service and reveals potential leadership for tomorrow.

It is a plan for a church to use its young people in all the official positions of church life for one full week. The actual work which is ordinarily done by the regular church officials is done during this week by the young people who occupy those positions.

A week in April is recommended as an ideal time for Youth Week, but any week in the year most convenient by any church is acceptable.

Youth Week in many Southern Baptist churches has been observed annually since 1937. It was observed first by the Third Baptist Church of St. Louis, Missouri, in the fall of 1936.

The Baptist Sunday School Board, in its annual meeting in 1937, noted the development and recommended that the Training Union Department of the Board promote Youth Week as an annual project in the churches. (See photograph on page 1.)

Immortality

Prepare to Live

By H. H. SMITH, SR.

Just before leaving this world Jesus told His followers He was going away to prepare a place for them. The Revised Standard Version of the Bible reads: "Let not your hearts be troubled; believe in God, believe also in me. In my Father's house there are many rooms; if it were not so, would I have told you that I go to prepare a place for you? And when I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also" (John 14:1 R. S. V.).

The unrepentant person is not prepared to die, neither is he prepared to live—to live here or hereafter.

We must first be prepared to live here, before we can expect to live happily hereafter.

Heaven is a place prepared for those who are prepared for it. There are countless numbers, no doubt, who seem to think that, if only they could get to heaven, where there is supreme joy and happiness, they would be happy, regardless of the way they may have lived here on earth. Jesus never taught anyone to believe that.

Immortality Entails Responsibility

The responsibility which immortality lays on the individual is well summed

up by Dr. Charles L. Slattery, who is quoted as follows: "Immortality throws upon the individual at least four commanding responsibilities: the responsibility to be master of himself in all temptations; the responsibility to be courageous in all the hard places of experience; the responsibility to detach himself from the mere things of life; and the responsibility to buckle to himself a task so great that only eternity is long enough to complete it. If he fulfills these responsibilities he has already passed from death into the endless life. He already stands firmly in the high and beautiful country of immortality."

How can we prepare ourselves for that life which has been prepared for us?

Alone, we would be utterly helpless to prepare for the glorious life beyond, but, as followers of Christ, we are not alone. When we fully commit our lives to God, to do His will at all costs, we have the indwelling presence of the Holy Spirit, producing in us "the fruit of the Spirit:" "Love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control" (Gal. 6:22-23 R. S. V.).

On earth or in heaven, are there any higher qualities of Christian character

than these just mentioned? The important question for us now is: Is my life fully committed to God and are these lofty traits of Christian character being reproduced in me day by day? Perhaps our best response would be in the words of the apostle, Paul: "Not that I have already obtained this or am already perfect; but I press on to make it my own, because Christ Jesus has made me His own" (Phil. 3:12 R. S. V.).

Sunday School Board

July Meeting in Glorieta

NASHVILLE, Tenn. — (BSSB) — The Sunday School Board will hold its semi-annual meeting July 17-18 at Glorieta Baptist Assembly (N.M.), according to Dr. James L. Sullivan, executive secretary-treasurer.

Dr. Sullivan said the Board's Committee on Committees will make its report at that time. Committee members are: M. O. Owens, Jr., of Lenoir, N.C., chairman; Herman Ihley, Elberton, Ga.; Charles P. McLaughlin, Fort Worth, Texas; Anson Justice, Oklahoma City; and Theron H. King, of Frankfort, Ill.

The standing committees of the Board which devote specific attention to the Board's life and work are: Advisory Assemblies, Audit, Budget, Building, Insurance, Plans and Policies, and Printing and Contracts.

Pastor Harold D. Tallant, Madisonville, and A. B. Colvin, Lebanon, are the Kentucky members of the Sunday School Board.

Church and Missions Flourishing in the Hoosier Capital City

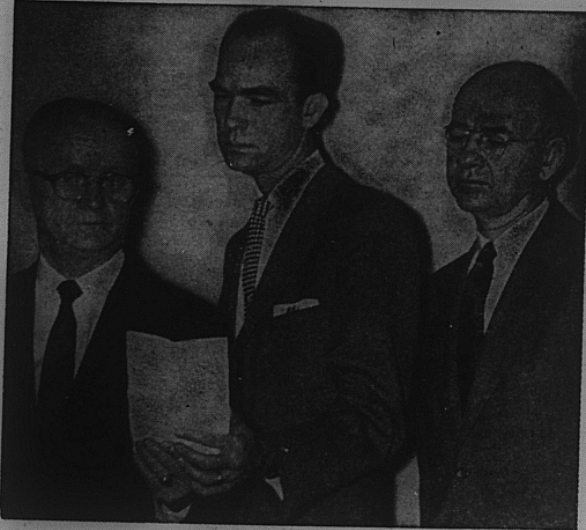
INDIANAPOLIS, Ind. — Pastor Gordon W. Paschall completed two years as pastor of the First Southern Baptist Church here on February 5. During these two years 402 people have united with the church, about one-fourth of these for baptism.

There are now four preaching points instead of one. Through the help of the Home Mission Board and Indiana Pioneer Missionary Houston Lanier, the Marwood Baptist Chapel was started in July, 1955. It has now been organized into a church with Brother Hobart Lamb as full-time pastor.

The Northwest Baptist Mission was started in January, 1956, with the Marwood and First Southern Church as Co-sponsors.

The fourth preaching point is the pastor's home where an Extension of the First Southern Church meets. This group celebrated its first anniversary January 29. Dr. A. G. Sargeant, medical missions volunteer, conducts the services at the Extension.

Baptist Newsmen Elect H. H. McGinty President



H. H. McGinty, left, editor of the Missouri Baptist paper, Word and Way, has been elected president of the Southern Baptist Press Association. Secretary-treasurer is Hoyt Gibson, center, editor of the Kansas Baptist Digest, and Leon Macon, editor of the Alabama Baptist, is vice-president.—Baptist Press Photo.

MOBILE, Ala. — (BP) — Members of the Southern Baptist Press Association have elected H. H. McGinty, editor of the Word and Way, Missouri Baptist newspaper, Jefferson City, president. He succeeds B. J. Murrle, editor of the Illinois Baptist, Carbondale.

Other association officers include Leon Macon, Birmingham, editor of the Alabama Baptist, vice-president, and Hoyt Gibson, Wichita, editor of the Kansas Baptist Digest, secretary-treasurer. The 1957 meeting will be February 5-7 in Washington, D.C.

Our American Heritage of Religious Liberty

(Continued from Page 6)

Finally, this idea of spiritual democracy will affect our methods of worship. If all believers are equal, then all believers may pray directly to God through the mediatorial office of Christ. True, Paul states that he wills that "men pray everywhere, lifting up holy hands, without wrath and doubting" (1 Tim. 2:8). No doubt he means that only men are to be permitted to lead in prayer in mixed congregations engaged in public worship. But godly women may join in the prayers in their own hearts, and may join themselves together for their own prayer groups where men are absent. But the point,

above all else, is that worship services in New Testament churches were maintained on the level of an absolute democracy, except for the matter of sex. The same principle should be given today.

Simplicity! Simplicity! No costly cathedrals are necessary for the worship of Jesus. The great outdoors is His temple. The stars that twinkle in the sky are His glory-lights. The gentle breezes that waft the leaves of the trees as they whisper sweet lullabies are but whispering His praises. Great temples of worship may be used for His glory where there are congregations that

can afford them. Great works of art, whether on canvas or in elaborate windows can make their contribution to the beauty of His worship. Swelling oratorios and anthems may lift the heart in ecstasy to His thrones, if the hearts of His worshippers love music. But these all are unnecessary. The lowliest hovel is God's temple, if we but deign to recognize His presence. And the lilt of the tunes sung by His most emotional worshippers may resound the Gospel of Christ just as effectively as the noblest anthem, if the heart is attuned to His praise. Where even two or three are gathered together in His name, Christ is there in the midst of them.

So hail to our risen Redeemer, through whom all believers are brethren! His teachings, empowered by His Spirit, are transforming society, and are breaking down the barriers of race and of temporal condition. We are heirs of the wealth that has been brought into being through the sufferings of Christ and of that army of souls, of whom the world was not worthy, who have laid down their lives for the cause which we hold so dear to our hearts. The privileges that we enjoy, here in our free America, as wrought out for us in Christ's precious blood, and in the blood of His martyrs should lead us to a full rededication of our hearts and lives to His cause.

Decade Completed

By Sisk at Hardin-Baylor

BELTON, Texas, Feb. 24. — Dr. W. K. Sisk, a Kentuckian, is now in his tenth year as a member of the faculty of Mary Hardin-Baylor College, 111-year-old college for girls here.

Dr. Sisk received his A.B. in 1919 from Georgetown College, and his Th.M. in 1922 and his Th.D. in 1923 from the Southern Baptist Theological Seminary. At Mary Hardin-Baylor he holds the rank of associate professor of Bible and religious education.

Before going to the Texas school for girls, he was state evangelist for Southern Baptists in Illinois; a trustee of Southern Baptist Theological Seminary; a member of the executive committee of the Southern Baptist Convention; president of the Illinois Alumni Association of the Southern Seminary; a member of the Baptist State Board of Illinois Southern Baptists; and president of the Illinois Baptist State Association.

►Pastor G. C. Sandusky says that the Sunday School at the Cloverport Baptist Church averaged 156 in their old building, but now, in their new quarters, with modern equipment designed by the Sunday School Board, plus a visitation program, the average Sunday school attendance has increased to 227-2/3. "Equipment and visitation pay off," he concludes.

CHILDREN'S PAGE

Little Pup, Fireman First Class:

By ROY SCOTT CHILDERS

"Wheeeeeeeeeee!" screamed a siren. Little Pup raced down the sidewalk. The red fire truck slowed down, and then turned into the fire station. Little Pup stood at the door and watched.

Firemen in blue uniforms climbed from the truck. They stretched the big fire hose on the floor like a long rope, and washed it with big, brown brushes. They polished the truck with clean, white rags.

Little Pup sighed with longing. Oh, how he wanted to be a fireman! But he was just a little dog—a speckled dog, at that! Black polka dots covered his slim body. His ears were black, and his tail stuck up like a skinny wiener.

Little Pup edged close to the great red fire truck. It was one of the most beautiful fire trucks he had ever seen.

"Go 'way, Little Pup," said a fireman. "We've work to do."

Slowly, Little Pup walked down the sidewalk. Oh, if he could only be a fireman! But what chance did he have, a little speckled dog?

Suddenly his ears perked up. He heard a sound in the distance.

"Whhheeeeee, whhheeee, whhheeee."

Could it be another fire truck, Little Pup wondered. The sound grew louder. Yes, it was! It was a fire truck going to a fire!

"WHHEEEEEEecccccc . . . WHEEeee . . ." The big red truck raced down the street. Little Pup raced down the sidewalk. Yes, it was! It was a fire truck going to a fire!

"WHHEEEecccccc . . . WHHEEecccc . . ." The big red truck raced down the street. Little Pup raced down the sidewalk. Soon Little Pup saw the smoke. Mr. Jones's house on the corner was on fire. It was burning fiercely!

Quickly, the firemen drew the hoses from the truck. Soon long streams of water shot high into the air. "Some of it landed on the roof. Some went into the windows. Black clouds of smoke puffed out.

"Is anyone in the house?" asked a fireman. "Yes," said another fireman. "Mr. Jones was sleeping in the bedroom upstairs. Now he is overcome with smoke!"

Little Pup dashed across the lawn. He leaped through the doorway and ran up the flaming stairs.

Mr. Jones was lying on the floor.

Little Pup barked loudly, but Mr. Jones did not awaken!

Little Pup took a good hold on Mr. Jones's trousers and pulled. Mr. Jones did not move! Little Pup pulled harder. Finally, Mr. Jones moved. With Little Pup helping him, he crawled to the window. Little Pup barked for the firemen.

Quickly they placed a ladder under the window. The fireman carefully took Mr. Jones down the ladder.

Then a fireman came back for Little Pup. The smoke was so bad that Little



Pup's eyes were watering. He felt himself being carried down the ladder. The fresh air felt cool and good! And when the firemen placed Little Pup on the front seat of the fire truck, he felt even better!

"The fire is over," said the fireman. "Little Pup is a hero! He saved Mr. Jones's life. Little Pup is a real fireman!"

The fire engine started. Little Pup sat beside the driver as they rode back to the fire station. Oh, what a thrill it was riding on the fire engine! Little Pup's dreams had come true!

When the truck stopped, the firemen

Doing Right

By Enola Chamberlin

Though sometimes it's hard I must always

Do what I know is right; From summer right through to summer, Each morning and noon and night.

Because that is the way God wants it, The way that he wants me to do; And the way that I too want it, Since I want to be honest and true.

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in blue uniforms climbed down. They washed the big fire hose. They polished the red truck.

Then they fixed a home for Little Pup in the back of the fire station. That is where Little Pup lives now, and all the firemen call him:

LITTLE PUP, FIREMAN FIRST CLASS!

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Insects Resembling Plant Life

By Gladys Cleone Carpenter

A number of insects so closely resemble plant life that it takes keen eyes to discern them.

When looking at some twig are you sure you see thorns on it, or could you be looking at little tree hoppers? Other hoppers resemble buds or bumps on a branch.

The walking sticks are very hard to see when on a branch they mimic. Another insect similarly disguised is the brown stick caterpillar which often hangs straight down.

Many of the gaily colored moths and butterflies suddenly disappear before our very eyes. This is because when they settle on a tree they fold their wings displaying only the bark-like colorings making them almost impossible to see.

Many caterpillars have corrugated-like backs. As they eat on a leaf, their shape looks like the original edge of the leaf, so they are easily mistaken for a portion of the leaf.

One of the most famous of insect mimics is the leaf-butterfly of India. When it folds its wings together, it has the perfect shape of a leaf.

Realizing how only God can make "everything that creepeth" and all the other wonders of nature, we feel that we want to "declare His works with rejoicing."

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MONTHLY REPORT

Executive Committee Southern Baptist Convention

Porter Routh, Executive Secretary

February, 1956

RECEIPTS

	Cooperative Program	Designated	Total
Specials			\$ 540.00
Alabama	\$1,000.41		138,890.29
Alaska	416.66		850.74
Arizona	3,319.35		10,819.35
Arkansas	37,254.59		33,848.45
California			
Colorado	1,105.97		1,106.97
District of Columbia	4,333.71		5,170.84
Florida	55,634.31		84,498.59
Georgia	11,808.82		149,663.15
Hawaii			
Illinois			
Kansas	12,872.67	25,518.00	38,390.67
Kentucky	1,484.56	4,465.86	5,950.42
Louisiana	50,000.00	84,330.65	134,330.65
Maryland	81,056.32	89,908.21	170,964.53
Mississippi	40,746.12	157,056.26	197,802.38
Missouri	50,833.33	129,770.31	180,603.64
New Mexico	8,192.58	1,454.85	10,054.43
North Carolina	66,017.82	341,244.46	407,262.28
Ohio	782.29	1,184.79	1,967.08
Oklahoma	41,110.81	52,653.01	93,763.82
Oregon-Washington	117,141.79	216,156.09	333,297.88
Tennessee	86,368.46	133,481.04	219,849.50
Texas	246,875.00	952,422.00	1,199,297.00
Virginia	36,371.01	9,362.44	45,733.45
Totals for Month	\$1,081,648.29	\$2,497,613.30	\$3,579,261.59
Year to Date	2,194,561.74	3,980,697.44	6,145,279.22
1955 to Date	1,916,512.74	3,318,729.28	5,235,242.02

DISBURSEMENTS CURRENT MONTH

	Cooperative Program	Designated	Year to Date
SBC Budget Fund			\$ 100,000.00
Foreign Mission Board	415,136.82	2,481,785.44	4,736,491.20
Home Mission Board	133,799.30		282,211.59
Relief and Annuity Board	96,331.27	1,412.08	199,665.50
Southern Baptist Seminary	74,201.07	200.00	142,370.32
Southwestern Baptist Seminary	77,121.32	1,742.44	150,212.30
New Orleans Baptist Seminary	69,009.16	87.33	131,921.02
Golden Gate Baptist Seminary	48,999.96		83,523.54
Southeastern Baptist Seminary	91,615.61	25.00	175,945.08
Radio and Television Commission	23,147.28	463.23	45,122.02
American Baptist Seminary	11,463.47	25.00	21,997.07
Carver School of Missions			14,538.33
Woman's Missionary Union	17,522.70		237.50
Southern Baptist Hospital	17,522.70	10.00	33,456.22
Brotherhood Commission	9,410.34		17,961.86
Public Affairs Committee	1,838.80		3,569.79
Baptist World Alliance	3,244.94		6,212.08
Southern Baptist Foundation	2,704.13	14.17	5,161.46
Education Commission	3,461.27		6,606.64
Historical Commission	2,520.45		5,574.38
Christian Life Commission	1,838.80		880.27
Miscellaneous		772.87	
Totals	\$1,081,648.29	\$2,497,613.30	\$6,145,279.22

COMPARISON 1955 AND 1956 RECEIPTS

EXECUTIVE COMMITTEE SOUTHERN BAPTIST CONVENTION

January-February, 1956

	1955	1956	Designated	Designated
Specials				1955
Alabama	\$ 1,211.59	\$ 203.70	\$ 540.00	\$ 31.78
Alaska	90,114.24	89,397.47	192,830.27	160,665.50
Arizona	1,006.27	1,002.91	1,002.91	2,432.39
Arkansas	6,843.62	7,443.09	16,830.24	16,698.19
California	73,948.85	69,702.39	116,052.38	102,794.19
Colorado	1,706.97	24,868.59		22,159.77
District of Columbia	5,072.43	6,730.13	10,131.96	10,900.61
Florida	123,526.34	112,871.94	145,492.59	120,471.14
Georgia	172,351.34	148,246.25	257,025.68	216,239.68
Hawaii				
Illinois				
Kansas	30,253.58	27,178.79	37,442.82	6,757.72
Kentucky	2,942.55	2,281.15	8,467.51	5,094.71
Louisiana	100,000.00	101,951.74	128,133.46	118,745.60
Maryland	122,160.27	93,412.19	189,039.18	162,442.78
Mississippi	21,805.66	27,227.80		406.69
Missouri	79,786.12	91,996.31	199,062.04	159,278.06
Nex Mexico	118,727.31	107,795.53	150,324.85	133,070.21
North Carolina	16,977.25	2,680.21	2,680.21	1,259.06
Ohio	138,740.55	121,315.42	455,337.94	376,369.63
Oklahoma	2,127.42	1,585.92	1,292.56	2,003.78
Oregon-Washington	136,062.20	109,850.88	183,900.42	150,982.17
South Carolina	193,868.22	1,695.25		5,000.00
Tennessee	169,512.32	179,902.63	222,791.56	18,478.77
Texas	426,250.00	148,903.96	179,569.85	138,982.75
Virginia	116,168.37	345,929.00	1,297,258.40	1,102,336.54
Totals	\$2,164,581.78	\$1,916,512.74	\$3,980,697.44	\$3,318,729.28

Twelve

Seminary

Dr. Dobbins Challenged By Work at Golden Gate

Concerning his plans to accept the assignment as "distinguished professor of religious education" at Golden Gate Baptist Theological Seminary, Dr. Gaines S. Dobbins writes:

"Retirement to inactivity has little appeal to a healthy man in the habit of working. The 36 years of my service in Southern Baptist Theological Seminary have passed with amazing swiftness, each year bringing multiplied responsibilities.

"To accept the invitation to continue to teach in Southern Seminary would be a happy privilege, but the invitation to join the faculty of Golden Gate Baptist Seminary is even more challenging.

"This young seminary is the Southern Baptist answer to the call of the Pacific West, with its unsaved and unchurched millions and its limitless opportunities. I have not been able to get away from the conviction that a period of my ministry can best be invested where the need is greatest and my experience in theological education can under God count for most.

"My wife and I are grateful to Southern Seminary for 'lending' us to Golden Gate in this its time of transition and growth, as it prepares to move to its new campus and take its place among the notable seminaries of the Convention and the nation."

►After recent surgery at the Kentucky Baptist Hospital, Pastor Roy L. Puckett has been given a leave-of-absence by his church—the Eastern Parkway Baptist Church of Louisville—for a recuperation stay. He and Mrs. Puckett are now at Miami Beach, Florida, and will return to Louisville March 29.



March 22, 1956

The Official Church Family Ought to Be An Informed Family DOES YOURS RECEIVE THE STATE PAPER?

Thinking

Fog Is Dangerous

By B. H. DUNCAN

Everyone recognizes the potential dangers involved in traffic when the highway is shrouded in fog. Fog limits the driver's vision to a very short distance. He cannot see warning signs far enough ahead to take necessary precautions at high speeds. It is necessary to slow down in order to make curves safely and avoid collisions. The motorist is under tremendous nervous strain when driving through a dense fog.

Foggy Thinking

Foggy thinking and foggy ideas are just as dangerous to life as the fog which settles over the highways. It is just as necessary for one to slow down to order his course of life carefully or

even halt completely when his intellectual processes become foggy and uncertain.

The apostle Paul recognized the danger of foggy thinking when he admonished the young man Titus to "let no man despise thee." The word which Paul used and which is translated *despise* means to "think." A preposition is added to the word which means "around." Literally, we have the exhortation to let "no man think around you." Or let no man outthink you and bewilder you. Of all people in the world Christian people ought to think straight to get out of and above the fog of crooked, evil thinkers. In order to get above the fog Paul admonishes the

Colossians to "set your affection (mind) on things above. . ."

To the Philipians he says: "Whatever things are true, whatever things are honest, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report; if there be any virtue, if there be any praise, think on these things."

Get your head out of the fog, or more accurately, get the fog out of your head, and see life, the issues of life, the problems of life, the opportunities and the glories of life with a clear vision and in true perspective. Only so may one avoid the dangers of foggy, confused thinking.

Reversed Values

The same tendency to confused, foggy thinking was recognized by Isaiah in his day. He warned against such confusion or the deliberate reversing of values when he said: "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet and sweet for bitter."—Arkansas Baptist.

Now Is the Time To Help Gather Up the Eggs

For ALL the children being cared for by Kentucky Baptists Write today to EITHER Home for empty cases. Be sure to give definite shipping instructions

Kentucky Baptist Children's Home

C. FORD DEUSNER, Supt.

Glendale, Ky.

Spring Meadows

SAM ED BRADLEY, Supt.

Middletown, Ky.

WESTERN RECORDER

Thirteen

BAPTIST TRAINING UNION DEPARTMENT

JAMES WHALEY, State Secretary

127 East Broadway

Louisville, Kentucky

Four Regional Training Union Conventions Next Week

March Region	Church
26—Northeastern	Williamson, W. Va., East Williamson
27—North Central	Frankfort, Ky., First
29—South Central	Springfield, Ky., First
30—Southeastern	Middlesboro, Ky., First

STATE TRAINING UNION CONVENTION

9th & O Baptist Church, Louisville, April 13-14

For Room on the 13th—For room reservation on April 13, write Mrs. W. P. Meyer, 5704 Southern Parkway, Louisville. Please give name, address, church, age group, and sex of each person for whom reservations are made. The reservations should be in Louisville by April 6.

Banquets—Banquets this year will be held on Friday night, April 13, for Adults, Young People, Intermediates, Juniors, and Nursery, Beginner, and Primary Leaders. Tickets for Intermediates through Adults are \$1.15; Juniors and Under, 75 cents. You may secure these tickets by writing the Baptist Training Union Department, 127 East Broadway, Louisville 2, Kentucky. Please state which banquet you wish to attend.

Junior leaders can attend the Junior banquet. However, they are to request Adult tickets (\$1.15). If tickets for small children are desired for any of the banquets, please state which banquet. Money must be sent when tickets are requested.

Only a limited number of tickets are available. They will be sold on a first-come-first-served basis.

Rev. Joe Bartlett, a professor in the Music Department of New Orleans Baptist Theological Seminary, will direct the music for each session of the Convention. Brother Bartlett has led singing at Ridgecrest a number of times. You will enjoy taking part in the song services of the convention.



Fourteen



COUNSELOR'S CORNER

By
DR. R. LOFTON
HUDSON

Church Envelopes

Question: Do you think it is right to put our names on our church envelopes when we enclose our tithes? Why should we get credit for it when it is not ours in the first place? God knows who gave it and it is no concern of others.

Answer: Sure God knows, but the church is responsible for developing its members. How is the church going to know who gives and who does not unless it has an enlistment plan?

Of course, the books of the church, where gifts are recorded, ought to be open only to those responsible for this enlistment.

You wait until the income tax people get after you to prove what you give to the church and you will appreciate the church records. The Department of Internal Revenue called our church office recently to verify one man's tax return. They thought that he could not possibly have given as much as he reported. Our records showed that he had given \$100 more than he reported. Uncle Sam wants proof, not a statement of good intentions.

Besides, why do you object to others' knowing? It might inspire them to give more if you are tithing. Not letting the left hand know what the right hand is doing applies to alms giving. That is different.

If you really want to keep your giving comparatively secret, you should put it in an envelope and put your name on it. Then the ones who ought to know will have the information, and yet you will not parade your giving by putting in loose bills where everyone can see. Your motive will still be, or should be, to serve God.

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



March 22, 1956

Former State WMU Officer Called Home



Mrs. A. K. Wright, formerly
Chairman of Executive Committee

Mrs. A. K. Wright who served so faithfully and capably for many years in the work of Woman's Missionary Union of Kentucky was recently called to her heavenly home. The Executive Secretary asked Mrs. C. P. Gunther, who was closely associated with Mrs. Wright and her family in the work at Baptist Tabernacle, Louisville and in our state work, to write a tribute to Mrs. Wright.

"On the morning of December 28, 1955 Mrs. A. K. Wright quietly slipped away from this earth to go live in the Heavenly mansion which had been prepared for her. She is there, today, surrounded by the glorious presence of our Lord and also reunited with her husband, Dr. A. K. Wright, who preceded her on January 2, 1955.

"As the wife of a minister and pastor she was a true helpmate and gave valuable service to all who needed her time and help in any way during Dr. Wright's ministry as pastor at Lexington, North Carolina; Birmingham, Alabama; and Louisville, Kentucky.

"The doors of the parsonage in which the Wrights lived were always open to all who would enter for a chat, a prayer, a meeting, a bite to eat or a time of fun and fellowship.

"Her heart held great love for young people and because of the love, understanding and guidance which she and Dr. Wright gave to them many boys

and girls of yesterday are consecrated Christian men and women of today.

"During twenty-four years of her husband's ministry at Baptist Tabernacle Mrs. Wright was an excellent teacher in the Sunday school and an outstanding leader in Woman's Missionary Union. Her missionary endeavor was not limited to her local church for she took an active part in promoting missions in her association and state in order to help give the Gospel to the world.

"Her faithful and loyal service as chairman of the Executive Committee of Woman's Missionary Union of Kentucky for many years will be long remembered and appreciated by those who knew her and loved her.

"She is survived by a daughter, Mrs. G. W. Curl, East Point, Georgia; two sons, Leslie S. Wright, Executive secretary, Alabama Baptist Foundation, Montgomery, Alabama, and James A. Wright of Louisville and also seven grandchildren. Sincere sympathy is extended to these loved ones in their great loss."—Mrs. Charles P. Gunther.

CHATS with CHAIRMEN

Prayer

By Mrs. A. C. OVERALL,
Lawrenceburg, Ky.

What effect did the Week of Prayer for Home Missions have on your individual prayer life? What was the effect on the life of your WMS and youth organizations?

Do you have an enlarged vision of the mission task in our homeland? Were more women and youth enlisted in study and prayer? Do you have a keener perception of your responsibility and the opportunity that is yours to reach the people of our homeland with the gospel message? Have you resolved to keep on praying for Home Missions through the days to come? Let us all pray that we will be faithful in our stewardship of the gospel message and prayer.

This is the one quarter of the year we

IMPORTANT NOTICE

Be sure to request your State W. M. U. Meeting credential cards NOW. They must be prepared in our office before we go to Ashland.

WESTERN RECORDER

WOMAN'S MISSIONARY UNION

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

do not have a Week of Prayer to observe on state-wide or south-wide basis. Some Associations have arranged a program and calendar for a week of prayer for the work in their own association, would be a blessing to every association.

Even if we have no definite program outlined there are many projects and activities that need to be put on our prayer list for the coming quarters.

It is time for camps. Those responsible for our camps need the leadership of the Holy Spirit in their planning for the program and work. Our task is to pray. Every member of Woman's Missionary Union should begin now to pray for the teachers, leaders, boys and girls. Pray for the lost that they may be won; that many will hear and heed God's call for their lives.

Included on our list to be remembered in prayer should be our YWA girls attending camp at Glorieta; the young men attending the Young Men's Mission Conference, our Associations and WMS's that they may become interested in sending young people to these camps and of course our WMU conference at Cadmore, which includes the BWC week-end camp. Now is the crucial time for prayer as we need God's guidance in the preparation for these summer activities.

May each of us make the theme of our recent Week of Prayer our daily petition—"Lord, Teach Us to Pray."

I often say my prayers,
But do I really pray;
And do the wishes of my heart
Go with the words I say?

I may as well kneel down
And worship gods of stone,
As offer to the living God
A prayer of words alone.

For words without the heart
The Lord will never hear;
Nor will he to those lips attend
Whose prayers are not sincere.
—"Prayer" by John Burton
(More "Chats" soon.)

YOUTH CORNER

With State Meeting at Ashland just around the corner, this page has been devoted to information and plans for that. We are looking forward to meeting many of you personally then.

Since the March 1 issue of Western Recorder went out with possible plans for a chartered bus to Y. W. A. Conference at Glorieta, letters and cards have been coming in. All Y. W. A.'s are requested to refer to that issue and respond "poco pronto!"

At the time this article is written, we are in the midst of Girl's Auxiliary House Parties, and what a wonderful experience we are having! Watch this page for a summary on all four House Parties the first week in April.

Waiting to know about Cadmore and G. A. weeks? Watch this page next week! Check the April issue of Tell magazine for some good ideas and plans for G. A. FOCUS WEEK, May 13-19!

Fifteen

Hotel and Motel Rooms

"Going Fast!" Committee Says of Convention Rooms

KANSAS CITY, Mo. — (BP) — "Going fast!" That's the word here on housing accommodations for the Southern Baptist Convention.

All room space in first-class hotels listed by the Kansas City Chamber of Commerce has been taken, the local Baptist arrangements committee reports.

A few rooms may still be available in hotels not listed by the Chamber of Commerce, but which the arrangements committee has checked and found suitable.

These are not downtown, but are close to public transit. Allard Garren, Calvary Baptist Church, 3921 Baltimore Avenue, may be contacted about these hotels.

Good motel rooms, which are still available, are rapidly being taken off the available list by Convention-goers. These are within 40-minute driving range of Municipal Auditorium, the meeting place.

The committee assigning rooms in private homes says it's "swamped" with requests. William Bolick, Mt. Washington Baptist Church, 9621 Independence Avenue, should be contacted about these.

Based on advance reservations, the

▶Robert Hisel was ordained to the Gospel ministry February 8 by the Knoxville Baptist Church. He has been treasurer for some time of the Crittenden Baptist Association.

GIRLS

Why Not Be A Nurse?

Would you like to enter a profession that is gratifying as well as satisfying? If you meet all requirements you can become a graduate nurse.

The School of Nursing, Kentucky Baptist Hospital, Louisville 4, Kentucky, offers a three year diploma course in nursing. Requirements—High School graduate in upper third of class. Eighteen years of age or over. Good health, Christian character and morals. Tuition \$250 on entrance for three year course—room and board free. Scholarship loans available to those that cannot meet tuition expense.

Write for catalogue and further information.

DIRECTOR OF NURSING
810 Barret Ave., Louisville 4, Ky.

local committee has prepared 15,000 registration tags for Southern Baptist Convention sessions. The Woman's Missionary Union is preparing 6,000 for its annual meeting which precedes Convention meetings.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, MARCH 11, 1956

Numeral after church indicates number of missions.

Church	T. U.	S. S.
Ashland, First	134	723
Pollard	121	219
Unity	124	496
Benton, First Additions 1	87	465
Boston, Mt. Moriah	60	116
Bowling Green, Eastwood	105	313
First (1)	348	1,150
Cadir	87	331
Campbellville (2)	145	603
Pleasant Hill	145	288
South Campbellville	109	252
Carlsle (1)	214	227
Central City, First (1)	214	491
Cloverport (1)	57	233
Corbin, First	137	578
Central Additions 3	51	687
Covington, Calvary	213	248
Ashland Ave. Additions 2	51	687
First (1)	213	457
Latonia (1)	248	900
South Side	320	320
Cynthiana (1)	424	821
Danville, First (2)	253	706
Lexington, Avenue (1)	112	692
Dawson Springs	107	419
Elizabethtown, Sevens Valley	303	842
Erlanger Additions 22	196	591
Evansville, Ind., Calvary (1)	172	645
Falmouth (1)	253	873
Ferguson (1)	30	240
Florence	80	234
Fort Thomas, First (1)	101	425
Frankfort, First Additions 3	190	806
Memorial	56	229
Thorn Hill	123	363
Franklin, First	82	319
Fulton, First	168	631
Georgetown (2)	120	402
Glasgow (1)	250	870
Greensburg	748	226
Greenville, First	87	235
Harlan	157	433
Hartsville (2)	145	607
Hartford	238	960
Hawesville	87	294
Hazard (2)	109	250
Hazel	78	508
Henderson, First (1)	118	267
Immanuel Temple (2) Additions 4	139	575
Hopkinsville, First	787	275
Second City Additions 2	180	982
Junction	68	258
LaGrange, DeHaven Memorial	72	325
Lawrenceburg, First	69	350
Lebanon, First (1)	135	521
Lexington, Calvary (1)	195	836
Grace (2)	190	840
Porter Memorial Additions 1	130	623
Rosemont	82	373
London, First (1)	140	630
Louisville, Audubon	74	205
Baptist Tabernacle	186	631
Baptist Temple Additions 2	196	291
Beechmont Additions 3	136	668
Beechmont (2) Additions 2	261	1,102
Bethany	97	356
Bethlehem Additions 2	113	323
Buechel	83	340
Carlisle Avenue (2) Additions 3	330	1,416
Clifton (1)	141	512
Deer Park Additions 6	86	290
East	488	522
Eastern Parkway	81	537
Fifteenth Street	128	383
Farmdale (1) Additions 4	192	527
Hazelwood	114	581
High View	49	251
Highland	224	477
Highland Park First	138	449
Immanuel	475	1,650
Lynn Acres Additions 5	120	301
Maple Grove	54	115
Ninth and O (1) Additions 6	475	1,650
Okolona	76	491
Parkland (1)	287	1,048
Rockford Lane	123	354
St. Matthews Additions 4	265	978
Shawnee	62	386
Shively (1) Additions 1	167	617
Southside (1) Additions 3	147	529
Third Avenue	58	229
Victory Memorial (2)	186	537
Virginia Avenue	302	932
Walnut Street (1)	326	1,256
West Broadway (1) Additions 10	167	703
Wudlow, First	132	453
Madisonville, First Additions 2	215	1,035
Marion	287	873
Mayfield, First	234	873
Middlesboro, First (4)	107	624
East Cumberland Avenue	59	375
Old Yellow Creek	48	247
Monticello, First	68	256
Morganfield, First (1)	167	542
Mt. Washington	108	321
Murray, First (1)	108	891
New Haven	41	162
Newport, First (2) Additions 1	145	762
Trinity	102	222
Owensboro, Buena Vista	116	496
Eaton Memorial (1)	229	455
Hall Street (1)	187	517
Macdonia	67	300
Summers Hills	78	290
Temple Additions 3	58	187
Third	287	1,092
Paducah, East	170	471
Oaklawn	126	278
Twelfth Street Additions 4	101	290
Paintsville, First Additions 1	62	323
Paris, Central Additions 2	94	325
First	83	226
Perryville, Beech Grove	83	226
Pikeville, First (4)	61	258
Prestonburg, Irene Cole	71	481
Memorial (10)	164	617
Princeton, First	83	500
Richmond, First	83	490
Russellville, First (1)	130	470
Scottsville, First	92	272
Somerset, First	92	272
Calvary	122	225
Sonora	102	271
Springsfield, First	140	464
Slearns, First	86	315
Sturds, First	83	373
Versailles	83	373
Walton, First	107	314
Wavesburg, Double Springs (1)	87	252
Williamson, W. Va.	118	342
East Williamson	151	469
Winchester, Central	118	342

GOING TO THE STATE W. M. U. CONVENTION IN ASHLAND?

Be sure to inspect PINE CREST, the new Baptist Children's Home nearing completion three (3) miles north of Morehead on Kentucky 32.

International Friendship

Strengthened by Banquet

RICHMOND, Va. — Good will between Japan and America was strengthened when civic leaders and visiting Southern Baptists from America attended a banquet at Amori, Japan, on February 15, which focused on international friendship between three cities—Chattanooga, Tenn., Richmond, Va., and Amori.

The banquet honored visitors from the two American cities—Dr. and Mrs. Carl J. Giers, of the First Baptist Church, Chattanooga, and Dr. J. Winston Crawley, secretary for the Orient for the Southern Baptist Foreign Mission Board which has headquarters in Richmond.

High light of the banquet was the exchange of greetings and gifts between Amori and Chattanooga. Dr. Giers read a good-will message from Baptist Mayor P. R. Olgiate, of Chattanooga. Mayor Yokohama, of Amori, stressed closer relations between Japan and America and expressed gratitude that Baptists chose to enter Amori, build a church, and help the people. Representing the Foreign Mission Board, Dr. Crawley said Baptists support all the good in any community which stands for the benefit of all the people.

Rotarian Giers and the president of Amori Rotarians exchange flags symbolizing Rotary international good will. First Baptist Church, Chattanooga, is

promoting the current Asian tour of Dr. and Mrs. Giers.

Southern Baptists began work in Amori, seaport of 150,000 people on the island of Honshu, last November when missionaries and national Baptist leaders launched a city-wide campaign.

Rev. and Mrs. Carl M. Halvarson are the Southern Baptist missionaries serving in Amori.

Butler County

Morgantown

MORGANTOWN, Ky. — During the past four years the First Baptist Church, Morgantown, has experienced a great growth. A \$19,000 parsonage has been erected and paid for. Also, the basement of the church has been remodeled and folding doors have been placed throughout the pement, making it possible to departmentalize both the Sunday School and the Training Union. The cost of this work was about \$6,000, and this has also been paid for. The church had been redecorated both inside and out.

Now the church has purchased a large two story dwelling house at the rear of the property for \$8,900. The Junior Department has already been moved into that building.

Pastor H. C. Hedgespeth has been

Baptist Hymnal

Handbook of Facts

NASHVILLE, Tenn. — (BSSB) — The Sunday School Board plans to publish a handbook giving facts of interest about the hymns in the Baptist Hymnal. Information about the authors, composers, and circumstances under which hymns were written is being assembled.

The new 576-page hymnal, a three-year project of the Board, is now available through Baptist book stores.

BENTLEY AND SIMON QUALITY CHOIR ROBES

Beautiful, colorful choir robes expertly tailored of fine fabrics to give you years of enjoyment.

Baptismal Robes for Pastor and Candidates.

Order from your

BAPTIST BOOK STORE



CLASSIFIED ADS

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

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 5 3 1—Residence phone BEImont 3724. 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.

WANTED—Spencer's History of Kentucky Baptists (2 Vol.); W. W. Sweet's Religion on the American Frontier—The Baptists (Henry Holt); J. E. Humphrey, Box 593, Southern Seminary, Louisville 6, Kentucky.

here for the past three years, and during that time there have been 170 additions, most of them by baptism. Also, gifts to all causes have just about doubled.

About one year ago the church started a mission at Woodbury, Kentucky, and it has a full-time program now.

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

Remember...
 the MOTHER'S DAY OFFERING MAY 13
 for the SUNDAY SCHOOL CHARITY FUND

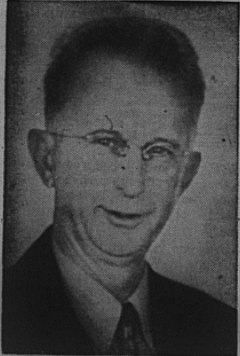
THE GOAL — \$50,000
 Hospital charity program belongs to the Sunday Schools. The amount of service rendered will depend upon how many Sunday Schools take part and how much each contributes. The sick poor are looking expectantly at you and your Sunday School class.

YOUR BAPTIST HOSPITALS OF KENTUCKY
 LEXINGTON • LOUISVILLE • PADUCAH

SUNDAY SCHOOL DEPARTMENT

ROY E. BOATWRIGHT
State Secretary

Nelson Association Standard



H. W. Jones

It would not seem right for one year to pass with Nelson Association failing to apply for Standard recognition.

For many years the Sunday school workers have been successful in leading the churches and the Associational Organization to attain this high mark of success.

H. W. Jones, Coxes Creek, whose picture appears above, is the Associational Superintendent. Through his efforts and the cooperation of the pastors, Sunday school superintendents, and workers, Nelson Association has become one of the most successful in the Southern Baptist Convention in consistently reaching the standard.

The following churches have reached the standard:

Church	Pastor
Bardstown Junction
Blomfield Young H. Long
Cedar Creek L. Alfred Sparkman
Chaplin O. D. Kern
Mill Creek George W. Miller
Mt. Washington H. E. Jacobs
New Salem Roy L. Honeycutt
Shepherdsville Bruce Hartsell
Victory William B. Carnes

We commend this association and these churches for this distinguished success.

Thus far three associations are standard: Ten Mile, Estil J. Noffsinger, As-

sociational Superintendent; Nelson Association, H. W. Jones, Associational Superintendent; Ohio Valley, J. A. Oakley, Associational Superintendent.

We heartily commend this work to all associations.

Convention-wide Sunday School Clinic at St. Louis, April 8-20

Have you made plans to attend the Convention-wide clinic in St. Louis? Here is another wonderful opportunity to receive some inspiration and information which will help in your Sunday school program. The Sunday school as a powerful church agency, Sunday school fundamentals, the effective use of the Sunday school on the life and work of a church, leadership, promotion, case studies, church buildings, Christian homes, present trends in Christian education, use of visual aids, and other vital matters will be studied each morning for the two weeks.

Laboratory work will be carried on in the Baptist Churches of St. Louis during the afternoons and evenings. The whole Clinic is a practical study of the Sunday school as a church agency, with ample time for observation and practical experience.

THE PLAN

1. Those who are accepted will be furnished free entertainment, rooms and meals will be provided by the Baptist churches of St. Louis.

2. The Sunday School Department of the Baptist Sunday School Board will provide the program, the conference leaders, and general speakers.

3. The only expense to those attending the Clinic will be transportation to and from St. Louis and a registration fee of \$15.00, payable upon arrival.

Christian Home Week

Many churches are making plans to observe Christian Home Week, May 6-13, 1956. This should be one of the most significant weeks of the year. The church and the home must work together in order to accomplish the greatest good.

Upon request your Sunday School Department will send you a pamphlet that will assist you in making plans for this observance.

Thus Saith the Preacher—

A Proper Sense of Values

Dear Friend:

Look! I like dogs as well as the next fellow. Always have had a dog around the house. Got one now, one of these "Dash-hounds," and I even named him "Orthodoxy" just so the brethren would know where I stand. But I saw something in the paper the other day about dogs which carries the affection just a bit too far.

Out in Denver, Pal, a 15-year-old mongrel was given a \$1,000 funeral, complete with \$400 worth of flowers, a mahogany casket, and funeral orations by some fellow called a minister and some other pet lovers.

"I don't care what it cost," the owner said, "That dog was my whole life." "Goodby, goodby, old Pal," the man sobbed as he knelt before the coffin. "He understands, Fred," a woman mourner whispered. "He understands."

A dog may be known as man's best friend, but any man who lets a dog become his whole life has certainly got his sense of values all out of proportion. Some place along the line of that man's life he lost out on what was important in life.

Maybe he was not loved as a child; maybe his wife was an old shrew; maybe he was just soured on the world. One thing is certain, he didn't know about Jesus Christ, or he couldn't have wrapped his whole life around a dog. The man needed to be told the story of Jesus and his love. He needed to know that Christ is the friend that sticks closer than a brother. And he needed to know that the presence of God's love in a life makes life worthwhile. That love of God doesn't lessen our love for animals. I should think it would increase that love. God's love makes us put our values on something worthwhile.

Joe Scriven's old hymn, "What A Friend We Have In Jesus", would have helped that man to have spent his \$1,000 on more constructive projects than a dog's funeral, and would have taught him:

"Can we find a friend so faithful
Who will all our sorrows share?
In His arms He'll take and shield thee,
Thou wilt find a solace there."

G. Avery Lee

"Sigrid Marries A Catholic"

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

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L. E. COLEMAN, SR.
Brotherhood Secretary

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Royal Ambassador Secretary

A Real Farmer!



John A. Farmer

John A. Farmer, Brotherhood secretary of South Carolina, will be our inspirational speaker at the Brotherhood-Royal Ambassador rallies to be held this year in connection with the Baptist Men's Tour, May 8-11. Mr. Farmer is a layman, and his years of experience as Brotherhood secretary in South Carolina have put him in touch with the "heart-beat" of men everywhere. Don't miss hearing Mr. Farmer at one of these rallies which are to be held at Georgetown College on the night of May 8; Clear Creek Mountain Preachers' Bible School, Wednesday, May 9; and

Preacher Sentenced; Banishment Threatened Unless He is Silent

(17th Century Baptist Press)

BEDFORD, England, January, 1661 — (BP) — For conducting a "peaceful religious meeting," John Bunyan, Protestant minister, has been sentenced to three months' imprisonment and banishment unless he quits the ministry.

Arrested in November, Bunyan was sentenced at the quarterly session's court today. The minister was warned, that

unless he quits preaching in England he will "stretch by the neck for it."

The bold preacher was not intimidated by the warning, however. Not once during the trial did he offer to compromise his convictions. On the contrary, he announced that if he were released he would begin preaching immediately.

Bunyan was charged with "devilishly

and perniciously" refusing to attend the Established Church and holding unlawful meetings. His trial amounted to little more than a theological debate, however, in which witnesses felt that the bench came off second best.

In an argument over the virtues of the Book of Common Prayer, Justice Kelynge declared that "the Prayer Book has been ever since the apostles' time and is necessary for church worship."

"Show me the place in the Scriptures where the Prayer Book was written," Bunyan answered, "or a single text of Scripture that commands me to read it, and I will use it. However, I certainly would defend the right of those to use the Prayer Book who are of a mind to do so. As for me, I can pray to God without it, praise His name."

Accused of having no right or authority to preach the gospel, the prisoner again referred to the Scriptures. "As every man hath received the gift," he quoted, "even so minister the same one to another, as good stewards of the manifold grace of God."

A dynamic preacher with a large following, Bunyan was arrested in the midst of a sermon. He was charged with conducting a seditious meeting, although arresting officers testified at a preliminary hearing that they found him in a peaceful worship service. The minister was sentenced today when the court ruled that his statement that he would not call the people together is guilt.

From the first Bunyan has persistently demanded his right to preach. He would not allow bond to be posted for him by friends when told that he could not preach, and refused to accept an appearance bond on the promise that he would not call the people together.

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

►The Woodmont Church, Nashville, has just observed the fourteenth anniversary of Pastor G. Allen West, Jr.

►Evangelist Robert E. Humphreys, Owensboro, was with Pastor Jack P. Lowndes at the Erlanger Baptist Church, March 4-11. The music was led by Kenneth Hayes.

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Sunday School Lesson

For April 1, 1956

By H. C. Chiles

The Meaning of the Resurrection

Luke 24:28-34, 44-54

This remarkable narrative, which is recorded in Luke 24, has brought light to many darkened minds and comfort to innumerable souls.

Two disciples, Cleopas and his unnamed companion, had gone from Emmaus to Jerusalem, a distance of about seven and one-half miles, to observe the feast of the Passover. It is very probable that there they had seen and heard Christ. They had been grieved deeply over His crucifixion. Had they understood the writings of the prophets and comprehended the teachings of Christ, they would have known that He would be crucified and that He would rise again. Disappointed and disconsolate, they never expected to see Christ again. Not one star of hope appeared on their horizon as they took the road leading to Emmaus, their home. They could not think of anything except the greatness of their former hope and the bitterness of their present state.

As these disciples walked wearily along the road together, discussing their blighted hopes, a stranger overlooked them and listened to their conversation. At length He asked, "What are the words that ye are exchanging with one another as ye walk?" Cleopas quickly expressed his surprise. He inquired if He had been dwelling in Jerusalem and had not heard about the things which had taken place there during the last few days. He replied, "What things?" The disciples answered by telling Him about Jesus of Nazareth, the fate which had befallen Him and their own disappointment. Beginning with the writings of Moses and continuing through the prophets, the stranger expounded the Scriptures and authenticated the events which had taken place. Their hearts were warmed strangely, but before He had finished they had arrived at Emmaus.

LUKE 24:28-34.

With Oriental insistence, the disciples constrained Him to accept their hospitality. They were so completely fascinated by His talk that they did not want Him to go farther. They said, "Abide with us: for it is toward evening, and the day is far spent." No sooner had He entered the home until He changed from guest to host. At the evening meal, "He took bread, and blessed it, and brake, and gave to them." Instantly they recognized Him as the Lord Jesus Christ, and immediately He vanished

from their sight. He had convinced them that He had risen from the dead and had given them the hope and inspiration which that fact was calculated to bring. Their recognition of Him caused a new hope to surge through their souls. They possessed a joy they had never known. Their recognition of Christ alive from the dead so revived and thrilled them that they immediately departed for Jerusalem with quick and eager pace, to bring to the other disciples the good news that they had seen and heard the Lord.

When they arrived in Jerusalem, they readily found the eleven disciples already excited by the report that Peter had seen the risen Lord. Zestfully they rehearsed their experience with Christ on the road and in Emmaus, thereby adding to the chorus of certitude and gratitude that the Saviour had risen from the dead.

LUKE 24:44-53.

To His little group of discouraged disciples Christ appeared. He convinced them that He had actually risen from the dead. He reminded them that He had previously told them that He would rise from the dead and "all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms" concerning Him. He endorsed the Old Testament as a dependable record of the prophecies concerning His death and resurrection. Then He opened their understanding concerning what was written in the Scriptures about His death and resurrection. He disentangled their minds, took out the wrong ideas and prejudices, and set them free to comprehend and appreciate the Scriptures. Many of God's children today need that sort of treatment. What a blessing that some are submissive enough to the Lord for Him to use them to render this service to those who need it!

Christ revealed to His disciples the great significance of His death and resurrection. Because He died and rose again, remission of sins was made available. His plan was that the disciples were to be witnesses for Him, beginning at Jerusalem and extending to the uttermost parts of the earth.

He taught them concerning their service, that is, what they must do for Him. It was His plan and purpose that His disciples should be witnesses for Him, beginning at Jerusalem and preaching

"repentance and remission of sins" to all peoples. It was their privilege, duty and responsibility to preach repentance toward God, faith in Christ and remission of sins to all peoples. Power for effective witnessing did not reside in the disciples, but in the Holy Spirit. Since any attempt to witness in the power of mental culture, personal magnetism, persuasive eloquence, or any other human energy was to fail miserably, they were commanded to wait in Jerusalem, which was to be the first place of witnessing, until they were endued with the power of the Holy Spirit. The Holy Spirit was and still is the only source of power for effective witnessing for Christ. Christ did not hesitate to tell this earnest group of His followers that they were yet incompetent to do the work which He assigned to them without the power imparted by the Holy Spirit.

Having given the disciples His command to evangelize the lost, Christ led them out to Bethany, the village where Lazarus, Mary and Martha resided, and in whose home He had spent so much time. In that vicinity He bestowed upon them His blessing, which they needed so much. Surely, they must have been ashamed of their past failures, humiliated by their recent doubts, and overwhelmed with the realization of the gigantic task before them. As He, with uplifted hands, bestowed His blessing upon them, "He was parted from them, and carried up into heaven." They worshipped Him and returned to Jerusalem filled with great joy.

Ordination

Don Sisk Enters Ministry

The Nortonville Baptist Church ordained Don Sisk to the Gospel ministry February 19. Pastor David Bishop was the moderator and Kermit A. Lovelace the clerk. Rupert E. Utley led the opening prayer.

The ordination sermon was preached by J. W. Robison. The interrogation had been led by W. E. Crumbaker, and the Bible was presented by George R. H. Gass, retiring associational missionary.

Brother Don Sisk has been called to be pastor of the Johnson Island and Silent Run Baptist Churches in Little Bethel Association.

►River View Baptist Church, in Crittenden Association, has received a beautiful new pulpit stand, given by one of its members.

►The Oak Ridge Church is painting and decorating its entire auditorium, and it has voted to put its pastor in the Ministers Retirement Plan and to support the Crittenden Association's program financially.



BROTHERHOOD OFFICERS INSTALLED. — The Twelfth Street Church of Paducah installed its Brotherhood officers, with John R. Flynn, superintendent of missions in West Union Association delivering the message, according to Pastor H. T. Brown. The charter members, as shown in the picture, are: Front Row (left to right)—President Jesse Shelton, Jasper Jordan, Dick Usher, Pastor H. T. Brown, Superintendent John R. Flynn, Wallace Adams, Jr., Guy Buchanan, Wallace Summers, and William Gammon. Second Row—Bernard Tucker, Bryan Stewart, Charles Havis, L. A. Lowe, G. A. Godman, A. S. Wilbourn, Wallace Adams, Sr., George Hiller, Ernest Hall, H. N. Oliver, Roy Buchanan, Angelo Cammarata, and Rudy Warford. Back Row—Charles Hopper, Don Harmon, Alfred Williams, M. A. Waltmon, Clyde Peck, Robert Hester, Ray Hodges, Leo Till, Ralph Hopper, Clarence Travis, James Fortson and Zed Mitchell.

Kansas City Auditorium

Cost City \$6,500,000

KANSAS CITY, Mo. — (BP) — It requires 70 full-time employees to maintain Municipal Auditorium, Kansas City, which will be the meeting place for the 1956 Southern Baptist Convention.

The auditorium, circular in shape, normally seats 10,500 but has accommodated 13,000. When it was dedicated after its opening in 1936, President Franklin D. Roosevelt attracted 40,000 to the dedication program. The overflow stood outside in the streets.

The city-owned auditorium is downtown and is across the street from a new municipal parking lot. There are other garages and parking lots in the area.

The auditorium has indirect lighting, also spotlights. It has upholstered opera seats.

A snack bar and concession stand is

located in the building but the downtown location places restaurants and cafeterias in comfortable walking distance.

The auditorium, which cost \$6,500,000 will be air-conditioned. It covers an entire block and has several units. Southern Baptist Convention messengers will use the entrance on thirteenth street.

The registration booth and information desk will be located in the auditorium as well as a place to check articles. A number of pay telephones are located in it also.

Books

Southwestern Seminary Buys Rare Collection

FORT WORTH, Tex. — (BP) — A Baptist deacon and British government official has sold a collection of 9,000 rare books and pamphlets to Southwestern Baptist Seminary here.

The collection recently arrived at the seminary and will be shelved in the new wing of Fleming Library, now under construction.

Ernest W. Brown, who served in four British cabinets including that of Winston Churchill, was the seller. Brown has served as president of the Baptist Union of Great Britain and Ireland. He is a member of Bloomsbury Central Baptist Church, London.

The collection includes material in the fields of government, economics, poetry, drama, and religion.

District of Columbia

Picks Ambrose for Education Department

WASHINGTON — (BP) — Winston H. Ambrose has been elected director of the department of education for the District of Columbia Baptist Convention.

Son of a Baptist minister in Michigan, Ambrose comes to the local convention staff from the First Baptist Church, Silver Spring, Md., a Washington suburb. He is a graduate of Southern Baptist Seminary, Louisville, Ky.

An educational office in the District was created at the Annual District convention session last Fall.

►Pastor and Mrs. John Durham, of the Crittenden Baptist Church, are the proud parents of a new son, John Bradford, born in Louisville, February 15.

Enrichment for Next
Quarter's Sunday
School Lessons!

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by F. F. Bruce

Because of the scarcity of reliable, up-to-date commentaries on the Book of Acts, you will welcome this superb new work. Much of the fresh archeological material discovered in recent years has been included in this book. Comments and interpretations on each verse, valuable footnotes, and a complete index. (1c) \$6.00

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MOODY-JACKSON REVIVAL AT GLASGOW. The Moody-Jackson Revival closed February 26 at the Glasgow Baptist Church, Glasgow, Kentucky, with 55 for baptism. Shown in the foreground above are (left to right) Bill Jackson, Gospel singer, Salem, Oregon; Jess Moody, evangelist, Waco, Texas; and Hugh Van Eaton, pastor, Glasgow Baptist Church.—Photo by Bryan Studio, Glasgow.

Why Don't Southern Baptists Observe Lent?

By E. N. PATTERSON
New Orleans Baptist Seminary
For Baptist Press

Why don't Southern Baptists observe Lent? This is a thought-provoking question. I am sure that many people have wondered why Southern Baptist churches do not take part in the observance of Lent; however, I can think of a number of reasons why churches have refused to follow this practice.

Southern Baptists question any practice that has been carried on through the years by the Roman Catholic Church and most of us believe this is a wise procedure. In some sections of the world, the Lenten Season is preceded by the most terrible immorality, drunkenness, and corruption in what is known as Mardi Gras.

No Christian can observe this debauchery without having a violent reaction to the sham and mockery of a false repentance. When I think of the question, Why don't Southern Baptists observe Lent? I suppose it is the same reason that has kept Southern Baptists from following other practices of the Roman Catholic Church.

Southern Baptists have never cared for the processional in the beginning of a service with someone carrying a golden cross in front of the processional. They have never cared for a creed to be read in every service.

They have never wanted ministers to wear robes in the pulpit. They do not prefer the divided chancel with two pulpits in the front, one for reading the Bible and one for preaching, with the altar in the center representing the place of the host.

Then Southern Baptists have never cared for the idea that is so obvious in connection with the observance of Lent, of a person acting like he is a Christian for 40 days and then forgetting it the rest of the year. They have always given more time to revivals and evangelism than churches that observe Lent.

Southern Baptist churches are likely to have weeks of spiritual emphasis all

through the year rather than just the period preceding Easter.

The more a church leans in the direction of high church, the more it is likely to observe the Lenten Season and many of the other practices that have come from the Roman Catholic Church. The church that gives a great deal of emphasis to evangelism does not usually observe Lent.

C. C. Warren

The American Red Cross

The humanitarian services rendered by the American Red Cross are well known and appreciated by every right-thinking American.

In the midst of all our Heavenly Father's blessing which we confidently anticipate during the coming year, it is only reasonable to expect that in some sections of our great country and in our armed forces at home and abroad, disaster will strike to call for emergency assistance that we can render if we are organized and prepared to do so.

For seventy-five years the Red Cross has answered such distress calls in a most commendable fashion. I am therefore happy to urge Southern Baptists to take cognizance of these unforeseen needs and have a rightful and worthy share in meeting them.

"Inasmuch as you have done it unto one of the least of these my brethren, ye have done it unto me" (Matthew 25:40).—C. C. Warren, President, Southern Baptist Convention.

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March 22, 1956

Unselfish

Church Members Sacrifice to Aid Growth of Mission

MONTGOMERY, Ala. — (BP) — Members of Capitol Heights Baptist Church here (membership: 1952) may have to wait five years before they construct a new wing to their educational building.

They have decided to wait that long, if necessary, in order to aid a mission church in a residential area of Montgomery.

Pastor Robert C. Edge reports the church has postponed building the new educational wing, estimated cost: \$100,000, to aid their Forest Hills Mission.

Capitol Heights Church will provide the mission \$75,000 to buy a lot and to erect its first building. It is understood that this is to be a gift to the mission, not a loan.

Comments Edge on the church's de-

cision: "We believe we can reach more people by erecting the mission unit than we could by adding another wing to our building."

The Fallacy of the Unanimous Vote

(Continued from Page 3)

Everyone ought to understand that a vote against a certain policy is not the same as a declaration from that member that he will not cooperate if it is adopted. Many people cooperate with President Eisenhower, even if they voted against him, and many Christians would pray and work with a pastor, even if they voted against his coming.

Incidentally, anyone who thinks that

a unanimous vote means unanimous support and cooperation must have but little observation of church life.

No pastor ought to demand a unanimous vote before he accepts a call. (Or else he ought to announce that he will consider only churches in heaven.) To demand this is to demand that the church offer him the sacrifice of a pious deception.

Every member of a board or committee ought to consider it a sacred duty to those who entrusted him with this stewardship to vote according to his own best judgment and not according to the prospective majority. If he is embarrassed or fearful about doing this, let him resign. That is no disgrace, but a pretense is.

The unity which God is building into his church is a unity of the Spirit, his Spirit. It is not right for us to imitate the appearance of it because we lack something of its reality. Let us, instead, give ourselves to him who is the Spirit of truth, and he will complete the work he has begun in us.



At the request . . . OF THE SOUTHERN BAPTIST CONVENTION
THE SUNDAY SCHOOL BOARD WORKS FOR THE

IMPROVEMENT OF MUSIC STANDARDS in All Southern Baptist Churches

"We recommend that the Sunday School Board consider promoting a church music program that will aid the churches. . ." Adopted by the Southern Baptist Convention, Washington, D. C., 1933.

"We recommend that the Sunday School Board be instructed to increase the personnel of the Church Music Department sufficiently to prepare and set going a constructive program of church music among Southern Baptists." Adopted by the Southern Baptist Convention, Atlanta, Ga., 1944.

THE PROGRAM AND PROGRESS OF THIS MOVEMENT

METHODS

1. Financial co-operation with music departments of states of the Southern Baptist Convention.
2. Services to various state and associational music emphases by department personnel.
3. A complete church music education organization in each state and association.
4. Supplying of free promotional materials to churches, associations, and states.
5. Development of leadership through music conferences at Ridgecrest and Glorieta.
6. Sponsoring of hymn of the month, September as church music month, hymn sings, music schools, and graded music education opportunities.

MATERIALS

1. Publication of 16 graded hymnals and songbooks, including Baptist Hymnal, released March 1.
2. The Church Musician, the monthly magazine for every member of the church choir.
3. The Church Music Training Course of 16 texts for training music leadership.
4. Twenty-eight free pamphlets and posters for use in developing church music.
5. Recordings for children and the development of educational records.
6. Graded choir materials, including anthems, choral compilations, arrangements for ensembles, children's music, and special publications.

The Church Music Department dedicates its time, talent, and energies to the realization of a balanced music education program which will minister to the needs of all our churches.

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Summer School Opens June 4, 1956

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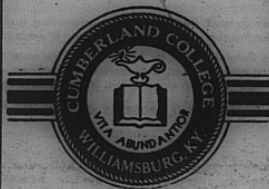
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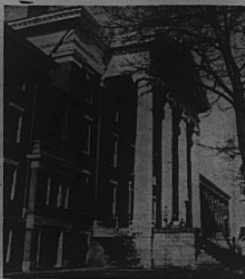
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Royalty

Korean King's Descendant To Enter Baptist College

BELTON, Tex. — (BP) — Amelia K. Lee, granddaughter of Korea's last king, will enter Mary Hardin-Baylor College here to study music.

Miss Lee, who already has a B.A. degree from Ewha Girls' School, Seoul, Korea, will seek a bachelor's degree in music at this Baptist college.

The 25-year-old soprano is being sponsored by R. E. Streetman, pastor, First Baptist Church, Coleman, Texas. Streetman's son, David, met her in 1955 at the Seoul Military Post Library,

where she has worked for the last three years.

Her grandfather, Emperor Yi, abdicated his throne in 1910 after the Japanese annexed Korea. Her grandmother was slain in 1895 by Japanese soldiers.

Miss Lee expects to leave Korea in April. She will enrol here for the Fall, 1956 semester.

Western Recorder



—Photo Harold M. Lambert Studios

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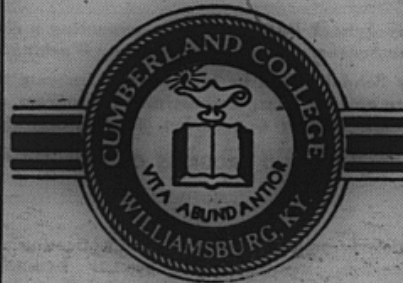
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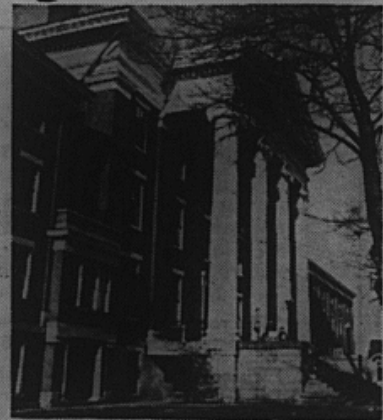
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