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# Western Recorder

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Dr. E. F. Estes, Retiring Chairman of the Board of Managers of the Western Recorder. He had been 12 years on the Board, and its chairman for 6 years.

Vol. 131 No. 3

*Kentucky's Largest Denominational Paper*

January 17, 1957

►The Wing Avenue Chapel, Owensboro, has oversubscribed its budget for the coming year of 1957, the total amount having reached \$18,573 so far.

►While Pastor James Gary and his family were taking a few days of vacation, W. G. Potts supplied the pulpit at Macedonia Baptist Church, Jonesville, in Ten Mile Association, for both services, December 30.

►Please note a correction in the new telephone numbers of the Kentucky Baptist Building from those previously published. The new numbers are: JUNiper 7-0728; JUNiper 7-0729; JUNiper 7-0720; and JUNiper 3-7555.

►Dr. Dale Moody, Southern Seminary, is with Pastor Harold D. Tallant in the annual Bible Study Conference at the First Church, Madisonville, January 16-20. The people are studying Romans—"The Gospel According to Paul."

►J. Herman Adams, associate pastor to Pastor J. H. Maddox at the Second Baptist Church of Hopkinsville and the pastor of the Edgewood Chapel there, together with his family, have moved to their new location on Cadiz Road, R. 5.

►William Clyde Friday, 36-year-old Baptist Deacon, has been elected president of the University of North Carolina, with schools in Chapel Hill, Greensboro and Raleigh. He is the youngest man ever to serve as the head of that school.

►A youth team from Campbellsville College, composed of Robert Richardson, Munfordsville; Frank Thomas, Hodgenville; Anna Mary Hack, Leitchfield; and Mary Lou Riddle, Hollywood, Fla.; was in charge of a week-end service with Pastor A. F. Conner at the Lewisport Church, in December. Two Lewisport students—Katherine Couty and Melva Jean Young—also went with them for the trip. Pastor Connor says that the youth team visits have become an annual affair in the Lewisport Church, and they are favorably received by their people.

►John Edmund Haggai resigned as pastor of the Ninth and O Baptist Church on December 27 to go into general evangelistic work with headquarters in Atlanta, Ga. He will be greatly missed from the fellowship of Kentucky pastors. His talents and gifts in the pulpit make him peculiarly fitted for the ministry of evangelism. He has been pastor at Ninth and O since 1954, and the work there—already one of the largest churches in Louisville—has prospered and grown tremendously. His new address is not yet known, but we will be glad to publish it as soon as we find out.

►The Felix Memorial Church, Lexington, has added two new staff members.

Chester Henry, a native of Owensboro and a first year student in the School of Religious Education at Southern Seminary, is serving as part-time director of religious education. Hugh Roberts, a music major in the University of Kentucky, is serving as the director of music. Pastor John T. Wallace, Jr., says that another progressive step in the work at Felix Memorial has been made in the purchase of additional property adjoining the church for use as a parking area. Last year an adjoining residence was purchased and converted into a nursery building. The thorough grading of all adults helped the Sunday School realize an average per Sunday increase of 86 for the past year.

►Pastor George S. Munro, First Baptist Church of Fort Thomas, Kentucky, found out something recently about how small the world is. Himself a native of "down under," in New Zealand, he received a letter just before Christmas from a Baptist pastor in Christ Church, New Zealand. The New Zealand preacher wrote: "Last week I picked up a lonely American sailor from the U. S. S. Glacier, and imagine the amazement when he turned out to be Jim Frey, whom you married some months ago. I took him home for tea, and enjoyed his company," etc. Concerning this incident, Pastor Munro writes: "Looking again at the letter, I am reminded of someone else who needed hospitality on a Christmas nearly 2,000 years ago. But for Him there was no room in the inn. The Christmas Season rolls around again and in hearts of many there is still no room for Jesus. . . . Make the Lord your unseen guest in all your Christmas festivities."

►A new organization to be known as the Association of Southern Bible Institutes was organized recently on the campus of Clear Creek Baptist School, Pineville. Rev. Martin V. McKinster formerly dean of Clear Creek and now dean of Baptist Bible Institute, Graceville, Fla., was elected president. Five schools were accepted as charter members: West Kentucky Bible Institute, Clinton, Ky.; Bible Institute, Graceville, Fla.; Fruitland Institute, Hendersonville, N. C.; The Mexican Baptist Bible Institute, San Antonio, Texas; and the Clear Creek Bible School, Pineville, Ky. Purpose of the new organization is: to provide a fellowship for those engaged in Bible School work; to set up and maintain standards for member schools; to promote and interpret the Bible Institute movement; and to serve as a channel for the collection and dissemination about Bible schools and their work. The winter meeting of the Association was held on the campus of Baptist Bible Institute, Graceville, Fla., in December.

# Western Recorder

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

Vol. 131 No. 3 January 17, 1957

## WESTERN RECORDER KENTUCKY BAPTIST BUILDING

127 East Broadway  
Published Weekly by the  
Louisville 2, Ky.

### GENERAL ASSOCIATION OF BAPTISTS IN KENTUCKY

The Purchasers of the Western Recorder  
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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 1108, Act of October 3, 1917, authorized January 20, 1920.

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

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

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

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

►Death came some days ago to Mr. LaRue Morris, 90, one of the Baptist patriarchs of Kentucky. At the time of his death, and a long time before, he was the oldest living member of the Ninth and O Baptist Church, and was one of its charter members. In his long and useful life he had performed most every chore around Ninth and O, having been teacher and superintendent of Sunday school, choir director, senior deacon. He was a son of the late Rev. William L. Morris, Kentucky preacher, and had been active in church circles all his life. He leaves his widow, Mrs. Nannie B. Morris, and one daughter, Mrs. Elmer Ewing, with whom he resided at 1010 Homeview Drive.

# John and The Baptists

[Pastor Winn T. Barr, pastor First Baptist Church, Hazard, Ky., gives his views concerning "John and the Baptists."]

We have two names! Our race name is "Christian" and our denominational name is "Baptist." And both words can be found in the Bible.

Every born-again follower of Jesus is a Christian, and has become a Christian by establishing relationship to Christ.

Some Christians have become Baptists, when they established relationship to a Baptist Church.

A Baptist is a particular kind of Christian, and the distinguishing name he bears is one of which he should not be ashamed. It is not a mere nickname, but a title that stands for certain things. It is remarkable that its connotation is the same today as it was in the Bible.

### What Is In A Name?

After all, what better name could there be to designate a particular kind of Christian? The word "Christian" does not serve that purpose well. It is a race name, and, when used for a denomination, puts some real Christian in the strange position of having to be called non-Christians in a certain sense. No, to take the race name and use it for a denomination is audacious, to say the least. The names of men who lived later than the first generation will not do as a denominational name for those who practice simple, primitive Christianity, for they stand for various accretions of tradition that have no warrant in the Word of God. The names of certain methods will not do, because they embrace so small a segment of truth. But the name "Baptist" is the same as the title of the first Christian preacher and connotes repentance. His was the baptism of repentance. This name stands boldly for individual responsibility and decision in religion and designates the central personal duty of conversion. There could not be a better, truer name for our denomination! History has been fair with us and kind to us in giving us a meaningful name.

### What Does "Baptist" Mean?

The name "Baptist" means far more than its literal meaning, "baptizer." It also means "repenter." That is what it meant as the title of its first bearer, John the Baptist. That is what baptism was for: to show personal repentance for the remission of sins. The Bible makes repentance a requirement for baptism—no baptism without repentance (Matthew 3:11; Mark 1:4; Luke 3:3).

John told people who were steeped in the forms and lore of the Old Testament to repent personally of sin and show it in baptism. He required an in-

ner change, an adjustment to the Messiah, and a public avowal of it in baptism. The people had missed the point of the necessity of personal decisions of repentance as reconciliation to the Messiah. The Christian movement started with John the Baptist. Historical succession from John is not important, but conformity to his principles is tremendously important. Jesus followed them Himself. Most Baptists believe John's teachings still apply today. We believe the New Testament begins right where it does begin. So the term "Baptist" connotes a religion of personal decision, rather than one of proxy procedures and compulsion. It denotes immersion, but connotes repentance.

That is why we have revivals—decision is necessary! We want people to decide on the right attitude towards Christ. This is the message of Billy Graham, the Baptist. The term "Baptist" is a perfectly good name indicating personal responsibility and freedom in religion.

Though we are called "Baptists," we are not a people who elevate baptism to a place of supreme importance. To us baptism is not a dedication of infants or a means of salvation, but the way to show the public you have been converted. We are people who subordinate baptism to the much greater issue of salvation. Baptism is simply profession of faith by immersion in water. One should have saving faith before he is baptized.

### First Form of the Gospel

The first preaching of New Testament Gospel was done by John the Baptist, and this is what he preached: that God provides, as the remedy for sin, atonement and power; and that men receive it by repentance and faith.

He taught atonement when he said, "Behold the lamb of God that taketh away the sin of the world." He taught power when he said, "He shall baptize you with the Holy Ghost." We know he taught repentance and faith because Paul said, "John verily baptized with the baptism of repentance, saying unto the people that they should believe on him which should come after him, that is, on Christ Jesus" (Acts 19:4).

That is still what the gospel is. The first form of the gospel is the essence of its permanent form, its nucleus. It was Jesus' message to the world. It is ours, also. It has not changed. John was the first Christian preacher.

### Is John Outmoded?

Baptists are not just baptizers, and Baptists cannot trace succession back

to John the Baptist; but they are people who believe that his teachings are still in force today.

Many people have received from the book of Acts the mistaken notion that the baptism of John differs from Christian baptism and is no longer in force. This comes chiefly from a misinterpretation of Acts 18:24-19:7, where Axquila instructed Apollos more fully and Paul reimmersed the Ephesians. This does not imply that Apollos was wrong or that John's baptism was not full Christian baptism. The record shows what Apollos knew from John's message alone: he was mighty in the Scriptures, was instructed in the way of the Lord, and taught accurately the things of the Lord. The message of John was true and right. All Apollos lacked was the report on the complete history of Jesus and the coming of the Spirit at Pentecost. This, Axquila gave him. It is important to note that Axquila did not reimmerse Apollos.

But when Paul reimmersed the Ephesians it was not because John's baptism was not valid, but because they didn't really have John's baptism. He always preached about the Holy Spirit but they hadn't even heard of the Spirit. This reimmersion reflected not on John's baptism, but on their understanding of it.

Jesus taught more fully than John but He never contradicted John! John the Baptist's message still holds good, and he taught the baptism of repenters only. Jesus administered baptism, but never performed it personally (John 4:1, 2). Jesus not only underwent John's baptism, but also accepted John's baptism of His disciples. If Jesus never personally baptized, who baptized His disciples? The only possible answer is that they had John's baptism, and that Jesus was satisfied with it.

### Who Is Least in the Kingdom?

Jesus made a remark one day about John the Baptist that has been widely misinterpreted to mean that John was not in the Kingdom. He said, "Among them that are born of women there hath not risen a greater than John the Baptist; notwithstanding he that is least in the kingdom of heaven is greater than he" (Matthew 11:11). However, the very next verses show that John was in the Kingdom: "From the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. For all the prophets and the law prophesied until John." The Old Testament regime held sway until John. The opening verse of Mark makes it clear that the gospel of Jesus Christ began with the preaching of John the Baptist. So when Jesus contrasted John against the least in the Kingdom, it was not a contrast between John and Kingdom members: John was in it too.

(Continued on Page 7)

## Editor Requests Retirement Within Current Denominational Year

At the Board of Managers' annual meeting, November 30, the editor requested that he be permitted to retire from his work within the current denominational year. Members of the Board of Managers manifested a gracious spirit indeed, and the editor appreciates them deeply.

This announcement of purposed retirement was first written in my report to the General Association in Madisonville. However, because I came to feel that the announcement and request for retirement should be first made to my Board of Managers, I deleted that part of the report. We have delayed making this announcement to the general public, through the Western Recorder, until the Board of Managers could start plans for seeking a successor. We are not yet able to state the exact date of retirement.

A little more than ten years ago, I became editor—taking up the work September 1, 1946. The decision to come with the Western Recorder was not easy. Twice I declined to consider it, but finally surrendered to what seemed to be the will of God. I believe with all my heart in the divine call. I did not seek the work. I may say I shunned it with all my heart, for, having served on the Board of Managers a number of years, I was fully acquainted with the crushing burdens borne by an editor. Only because I believed it God's will did I take the new assignment.

I have literally given the paper and Kentucky Baptists my best of mind and heart, seeking in every possible way to advance the doctrines of our faith and to promote the program of the General Association. And this I have sought to do in a manner which would more completely unify our people and stimulate confidence and respect in all, for all.

So concerned have I been for the paper's welfare that, soon after becoming editor, I gratefully declined an all-expense-paid trip to the Baptist World Alliance in Europe, graciously voted by the Board of Managers. I felt my presence and work were needed in Kentucky with the Western Recorder.

Only three times have I taken a two weeks' vacation during the more than ten years. Another time I was away from the office a week, resting, and another year I took five days. The other years I have stayed with the work seven days a week—in the office, out on the field among the churches, aiding the pastors, visiting associational meetings and conventions and other denominational gatherings in the interest of the paper. I have never chosen the larger churches and neglected the smaller. Many times I have declined invitations to speak in churches which would have paid a large honorarium, and gone instead to a smaller church which offered little or no remuneration and frequently not even expenses. That was my policy because I love Him and acknowledge Him only as Lord—not self or others.

I have loved the work with all my heart because I love Kentucky Baptists and their Master. More than any other longing in my heart I yearn to see the work go on—on into broader fields of usefulness with an ever-widening circulation and influence.

After retirement, Irene and I plan to go to our home in Florida. We look forward to fellowship with our Southern Baptist brethren in that good state. No servant of God ever quits. The truth must be advanced, whether by laymen or ministers, whether in youth or in middle and later years.

## WMU Changes Standard

The WMU Year Book of 1955-1956 states on page 30, item 6, that in order to attain the Standard of Excellence "at least 50 per cent of the enrollment of the society" must subscribe to "one of the WMU periodicals and 50 per cent of the enrollment" must subscribe "to either the state denominational paper or to both the *Commission* and *Southern Baptist Home Missions*."

This urge on the part of WMU throughout the Southern Baptist Convention has helped immeasurably in increasing the circulation of the various denominational papers. It has been deeply appreciated.

However, at the WMU Convention in Kansas City, the standard was changed. Instead of being called *Standard* it now is "Aims for Advancement"—incidentally, a very fine alteration. Instead of requiring that 50 per cent of the enrollment subscribe either to the state denominational paper or to both the *Commission* and the *Southern Baptist Home Missions*, the requirement in "Basic Objectives for Approved Society," as regards subscriptions, states only that "subscriptions to *Royal Service* must equal one half of the membership," and under "Electives for Advanced and Honor Society" it is required: (1) "Every member receiving *Royal Service*;" (2) "Subscriptions to the *Commission* and *Home Missions* totaling one half of the membership." No mention is made of subscribing to the state denominational paper.

Just why the state papers no longer receive official support of WMU, insofar as placing the urge in their "Aims for Advancement" is concerned, we do not know. We have been told that the state papers were considered a matter for each state to meet and deal with. But we ask, Is not the WMU in each state a part of the total denominational life of that state? Is not the WMS in each church a part of the total life of that church? We observe that one of the emphases of the "Aims for Advancement" was that WMU members should support the Cooperative Program—75 per cent in Approved Societies and 100 per cent in Advanced and Honor Societies. Is not the supporting of the Cooperative Program a matter also to be attended to at the state level? Each state must face the need of the Cooperative Program even as it does the needs of the denomina-

tional paper. The Cooperative Program either rises or falls in the various state organizations—churches, associations, conventions, etc. And right at the heart of this supporting of the Cooperative Program are the state denominational papers. Would it not aid immeasurably to support officially the state papers in the plan to support the Cooperative Program?

This must not be considered a reflection on the WMU or its program and objectives. Neither is it a reflection on its loyalties. This editor has always supported the WMU. As we view it, however, the change in the Standard or Aims for Advancement regarding subscriptions to the state papers was unfortunate. No mistake was made in holding high the requirements concerning subscriptions to *Royal Service* and the *Commission* and *Southern Baptist Home Missions*; the mistake, we believe, lies in deleting the urge concerning state papers.

If it be said that *Royal Service* and the *Commission* and *Southern Baptist Home Missions* are mission magazines and should therefore receive the

full support of WMU, then we agree. But we ask, Are not the state Baptist papers missionary both in content and objectives?

We urge that our good women here in Kentucky seek to go far beyond the requirements of the general organization, insofar as subscriptions to publications are concerned, and lend support to the state paper. Certainly they should seek to attain the WMU "Aims for Advancement" in every respect, and also attain the highest standard. Our women should take the *Royal Service* and the other two magazines mentioned. But they also should have the state paper. *The WMU organization has not said they should not take the state paper. We believe the Southwide WMU wants every woman to have the state paper. But the state papers were simply left out of the standard; and leaving the papers out of the standard has had its effect.*

We earnestly hope that in a future convention the WMU leaders will see fit to place again in their standards for achievement the urge to subscribe to the state paper.

## Baptist Family Now Free Enough to Cry

RICHMOND, Va. — Dr. Sandor Haraszti, a prominent Hungarian Baptist minister-physician who is now one of the refugees at Camp Kilmer, N. J., said upon a visit to Southern Baptist Foreign Mission Board headquarters last week that the Hungarians were "ready to fight and die for liberty as long as they felt there was any hope for the nation."

With the realization, however, that the West would not furnish them with arms and munitions, this hope evaporated and the exodus started over the border, he explained.

The Russians invaded Hungary for the second time November 4. From then until November 14 when they managed to escape, Dr. Haraszti, his wife, and five children lived huddled together in the cellar of their home, where they felt moderately safe from the firing.

Determined to take his family to safety and to give himself the chance of fulfilling a lifelong hope of becoming a medical missionary to Africa, Dr. Haraszti decided to try to escape.

Through a friend, who was director of a transportation company, a truck convoy was organized and papers obtained on the pretext that the convoy was going to Gyor, about 50 kilometers from the Western border, to get grain.

The Haraszti family with their children, ranging in age from two to 12 years, boarded one of the vehicles.

"As we went through the country, more and more people begged to be taken aboard," Dr. Haraszti said.

Five times the convoy was stopped by Russian soldiers. Each time the Haraszti family showed their small children and pleaded that the family was going to the country for quiet and rest.

Arrival at Gyor did not mean the journey was over, however. Dr. Haraszti paid a man with an automobile to drive the little group by back roads as near the border as possible.

"We stopped in every village and asked if Russian soldiers or secret police were in the vicinity," he said. "If they were, we made another detour."

The last 10 kilometers the family had to walk through swamps where water was up to their ankles. Dr. Haraszti carried two-year-old Palma and kept his hand over her mouth to stifle cries which might have brought the Russians.

His nephew carried 3½-year-old Benedak, who was told, "If you cry the Russians will come and kill us all." Nine-year-old Stella, 11-year-old Rozsa, and 12-year-old Yosef walked with their father and mother.

"When we finally crossed the border the children cried loudly and happily, 'Now we are free,'" Dr. Haraszti recalled. Small Benedak asked eagerly: "Is it true, my father, that now we are free and I can cry?"

Although the Haraszti family could bring little in the way of baggage with them they managed to carry two Hungarian Bibles, two hymnals, a few medical books, and an English dictionary.

The family went to Vienna where Dr. Haraszti worked with the Baptist Relief Committee for Hungary. They spent Christmas in a refugee camp there.

"While we were in Vienna, the secret police searched for us seven times in our apartment in Hungary," he said. "We did not realize that we were in such danger. Now I am convinced it was the guidance of God to escape."

Dr. Haraszti holds a medical degree from the University of Budapest and a theological diploma from the Baptist Theological Seminary there. In addition he has a Ph.D. and a diploma for gymnasium teaching from the University of Budapest. His wife has a medical degree from the same university.

Dr. George W. Sadler, chairman of the Relief Committee of the Southern Baptist Convention, said that enough money will be taken from relief funds now in hand to bring Dr. Haraszti and his family out of barracks and provide a living place for them. "This is one illustration of the use being made of the money which Southern Baptists are giving for the relief of suffering Hungarian people," Dr. Sadler said. And he added, "More money is needed."

►According to release from Sunday School Board, Ray Rozell, minister of education at First Baptist Church of Owensboro, will serve as conference leader on the faculty at the Convention-wide Bible Teaching Clinic January 21-25 at First Baptist Church of San Antonio, Texas. More than 2,000 are expected to attend.

►E. C. Masden, professor of Bible, Cumberland College, Williamsburg, Kentucky, was in a revival the first of December with the Pine Knot Baptist Church. Herman King is the pastor.

# God's Men; God's Answer

By GEORGE W. SCHROEDER, Executive Secretary  
Brotherhood Commission, SBC

Christianity is a living, active, inspiring, and challenging religion. It has no limitations. Its message covers every area of life. Its propagation involves every person identified with it.

When Christ stood before a group of His followers centuries ago and charged them with world responsibilities, He did not exclude any group from the following of His command. All who were called by His name were to be involved. All were to have a part in the advancing of His cause to the farthest reaches of the world. Simply stated the Master was saying that every Christian was to make his contribution, give his witness, and seek to be a missionary in such a way his life would bear fruit in every possible way. Christianity is a personal religion in every sense of the word. Sole responsibility of the "sharing of the Good News" has not been relegated to the ordained, the clergy, or to the set apart.

The layman, as well as the pastor, preacher, evangelist, or missionary is deeply obligated to make his contribution to the spreading of the saving message of the Lord. In reality Christianity is a co-operative affair. All who know Christ as Lord are simply to lock hands and hearts in such a way that each can make his contribution to the whole as together they catch step and march as a unit in giving Christ to those who know Him not.

Perhaps one of the basic reasons underlying the advance witnessed in Christianity during the past decade is that we have rediscovered the place of the laymen in our churches. As these words are written, there are more men at work in their churches, giving their monies through their churches, and living for their churches than ever before in the history of Christianity. This being true, is it any wonder why Christianity today is enjoying its greatest progress? God's men are making the

## Baptist Student Congress Called Most Significant Event in Southern Baptist World Missions Program

NASHVILLE, Tenn. — (BSSB) — Three hundred and twenty college students responded to a call here last week for missionary or other religious vocational workers.

The appeal was made in an address to 2,360 college students attending the

difference. They are God's answer to the challenge of our day. We have seen our churches and their ministry advance in just about the direct proportion that the men have dedicated their lives to God, identified their efforts with His cause, and followed His guidance and leadership.

We must, however, never lose sight of the fact that this upsurge of interest on the part of the laymen of our churches is something that has come through the goodness of God. In His divine wisdom, He has brought into our midst a great new instrument of power. That power, represented in the multitudes of enlisted and church-conscious men, can and will mean much to the advance of the cause of Christ to the ends of the world if we use it prayerfully, advantageously, and effectively. God has aroused His men. He has given them new conceptions of and for life. They, in turn, are God's answer to what the future of our world will hold for generations yet unborn. They are His answer to a groping, bewildered, and grasping world.

The burden of these foregoing lines is simply that Christianity is faced with a great and glorious new day. To assist in the meeting of the challenge of that day, God has given us a new instrument of power that knows no limitations. That power resides in the lives of the interested, dedicated, and God-fearing men of the multiplied thousands of churches scattered across the land. God has brought them into the kingdom for such an hour as this. He expects them to make their contribution. He expects them to give their witness. Under God, those of us who would lead in the ranks of Christianity, owe it to our Master to do all that we can to develop this great new instrument of power that God has placed in our hands. The future depends upon what we do about our men of today.

four-day Southern Baptist Student World Missions Congress by Dr. Baker James Cauthen, executive secretary of the Southern Baptist Foreign Mission Board, Richmond, Va. He called on volunteers to offer their lives to the mission field.

Dr. Cauthen called the Missions Congress, which was sponsored by the Student Department of the Baptist Sunday School Board, the most significant event in the planning for 1957 as the world mission emphasis year of the Southern Baptist Convention.

He said the student Congress should produce many persons who now, or later, are the missionaries of the next few years.

Dr. Cauthen said that at present there are 1,115 foreign missionaries sent out by the Southern Baptist Foreign Mission Board. This year, he said, the Foreign Mission Board sent out 121 missionaries—the largest number for that period in the history of the Southern Baptist Convention, which dates back to 1845.

Dr. Cauthen said the Foreign Mission Board, which sent out 103 missionaries in 1955, plans to send out 180 next year and to keep increasing the total. Plans are to have a total of 1,750 by 1963, he said.

He told the students "You will add to this total if you personally realize that the world is confronted by four facts.

"The masses of the world are in hunger, poverty, illiteracy, and suffering. Refugees and others appeal to young people to see what can be done for them.

"We have been caught in the grip of the love of Christ. When we consider what He did for us on the Cross, we find ourselves called out to do what we can for a needy world.

"We have seen missionaries at work in countries all over the world and know what the love of Christ can do around the world. It can bring peace of heart to all peoples."

## FALLEN ASLEEP

JACOB MITTLEBEELER

Of Fourth Avenue Baptist Church  
Louisville, Kentucky

WHEREAS, It has pleased Almighty God in His wisdom to take from us, and unto Himself, our friend and Brother Jacob Mittlebeeler; therefore, be it Resolved:

First: That in his homegoing, his home, his church, his lodge, his community and his friends have suffered an irreparable loss. In the language of the Psalmist: "Lover and friend, hast thou put far from me"

Second: That we cherish in pleasant memory all his gracious qualities as a Christian gentleman: trustworthy, dependable, loyal, sincere, courteous, kind. Fidelity may well be named as the outstanding feature of his character. In things, great or small, with exactitude and honor he kept the faith. He was "diligent in business, fervent in spirit, serving the Lord."

Third: That we strive to profit by such qualities as he possessed, and remember his place of service in the church. He was a wise counselor on the official board and loved the fellowship of the brethren in the Church.

Fourth: That we endeavor to do our work with the willingness, the cheerfulness, the loyalty to principle with which he did his.

Fifth: That we commend the bereaved family to Him who is a brother to every human woe, and healer of the last agony and who said: "I will not leave you comfortless, I will come to you."

Sixth: That a copy of these resolutions be sent—one to the bereaved family, one to the Western Recorder for publication, and one to the Church Clerk for a permanent record.

Signed, M. A. Cooper, Pastor; Morton Walker, Glenn F. White, Committee on Resolutions.

# Principles Are Not Limited By Geography

By DR. GAINES S. DOBBINS

Distinguished Professor of Church Administration,  
Golden Gate Baptist Theological Seminary, Berkeley, California

"But this is California! It won't work here!"

These are familiar words which one hears on coming to the Golden State. It seems that nearly everybody in California has come from somewhere else! By the tens of thousands the people have poured into the state and continue to pour in. It is estimated that California's population will have increased from 13,000,000 to 23,000,000 by 1975. More babies are born, old people live longer, and the tide of immigration is swifter than in any other state of the union. No wonder many say, "Ours is a peculiar situation."

At London, in the sectional meeting on Bible teaching and training of the Baptist World Alliance, Dr. James L. Sullivan of our Sunday School Board spoke on "Growing Churches Through the Sunday School." Impressively he told the story of Southern Baptist growth. In the conference that followed, there came the familiar cry: "This is England! You can't do it here!" Others joined in the chorus, substituting France, Italy, Spain, Switzerland, Germany, the Netherlands, South America, for England. Dr. Sullivan, Dr. Benjamin Browne of the Publication Society, and the writer, who led the conference, insisted (convincingly, we hope) that the success of Southern and American Baptists has not been due to local circumstances but to fidelity to New Testament principles. The New Testament church, we affirmed, operated as a gospel school. Churches were grown then as they are grown now through a program of preaching and teaching, witnessing to win, and teaching and training to enlist and develop.

Out of the London conference came the Commission on Teaching and Training of the Baptist World Alliance, charged with responsibility to share these principles and make them effective among all the Baptist bodies of the world.

Recently a "Bible-teaching Clinic" was held at Berkeley, California, in the buildings of Golden Gate Baptist Theo-

## JOHN AND THE BAPTISTS

(Continued from Page 3)

It is rather a contrast between John and Jesus. Though John was as great a man as had ever lived, Jesus was greater. The term "least" refers to Jesus Himself. He called Himself least because he came to be servant of all.

logical Seminary. Under the general direction of Dr. A. V. Washburn, the clinic brought together a group of Sunday school specialists in teaching and administration who had led in many such Convention-wide meetings in the East and Southwest. To the meetings came pastors and Sunday school officers and teachers from Washington, Oregon, British Columbia, Canada, and from many sections of California. The general sessions filled to overflowing the auditorium of Calvary Baptist Church.

The "clinic" idea is to deal with actual situations on the basis of tested principles. To be sure, adaptation of methods must be made to a great metropolitan center such as Los Angeles or the Bay Area, where there are teeming millions unenrolled in any Sunday school, and relatively few and small churches as yet with which to meet the needs. "Ours is a peculiar situation!" was met with the reply, "All situations have their peculiarities, but principles are not limited by geography." I have been in these Sunday school clinics in all parts of the Convention territory and have been privileged to help develop them. Never have I seen a clearer demonstration of the universality of our Southern Baptist principles and methods than in the discussions and outcomes of the meetings held here at Golden Gate. An indication of the rising tide of interest is that the high point of attendance was reached at the last meeting on the last night! California Southern Baptists immediately set a goal of 50,000 training awards for the year ahead! Plans are being discussed for a repetition of the clinic annually. My confident prediction is that the Sunday school of this area will double their enrollment within the next three years.

Principles are not limited by geography. Jesus said, "Go . . . teach . . . baptize . . . teach to observe . . . He himself "went about . . . teaching . . . preaching . . . healing . . ." We shall win, in the East or the West, in the North or the South, at home around the world, as we obey his command and follow his example.

"Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matthew 20:26-28). Jesus in true

oriental fashion frequently spoke in paradoxes, enigmas and riddles, the purpose of which was not to confuse but to impress something on the memories of His listeners. This statement is of that nature. According to His spiritual scale of values the greatest is the least. And who is the greatest in the Kingdom? Jesus Himself. He was speaking of Himself as the only one greater than John, but He calls himself least because He was servant of all and gave Himself a ransom for many.

No man except Jesus was greater than John. John was predicted by the prophets and announced by the angel. Indeed, the angel stated that he would carry on a ministry of personal decisions. He was to convert the people (Luke 1:16, 17). The title "Baptist" is one of honor.

## American Baptists Approve Fund to Strengthen Education

CHICAGO, Ill. — (BP) — An \$8½ million campaign to strengthen the higher education program of the American Baptist Convention was tentatively approved by the denomination's newly-organized 56-member National Survey Commission here.

Final approval will be sought at the Convention's annual meeting next May in Philadelphia.

The bulk of the proceeds from the campaign—\$5½ million—will be used to expand the work of 56 colleges and seminaries related to the Board of Education and Publication. Overseas schools, colleges and seminaries will receive \$1½ million while missionary training schools in this country will be allocated \$1¼ million.

## Atlanta Association Offered Land for College

ATLANTA — (BP) — A 120-acre tract of land has been offered to the Atlanta Association as a site for a proposed Baptist college, announced Monroe Swilley at the 48th annual meeting last week.

The committee would not disclose the donor nor the location of the land, valued at \$180,000.

The association voted that the committee on the college, headed by Swilley, be continued another year.

►For the first time in the history of the Association of American Colleges, Southern Baptists have now been honored for the first time by having one of their number to be elected as head of that organization. Dr. J. Ollie Edmunds, president of Stetson University, DeLand, Florida. He succeeds Dr. Arthur G. Coons, president of Occidental College in Miami Beach.

# A Theological Basis For Concern

(Abridged)

By DR. FINDLEY B. EDGE,  
Associate Professor of Religious Education  
Southern Baptist Theological Seminary

The promotional program of Southern Baptists, so far as its effectiveness in reaching people is concerned, is second to none.

In 1954 we enlisted over 600,000 new members in our Sunday schools. This is by far the greatest number reached in any one year by any religious group. The promotional program of our other agencies has been similarly effective.

I think we would all agree that our promotion and methods should be in harmony, indeed be based upon and grow out of our theology. That is, insofar as our appeal and stimulus to action is not based upon a solid Christian motivation, to that extent our program, procedures, appeal and motivation fail to be Christian.

It certainly is the assumption of our leaders that the program and motivation are so based. But let us ask ourselves whether this assumption is valid so far as the average church member is concerned. That is, does the average church member (or the average pastor, for that matter), in carrying out our program, do so from a *genuinely Christian theology and Christian motivation?*

## Pharisees?

This is a fundamental problem. For if our people are busily engaged in carrying out many different acts which are related to the church but which have little or no Christian foundation or motivation, other than leading people to engage in our program of activity because they are "busy here and there," we are leading them to deceive themselves into thinking they are something they are not. And in so doing we are merely developing a massive number of twentieth century pharisees. For after all that is what phariseism is—to be active in religious work without having and being motivated by the Spirit of God.

## An Example

Let us make the problem more specific by an example. Here is a church which has set for itself a goal to be reached in one of its organizations of 100, or 500, or 1,000, or 5,000; or here is a class which has divided itself into the "reds" and the "blues" to see who can enlist the most new members. There is an assumption underlying these efforts that

if these people can be brought into the organization they will be helped; and there is at least a general desire to "help" people. There is certainly merit in both the assumption and the desire. But in the desire to reach the goal and in the activity generated by the contest these are often not the dominant concerns and the dominant drives.

The average member does not have his concern based upon a deep heart-hunger for the souls of men, nor is he motivated to action because of a genuinely Christian compassion. Whatever may be secondary as a vague sort of desire "to help people" his top concern and interest is with the goal to be reached or the contest to be won, and his dominant motive, that is, the motive that drives him to action is his desire to reach the goal or to win the contest. This activity is not based upon sound Christian theology nor does it stem from a genuinely Christian motivation. This activity, though related to the church, is thereby less than Christian. [Emphases ours.—Ed.]

How different was the activity if the early Christians who had a deep awareness of the lost condition of men, who had a deep concern for the souls of men, and who had a deep desire to have the fellowship of Christ in seeking, finding,



Henry T. Parrott has resigned as pastor of the Poplar Grove Baptist Church at Webb's Cross Roads, Russell County, Ky., and accepted a call to become missionary of the Lincoln County Association. Native of Taylor County, he went to

Poplar Grove in February, 1953. During his stay at that place a new roof has been put on the building and a new heating system installed. He took an active part in the work of the association, serving as moderator and chairman of the Executive Board last year. He has also served as a member of the Executive Board of the General Association.

and winning the lost and bringing them into the Christian fellowship.

## A Basic Issue

This is not theological hair-splitting. It is a basic issue. This is a fundamental difference between Christianity and modern Phariseism. In either case, the acts or programs are similar if not the same. The difference is that, while Christianity is concerned with acts, it is not primarily concerned with acts. It is primarily concerned with spirit, that is, the underlying motive that prompts the acts. To the extent that our acts fail to be so motivated, to that extent our acts fail to be Christian. To the extent that our publicity for our program fails to emphasize this fact, to that extent we fail to emphasize the basically Christian aspect of our program.

Leaders and many pastors assume this Spirit-led and this Spirit-motivated activity. However, this assumption is not well founded so far as some church members are concerned. We need to make explicit what is implicit in this assumption.

The fact is, we all—pastors and people alike—are motivated to action by a variety of motives, some of which are less worthy. We do love Christ and desire to serve Him; we are concerned that the lost be won and the unreached be reached. Also we are often motivated to engage in an evangelistic effort, an enlargement campaign or a visitation program from a sense of duty, a loyalty to our church's program or a desire to increase our enrollment. Our purpose here is not to sit in judgment upon any of these motives. We are simply pleading that all of us, pastors and people, constantly seek to lift our motives to the level that is truly Christian—after the Spirit of Christ Himself.

This does not at all mean that there will be a lessening of effort on our part to reach the unreached and to win the lost. There is a genuinely Christian theological basis for concern, which, if rightly understood, which if appropriated, which if acted upon will lead to even increased efforts and activity on the part of Christians.

## Christian Concern Rests on Vital Christian Doctrines

The theological basis for concern rests upon a number of Christian doctrines. First, it involves the doctrine of God, for God himself is concerned for lost and straying man. And as we share His Spirit we must also share His concern. But God is not only concerned; he has acted in light of and because of His concern. Throughout history He has acted in behalf of wayward man. In Genesis 3 the promise was made. He acted in selecting the Hebrews as a chosen vessel. Finally, He acted supremely in the incarnation, the gift of His Son. No doctrine of God can ever be complete without this expression of concern.

(Continued on Page 12)

# Preachers Forced to Dominate

By C. DeWITT MATTHEWS, Pastor  
Vineville Baptist Church, Macon, Ga.

Baptists talk about a doctrine they call "the priesthood of the believer." This is commonly understood to mean that each Christian, in Dr. E. Y. Mullins' famous phrase, is competent to do business with God.

This is the foundation of all Baptist beliefs.

A companion truth, about which Baptists talk better than they perform, is that each person, layman as well as minister, should faithfully do God's work. This we try to do through churches.

But deny it as we may, churches as Baptists know them are almost completely preacher-managed. Laymen initiate very little policy.

This has not come about because laymen are not consecrated or that preachers want to "rule." Actually, the complexity of a layman's secular life has done much to rob him of time for his church.

**TRAINING:** Laymen, as a rule, do not attend church study classes to learn how their church functions. Yet these same laymen wouldn't think of by-passing institutes in salesmanship, public relations and management in their businesses.

For the most part they continue to think in terms of the pastor "managing" the church. This, unfortunately, he often has to do. So, as by default, the pastor assumes laymen's duties both in the local church and on the denominational level.

It would be difficult, indeed, to find a modern church with adequate laymen participation. Pastors moan to each other about it. Some of them unwisely accuse their laymen of disloyalty. Whatever the cause, it's the Number One internal problem in our churches. If anyone can discover how to put church affairs back into the hands of laymen he'll restore much of what we call "New Testament Christianity." Otherwise, we'll likely become more and more a denomination where preachers "call the signals."

**NECESSITY:** Many laymen are competent businessmen. They should, therefore, know how to formulate a church budget without the preacher having to keep his hand so tightly on it. But how many churches do you know where laymen do this?

Most ministers of my acquaintance feel that they must steer the budget committee. This feeling arises largely because so few laymen are informed on

how their church operates, how the denomination is related to it, and how a church budget should be determined.

I heard of a church that had a top businessman as finance chairman. He knew finance and was an excellent presiding officer. The pastor sighed with relief when that man accepted the position. At last the budget would be in competent hands.

But, to the minister's consternation, it soon became evident that the chairman was as uninformed as a child about how his church and denomination functioned. He knew practically nothing about the meaning of the Cooperative Program. At that point the pastor slipped back into the committee sessions and for practical purposes, became chairman of the finance committee again. Yet that businessman had been in that church for many years!

How many other churches can tell the same story?

**INCONSISTENCY:** How often has a church attempted a regular program of visitation only to have laymen let it die! In most churches such efforts finally are reduced to the pastor doing practically all of the personal evangelism. Periodic visitation many laymen do well, but a regular, systematic, continual effort most of them do not maintain.

The general pattern of church committees is that they do little until the pastor needles for action. Yet the doctrine of the "priesthood of the believer" rephrased, could as well be the "committeehood of the layman."

Once when a busy layman was made chairman of a church's evangelism committee the exception appeared.

"Now, pastor," he explained. "You have a multitude of duties already. This committee will do its job. I'll see to that, so don't worry. We want your suggestions, and you are welcome in our meetings. But the responsibility for stirring the evangelistic fires in this church is ours, and we do it."

The pastor gulped in unbelief. It had been a long time since he'd heard a layman talk like that.

"Thank God," he said later, "for one layman that doesn't have to be spoon-fed. He knows what to do and how to do it and he is going ahead with it."

**PROBLEM:** Now, obviously, this is not the usual pattern, and that's our chief concern. How can we develop more laymen with initiative, ability and a sense of church responsibility?

So many ministers—as a national periodical recently pointed out—run themselves ragged because it is generally assumed that they should "run" the churches.

The average pastor not only is expected to be a provocation preacher of Christian truth, but also an efficient manager and promoter of programs and personnel, an understanding counselor and a sympathetic comforter of his people in their distress, a tireless visitor, a hot-hearted personal worker, an ingenious fund-raiser, and an overseer of building construction.

Few businessmen would long endure these fantastic expectations. But the average congregation, thankful that its minister has initiative, allows him to keep on trying to be "all things to all men" in order that the "machine not break down."

**BURDENS:** No minister can be the spiritual prophet he ought to be if he's saddled with all that modern church life requires of him.

Who supervises construction in the present church building boom? The church may employ an architect and a contractor but who actually walks over the place almost daily and with eagle eye spots mistakes galore? It's this same guy—the preacher. In fact, if he doesn't keep a close watch while the building is going up it may well turn out to be a monstrosity.

The hard fact is that few laymen know how a church should be constructed to get maximum returns in religious education.

One man was made building chairman of a church because he'd had such success in constructing warehouses! This somehow qualified him!

**RIDDLE:** I do not know the answer to this riddle of distributed responsibility except a denominational-wide emphasis on the need for laymen to assume their God-given and necessity-burdened places of leadership in the churches.

This will require a re-examination of our educational procedures to see if we're really training our people, and for what jobs. It will demand that laymen learn not only what their church believes but how it operates.

If this were to become a major thing at every level of our denomination it would go a long way toward freeing the local pastor for "prayer and the ministry of the Word" to which he was originally called.

Otherwise, as the promotional wheels turn faster God's prophet will be gradually worn down and his voice drowned. In the meantime, most laymen will go on their secular way assuming that God's affairs are quite safe because they are still so exclusively in the ministers' hands.—*Christian Index.*

# Sound Doctrine Needs Sound Practice

FORT WORTH, Texas. — "When and under what conditions does orthodoxy become heresy?"

This question was discussed by Dr. T. B. Maston, professor of Christian ethics during a chapel message at Southwestern Baptist Seminary here recently.

"The heresy of one generation is frequently the orthodoxy of the next . . . Each of us is inclined to have his own standards of orthodoxy. We tend to consider as heretical anything with which we disagree," asserted Dr. Maston.

(Note: Heresy is an opinion held in opposition to the established or commonly received doctrine, and tending to promote divisions or dissension; orthodoxy means sound in doctrine, according to the Scriptures, especially interpreted in some standard, as a creed or confession of faith.)

In answer to the above question Dr. Maston says that orthodoxy becomes heresy when the orthodoxy test is wrongly applied. He explains, "This may be done by making things that are of secondary importance the primary test of orthodoxy. For instance . . . in the 'second coming' doctrine the important element is that Jesus is coming again, not the details about the millennium or when He will return."

If Southern Baptists ever make methods a test of orthodoxy it will strike at two of the basic concepts of Baptist life—the competency of the individual soul and the freedom of the local congregation.

### Search for Truth

Another answer to the question by Dr. Maston is that orthodoxy becomes heresy when it interferes with the search for truth. Orthodoxy is not the end of our search, but the supreme question should be, "Is it true?" Orthodoxy is not final, but truth is.

"The creative mind must be free from external restraints," Baptists must forever remain free from fear of the truth.

"Orthodoxy is heresy," continues Dr. Maston, "when it closes minds to new truths, to new insights . . . Even the Apostle Paul said, 'Now I know in part' (1 Cor. 13:12).

"How tragic for anyone or for any group or denomination to imagine that they know all there is to know about any area of divine truth!"

### Consistency in Life

A third answer to the question is that "orthodoxy becomes heresy when it is substituted for consistency in life.

"Some of the most unscrupulous, dishonest, immoral preachers are loudest in proclaiming their orthodoxy . . . Are we guilty, to any degree, of substituting orthodoxy for every day Christian living?" asks the professor. The eighth century prophets in the Old Testament "proclaimed in tones that have reached down through the centuries that no man can be right with the holy and righteous God and at the same time wrong his fellowman."

The professor pointed out that Jesus had his worst trouble with the orthodox people of his day, the Pharisees. He called them "blind guides," "whited sepulchres," "hypocrites." These orthodox people were faithful tithers, strict observers of religious rules, but "within they were full of hypocrisy and iniquity."

"There is much truth in the statement," concludes Dr. Maston, "that it is much easier to be a Calvinist or a Lutheran or a Thomist than to be a Christian! We could just as truthfully say that it is much easier to be a Southern Baptist, even an orthodox one, than to be a real Christian."—*Baptist Beacon*, Arizona, Dec. 6, '56.

Southern Baptists and to launch us out in the greatest missionary advance possible in this Convention."

Porter Routh, executive secretary, SBC Executive Committee: "World missions is like bifocal glasses. It must give you the ability to see the person next door, your roommate, but it also must give you the perspective to see to the ends of the earth."

Paul Geren, former State Department officer in the Near East now executive vice-president of Baylor University: "Communism is more dramatic than Christianity because it is more superficial . . . and the world loves superficiality more than it does profundity."

Tennessee Gov. Frank G. Clement, welcoming delegates to Tennessee: "Being governor is a great honor but being a Christian is so much greater an honor that there is no comparison."

Theodore F. Adams, president of Baptist World Alliance: "Baptists believe in freedom from religion, freedom by religion, freedom in religion, and freedom of religion."

Emanuel Dahunsi, graduate student from Nigeria attending Southern Baptist Theological Seminary: "A great deal of progress has been made in race relations in the six years I have been in the United States . . . Unfortunately the churches have not had the reputation for being in the forefront in this fight."

Anis Shorrosh, Jordan student attending New Orleans Baptist Seminary: "People of other nations wonder at Americans' dislike for work, lavish keeping up of pets, overweight, keeping up with the Joneses, speeding on highways, lust for pleasure . . . and at the case of Autherine Lucy and Victor Riesel."

Rep. Walter Judd (R., Minn.), former missionary to China: "Power is shifting from the Western world back to the East because of our influence. We took our ideas and values to them. We taught them to want equality and now we must give it to them . . . We need to 'make love' to countries like India."

Grocer-layman Howard Butt, Jr.: "A man cannot be right with God in his heart until he is right with God in his pocketbook."

## Quotes From Student Missions Congress

NASHVILLE, Tenn. — (BP) — Here are some of the significant quotes from addresses to the four-day Southern Baptist Student World Missions Congress which closed here recently:

Culbert G. Rutenber, professor at Eastern Baptist Theological Seminary, Philadelphia, Pa., in exposition on Sunday school lesson (Rev. 21): "A Christian knows that ultimately any man who works for God in history cannot fail. . . . The main reason you (Christian) work is not in terms of immediate consequences but because your work is

a way to let the world know what it means to have been redeemed and to be a purveyor of the love of God."

Evangelist Billy Graham, in closing address to the 2,300 student delegates from colleges in 25 states and Canada: "We are having possibly the greatest religious inquiry on the college campuses we have seen in the history of education in the United States."

Baker James Cauthen, executive secretary, Southern Baptist Foreign Mission Board (after whose address more than 200 students dedicated themselves to mission work or to other Christian vocations): "You as college students are in a position to electrify 8½ million

## CHILDREN'S PAGE

# God's Wonderful World



The word "muscle" comes from a Latin word meaning "little mouse." We can see the mouse ripple and move under the skin when we bend our arms.

Our muscles form the main bulk of our body. They are a built-in heat unit. When we exercise them, they produce heat. If we do not exercise them in cold weather, we shiver from lack of warmth. That's why people in very cold climates keep moving to keep

warm. If we fail to exercise our muscles we become weak and stiff.

When we exercise, our muscles take in oxygen. Our heart beats faster, our breathing quickens. If we exercise too much we inhale more oxygen than our heart and lungs can stand. This is harmful to our body.

If we are to be healthy and strong, we must maintain a certain balance between oxygen we breathe when we exercise and the amount of oxygen our hearts and lungs can stand.

Our Bible tells us to keep fit spiritually. "Be strong in the Lord," it says. "Put on the whole armor of God." Prayer, Bible study, and church attendance are great spiritual muscle-builders for they supply us with the warmth and strength of God's love.

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## When You Should Be Quiet A Puzzle

By ELLEN BROWN

Below are listed times or places when you should be quiet. Fill in the vowels, a, e, i, o, or u, and you will see what the words are.

S RM N ..... L BR RY  
PR Y R ..... B BLE ST RY  
N RS RY ..... N P  
H SP T L ..... ST DY

Answers: Sermon, prayer, nursery, hospital, library, Bible story, nap, study.

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## At Sunday School

By LOIS SNELLING

What do you do at Sunday School? If you look up these references in the Bible, the first word in each verse will tell you of one pleasant thing to do.

1. Psalms 47:6
2. Matthew 9:38
3. II Timothy 2:15
4. Revelation 1:19
5. Luke 6:38
6. Isaiah 66:10
7. Psalms 12:1

Answers: 1. Sing; 2. Pray; 3. Study; 4. Write; 5. Give; 6. Rejoice; 7. Help.

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## Bear One Another's Burdens!

A Message for Baptist World Alliance Sunday, February 3, 1957

To fellow-believers around the world: Grace and Peace!

Once again, on Baptist World Alliance Sunday, we give thanks to God for the deep spiritual oneness which is ours in Christ regardless of language, nationality, or race.

Our unity does not rest upon rigid organization, priestly authority or man-made creeds. We belong together by virtue of a common experience of Christ; we clasp hands in a world brotherhood acknowledging "one Lord, one faith, one baptism." What God has joined, let no man put asunder.

As we give praise for this fellowship and cherish its joys, let us resolve to strengthen still further every tie of sympathy and partnership with our brethren in other lands.

Many of them are laboring where the soil is stony and the harvest meagre. Others are struggling heavily with poverty and adverse circumstances. In certain countries our people suffer injustice, and even persecution. Some of our brethren are today prisoners for Christ's sake, and others are refugees exposed to want and tribulation.

As we meet before our Father's throne, let us bear one another's burdens in fervent prayers of intercession. The promises of God are sure; let us trust in them to the full and pray without ceasing for those who suffer.

On this day let us remind ourselves that giving is another means of sharing

the burdens of fellow-believers. While distress continues, relief work must continue; so let us not grow weary in well-doing.

We are once more called to remember the needs of Baptist work in countries where our groups are small and the laborers few. We thank God for a growing sense of solidarity and an increasing understanding of that Kingdom law which says that the strong shall help bear the burdens of the weak.

Most of us live in lands where our freedom to witness is not restricted by the laws of the state, or menaced by the hostility of the people. Let us covet for others the liberty we possess ourselves, and never rest as long as any human being is denied full religious freedom. Our faithful witness to this principle is a duty we owe to our brethren and to the universal cause of human rights. More, it is an essential part of the struggle for the sovereignty of our Lord and Saviour Jesus Christ. Those who would rule over the souls of men are usurping His throne. "Christ only is the King and lawgiver of His church, and of the conscience."

Theodore F. Adams, President; Henry Cook, Associate Secretary; Arnold T. Ohrn, General Secretary; Robert S. Denny, Associate Secretary.

Beginning February 1, R. C. Miller will assume the duties of field representative to Missouri and Oklahoma for the Southern Baptist Relief and Annuity Board. He recently resigned the pastorate of the First Southern Baptist Church, San Mateo, Calif., to accept this position.

## McGUFFEY'S READERS

After a long and costly search a complete set of the original 1879 McGuffey's Readers has finally been located, and reprints of these grand old readers have now been completed. Each reader is custom made from plates used in the 1879 revised edition. . . . same type and binding. You can now purchase exact copies of these famous readers at the following low prices:

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# A Theological Basis For Concern

(Continued from Page 8)

Second, it involves also the doctrine of man. What is man? What is his destiny? What is his true condition? Is original sin a reality? "There is none righteous, no, not one" (Rom. 3:10). "For all have sinned, and come short of the glory of God" (Rom. 3:23). "Except ye repent, ye shall all likewise perish" (Luk. 13:3). If this is the nature of man, if this is the destiny of man, if this is his natural condition, then concern is not only necessary, it is urgent!

Obviously the doctrine of Christ is involved. What does the incarnation mean? "The most wonderful thing has happened!" What is the meaning of the crucifixion? Of what significance is the resurrection? The life, ministry, teaching, death, and resurrection of Christ join in one mighty crescendo to proclaim His love and concern for man. "I came to seek and to save that which was lost." "As the Father hath sent me, even so send I you."

We are saved for what? To sit and sing? No! We are saved to serve—to be the channels through which the grace and love of God may flow to others. The Christian comes to share fellowship with Christ, indeed intimate fellowship (which, alas, many of our church members have never experienced because they have never met the conditions) as he goes with Christ searching for and finding the lost sheep. It may be that we are closer to Him in this experience than in any other.

Third, the doctrine of the Holy Spirit is involved. When we contemplate the magnitude and the difficulty of the task that lies before us, we cry out, "Who is sufficient for these things?" Certainly we are not, in our own strength. No wonder people are afraid when they think of going out to speak with someone about becoming a Christian. We are dealing with weighty matters—with the lives and souls of men, with eternal destinies. Indeed, who is sufficient? But we are not left to our devices nor are we dependent only on our own strength. The Holy Spirit, the indwelling-Christ, goes with us to empower us.

It may be that one reason we today know so little about the Holy Spirit, or

say we have never experienced the Holy Spirit, is that we have never gone out on faith and given Him a chance to work in us. A true doctrine of concern must have a deep awareness of and a sincere dependence upon the Holy Spirit.

Fourth, it involves the doctrine of the church. Our concern and efforts to reach and enlist people in the organizations and worship of our churches is based upon a conviction that the teaching, preaching, and fellowship of the church will be used as a means by which the grace of God may flow. In these experiences the Holy Spirit has the opportunity to teach and convict, and the individual has the opportunity to respond to the grace of God.

This brief statement is certainly not exhaustive of the theology involved in concern, but perhaps it is sufficient to point out the kind of foundation and motivation Christians need to have in order to be thoroughly Christian in their concern.

To develop this viewpoint or attitude on the part of our people is not an overnight undertaking. It is a long-range educational endeavor reaching from the cradle to the grave. It certainly is not an easy undertaking. It must permeate our literature, our teaching, our preaching, our program.

It really is not so difficult to get people to engage in some activity. We can devise a program, have a banquet, use the techniques of publicity and promotion and in a few weeks generate enough enthusiasm to cause people to undertake some activity. It is far easier to lead people to engage in action than it is to lead them to act from a Christian motivation. That is one reason it is so much easier to make Pharisees than it is to make Christians. But because it is easier we must resist at all costs the temptation to be satisfied with mere activity.

Neither must we deceive ourselves into thinking that, because we get the activity, the proper motive is also present. There is a Christian theological foundation for concern and a Christian motivation for concern. We must not be satisfied with anything less than being Christian in our concern.

endorsed the survey plan. This survey is expected to implement and propel two current Southern Baptist emphases, the 25-year long range rural church program and the campaign to establish 30,000 new preaching stations by 1964.

The survey will be an effort to decide upon the number of potential church sites. A more comprehensive 1958 low-up survey will determine exact lo-

cations for new churches and potentialities of established churches.

Leaders anticipate that the survey will be completed this summer. The survey will be made with state superintendents of missions and associational mission workers using government statistics, maps, Convention statistics, etc.

Other action taken by the committee included the re-election of Chester L. Quarles, executive secretary for Mississippi Baptists, as chairman.

The committee discussed program plans for the next Convention-wide Rural Church Conference, to be held in Memphis, Tenn., Feb. 24-27, 1958.

J. T. Gillespie, director of the Home Mission Board rural church program, was elected chairman of a committee to propose goals for the next five-year period of the long range program, 1959-64. Others appointed to this committee were: Garland Hendricks, Wake Forest, N. C.; Searcy Garrison, Atlanta; J. P. Edmunds, Nashville, Tenn.; and Sam Scantlan, Oklahoma City.

## 22-Year-Old Mission Check Found In Files

NASHVILLE — (BP) — The proceeds of a 22-year-old check to the Lottie Moon Christmas Offering for foreign missions reached the Southern Baptist Convention treasurer's office here the other day.

The \$65 check was forwarded by the Baptist General Convention of Arizona.

The money was originally drawn up in a check April 21, 1934, to be used in China by a missionary, Miss Floy Hawkins. For some unexplained reason the check was never mailed.

Miss Hawkins assumed the check had been lost on a ship or airplane en route to the mission field. She has since returned from the mission field and teaches school in Phoenix.

The check was discovered by a college student helping the Arizona convention move its old records into the new Baptist Building in Phoenix. The Phoenix bank on which the check was written said it was still good.

Miss Hawkins cashed the original check, then contributed the entire sum to the Lottie Moon Offering. The offering is named in honor of Miss Lottie Moon, a pioneer Southern Baptist missionary to China.

►Four Furman University trustees retired December 31 after having served on the board a total of more than 80 years. They are R. B. Pitts, Camden industrialist; Julian H. Scarborough, Furman official and former banker; Miss Lois Cody, Greenville civic leader; and George H. Moore, Greenwood Baptist minister.

# The Churches Need Evangelism

By CURTIS R. NIMS  
Stockton, California

What is that Christian warmth of heart which blots out old mistakes, old injuries; that sense of appreciation which opens our eyes to the good points of our family, our friends, and our fellow-workers? that universal "peace that passes understanding" that can see "life tumble in" and shatter about us like bits of splintered rainbow, yet still smile? that wholesome sense of perspective, which convinces each one of us that we are not so awfully important after all, and makes our troubles look small and our blessings loom large?

We call it "evangelism." That will do as a descriptive term, but not as an explanation. To find the real source of it we must go back through history and across the seas to that night long ago when the angelic host sang their Glory Oratorio above the fields of Bethlehem to less gifted mortals, such as shepherds and you and I: "Peace on earth to men of good will, for unto you is born this day in the city of David a Saviour, which is Christ the Lord." From that spring has flowed a river of living water which has made life better and easier and happier wherever it has been allowed free course. The spirit of evangelism is a joy that war cannot kill, for Christian evangelism is the real birthday of all human freedom. Only when we as individuals, beginning here and now, heed the Christ in his plea to so love the world that we give ourselves in going to disciple men shall we succeed in making all men free.

Evangelism is the reproductive process of the kingdom of God within men, populating heaven. It was born with God so loving people that he gave his only begotten Son. It is expressed in the imperative command of Jesus to the disciples in Acts 1:6-8 (RVS) when they asked the age-old question: "Lord, will you at this time restore the kingdom to Israel?" He said to them, "It is not for you to know times or seasons which the Father has fixed by his own authority. But you shall receive power when the Holy Spirit is come upon you; and you shall be my witnesses . . . beginning here . . . and continuing to the end of the earth."

When Jesus gave his early followers and us the Great Commission of disciplining the nations, baptizing them, and teaching them to observe all things he commanded, was he not proclaiming that potentially Christianity might become the steering gear of all nations and individuals?

### Too Cautious

We often approach the subject of evangelism with extreme caution. Due

to the fact that the reproductive program of Christianity is far from being as exact a science as church architecture, there is no other aim or theme of Christianity more difficult to plan. Thus, some methods of evangelism have been subjected to much criticism in the past, and perhaps justly so.

Let us have no more of juke-box evangelism. The kind that casually "talks to the man upstairs" as though they were doing God a favor by permitting him to become a sort of divine Croesus to arrange for their stocks to sell above par.

Some time ago I was returning late one night from a conference. I tuned in my car radio to a news cast, just in time to catch the last raucous phrases of the then hit tune—"Have You Talked To The Man Upstairs?" As the last notes of the refrain died out on the air the voice of the radio announcer broke in—"If you haven't, then talk to him now. And tell him about Stan's Drive-in with his glorified hamburgers!" It freezes our ventricles, it ices our hearts, it chills our blood as a society with a renewed Corinthian vulgarity, seeks self-approval in the arms of promiscuity, while relegating God to the status of a short-order cook in a hamburger joint.

The long-range results of evangelism are vastly more significant and important than such a short-range objectives as merely seeking new members. This kind of evangelism has the most positive and permanent results, because evangelism belongs in, of and by the church.

Evangelism that counts is not a worked-up thing with no permanent effect, but something born of the Holy Spirit within the congregation, and through participation of its laymen, reaching out beyond church walls to the man on the street.

True, we are experiencing a religious boom in America. But all too sad and too often church membership does not seem to mean anything. Too many people, counted on our church rolls, cannot be counted upon. Far too many people go to church for social or cultural reasons. It is a current fad. But I do not think God is particularly impressed by our church book of numbers, or our success mania. New Testament, shoe-leather evangelism strikes deeper than that narrow kind of thing. It is aimed at permanent results.

This kind of evangelism makes the gospel relative to all areas of life, giving it real meaning. It does not relegate

God to a compartmentalized worship for one hour on Sunday. It is not only concerned with how a man sings, or prays, or listens, or teaches in church on Sunday. It is just as concerned with how he acts with his family on Monday, in his business on Wednesday, what he does with his recreational time on Saturday.

Too many of our success-through-religion proponents declare that men and women have progressed to a modern, psychological substitute for God's grace. Reclining passively on a psychoanalyst's couch, losing a fancy guilt-consciousness at \$20.00 a visit, is this new evangelism. So we are frequently told that Christ's evangelism has become out of date. Strange! Sin still seems to be as old-fashioned as people. Most of the young people who miss the mark in our day confess to me the same sins of my grandparents' time.

### A Strong Remedy Needed

A strong remedy is needed, as strong as the New Testament evangelism of our Lord's day. The average Christian is not called to be a great physician of the soul but he is called to a spiritual internship competent of introducing others to the Great Physician who has never lost a case honestly presented to him. Without the stimulus of evangelism, we Christians so often become religious engineers in love with our machinery.

Our Lord Jesus Christ brought the good news of salvation that there was at last a way of forgiveness of sins and peace with God. He chose twelve men to be his disciples and to carry the gospel to all men. A short time later he appointed others to go out, two by two, for a specific mission. The brief ministry of Jesus led to the cross. There he wrought redemption for the world, for whosoever would trust him, so that any man who believed in him might not perish. Then came Pentecost, when the Holy Spirit came into the lives of the first Christians. These men, hearts burning with the heavenly message, went forth as ambassadors, and in a few generations turned the world upside down, and lives right side up.

In my two brief years in the ministry, I have often heard laymen and ministers alike reminisce about the shattering impact of the glory of Pentecost, plaintively crying out, "Oh God, do it again!" Christian partnership with God does it again! It always seems to me that when man cries, "Oh God, do it again!" I can hear the still voice of God in Christ whispering, "Oh man, do it again! Give ye into all the world."

"From now on, therefore, we regard no one from a human point of view. If anyone is in Christ, he is a new creation; the old has passed away; behold, the new has come. So we are ambassadors for Christ, God making his

(Continued on Page 21)

## Possible Church Sites Object of SBC Survey

ATLANTA — (BP) — Southern Baptists will survey the entire United States this year to determine the number of churchless communities.

The denomination's Long Range Rural Church Committee, meeting in Atlanta,

## Baptist Training Union Department

JAMES H. WHALEY  
State Secretary

### Alcohol Education

March is, traditionally, a study course month, and certainly March 1957 is no exception. This year, there will be four new study course books available for a special emphasis on ALCOHOL EDUCATION. It has been suggested that this school not be called a study course but *Alcohol Education Week*. The titles of the books are: *Highway to Health for Juniors, It's Up To You for Intermediates, Alcohol and Christian Influence for Young People, Shadow Over America for Adults.*

The Junior and Intermediate books will sell for 35c; those for Young People and Adults are hardbacks and will sell at 60c each. You probably remember the shortage of books for the Magnify Church Membership Week, last year. We hope this does not happen for the Alcohol Education Week, but it could. To be sure of your own supply of books, we suggest you order your books NOW from the bookstore serving you.

Posters advertising Alcohol Education Week are also available from the State Training Union Department.

It is suggested that you start now securing teachers to lead your church in this week's activity. Certainly, you will want a copy of the books as soon as possible to present to the teachers that they may be fully prepared.

### Planning a Social

*Choice Parties for Little Children*, by Agnes Pylant, is now available at your Book Store. Complete party plans and helpful suggestions for the Nursery, Beginner, and Primary groups are given. This book is No. 8 in the "Choice Recreation" series for churches.

### Things To Remember About Study Courses

#### I. The Teacher

1. Ten class periods of forty-five minutes each, or the equivalent, are required for the completion of a book for credit.

2. The teacher of a study course is given, when requested, an award on the book taught.

3. The teacher shall give a written examination covering the subject matter in the textbook, and the student shall make a minimum grade of 70 per cent. The written examination may take the form of assigned work to be done and written up between the class sessions,

in the class sessions, or as a final written examination at the end of the course.

*Exception:* All who attend all of the class sessions; who read the book through by the close of the course; and who, in the judgment of the teacher, do the classwork satisfactorily may be exempted from taking the examination.

4. Application for Sunday school awards should be sent to the state Sunday School department and for Training Union awards to the state Training Union department. These departments will provide the forms for these applications. They should be made in duplicate and both copies sent.

#### II. The Student

##### 1. In Classwork.

(1) The student must attend at least six of the ten forty-five minute class periods to be eligible to take the class examination.

(2) The student must certify that the textbook has been read. (In rare cases where students may find it impracticable to read the book before the completion of the classwork, the teacher may accept a promise to read the book carefully within the next two weeks.)

(3) The student must take a written examination, making a minimum grade of 70 per cent (All who attend all of the class sessions; who read the book through by the close of the course; and who, in the judgment of the teacher, do satisfactory class work may be exempted from taking the examination.)

##### 2. In Individual Study by Correspondence.

Those who for any reason wish to study the book without the guidance of a teacher will use one of the following methods:

(1) Write answers to all of the questions printed in the book, or

(2) Write a summary of each chapter or a development of the chapter outlines.

If the first method is used, the student will study the book and then with the open book write answers to the printed questions.

If the second method is used, the student will study the book and then with the open book write answers to the printed questions.

If the second method is used, the student will study the book and then with the open book write a summary of each chapter or a development of the chapter outlines.

In either case the student must read the book through.

Students may find profit in studying the text together, but where awards are requested, individual papers are required. Carbon copies or duplicates in any form cannot be accepted.

All written work done by such students on books for Sunday school credit should be sent to the state Sunday school secretary. All of such work done on books for Training Union credit should be sent to the state Training Union secretary.

### Hawaii Church Repays Lottie Moon Investment

WAHIAWA, Hawaii — (BP) — The Wahiawa Baptist Church, Wahiawa, Oahu, Hawaii, the only self-supporting Southern Baptist Church in Hawaii, has given over \$1,800 in Lottie Moon Christmas offering gifts to foreign missions.

This church, the oldest of the Southern Baptist churches in Hawaii, was organized in 1934, and has been in the past the recipient of Lottie Moon offering gifts.

Pastor Daniel Kong, a native of Wahiawa, was educated at Georgetown College and Southern Baptist Seminary.

►Hal Branson, Robards, Ky., supplied for Pastor Earl L. Hohman at First Church, Morganfield, on December 30.

►Rev. W. Edgar Pound, Waterford, Ky., has been confined to the Kentucky Baptist Hospital recently. He has been under the oxygen tent. Mrs. Pound is likewise very ill at her home in Waterford.

►The Westwood Baptist Church, Dayton, Ohio, has oversubscribed its 1957 budget of \$100,000. The church has likewise led the State of Ohio for seven consecutive years in baptisms, according to Pastor John W. Kurtz. David Roddy is the minister of music and education.



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January 17, 1957

### WOMAN'S MISSIONARY UNION

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

### Missions Emphasis Conference

College students, selected young people in your church, and W. M. U. leaders will be interested in attending the annual Missions Emphasis Conference at Southern Seminary, Feb. 15-18.

The conference will open on Friday evening at 7:00 p.m. and will continue through the Saturday evening service. Special features will include a panel on appointment procedure, area and types of work conferences, home mission emphasis, drama, and a banquet.

The main speakers will be Dr. Carlyle Marney, of Austin, Texas; Dr. H. C. Goerner of the Seminary faculty; Dr. Glen Morris, missionary to Thailand; Mr. T. A. Adejunmobi, student from Nigeria; Dr. Duke K. McCall of the Seminary, Mr. Bill Cody of the Foreign Mission Board, Dr. L. O. Griffith of the Home Mission Board, and Dr. Carl Hunker, missionary to Formosa.

Attendance is limited to 300 and reservations should be made immediately. The deadline is February 6. The registration fee of \$1 should be included with reservation. Overnight lodging will be reserved on request and the cost should be included with registration fee. Motel accommodations will be available for \$1.75 per night. Reservations are to be sent to Mr. Don Crapps, chairman of Mission Emphasis committee, Southern Baptist Seminary, 2825 Lexington Road, Louisville, Ky.

### New W.M.U. Organizations April-September, 1956

(Continued from Last Week)

W. M. S. Association Church President  
Nelson New Haven Miss Chyrl Mattingly  
South District Mt. Freeman, Junction City Not known  
Three Forks Jeff Mrs. M. F. Halcomb  
Upper Cumberland Halls Memorial Mission Mrs. H. Griffith  
North Evarts Mrs. James Haynes  
Pine Flat Mrs. R. B. Noe  
Warren Glendale, Bowling Green Mrs. W. J. Marshall  
West Kentuckiana Victory, Evansville Mrs. Lillian Swartz  
West Kentucky Riceville Mrs. Billy Moreland  
West Union Reidland Mrs. N. B. Fisher  
B. W. C. Association Church Chairman

Severn's Valley Pleasant Grove Mrs. Ford Crady  
North Bend Latonia Mrs. Evelyn Sherriff  
Ohio River Marion, Second Mrs. Ann Lamberth  
Union Mission, Cynthiana Mrs. L. D. Evans  
Wayne County Monticello, First Miss Charlene Conley  
Y. W. A. Association Church Counselor  
McCreary County Whitley City Mrs. Bernice Dorr  
Monroe Temple Hill Mrs. Collis Wood  
Mrs. Raymond Jones  
Mt. Zion Williamsburg, First Mrs. Herbert Wilson  
Nelson Cedar Creek Mrs. Rudolf Brothers  
New Haven Shepherdsville Mrs. Harry Hannahs  
North Bend New Banklick Not known  
Madison Avenue Miss Marilyn Deborde  
Hickory Grove Mrs. Franklin Lipscomb  
North Concord Hilland Park Miss Wilma Britton  
Ohio County Mt. Carmel Mrs. Wallace Morris  
Bells Run Mrs. Jewell Daniel  
Centertown Mrs. Agnes Whitehead  
Severn's Valley Pleasant Grove Mrs. Tolbert Smith  
Shelby County Christiansburg Mary Jane Wilborn  
Finchville Mrs. Robert Doyle  
Graefenburg Mrs. John W. Roberts  
Simpson Providence Mrs. George Foster  
Union Butler Mrs. Eunice Stratton  
G.A. Association Church Counselor  
Monroe Temple Hill Miss Willie Maye Scott (Int.)  
Mrs. Melvin Lowery (Jr.)  
Mt. Zion Woodbine Mrs. Coy Childers (Jr.)  
Muhlenburg Drakesboro Mrs. David Feild (Int.)  
Nelson Bloomfield Mrs. Ray Haughlin (Jr.)  
Mt. Washington Mrs. Herman Jacobs (Int.)  
Rolling Fork Mrs. Gene Clark (Int.)  
North Bend Big Bone Miss Eda Lou Hall (Jr.)  
Kentoboo Not known (Int.)  
New Bethel Mrs. Dora Burchett (Jr.)  
Oak Ridge Mrs. W. C. Tallent (Jr.)  
Petersburg Miss Mary Feeley  
North Concord Concord Mrs. Ralph Stewart (Int., Jr.)  
Hiland Park Mrs. Tip Hinkle (Jr.)  
Ohio County Bells Run Mrs. Duncan Smith (Jr.)  
Hartford Mrs. Nancy Spinks (Int.)  
Centertown Susan Doyal (Int., Jr.)  
Woodward's Valley Miss O. Tinsley (Jr.)  
Ohio Valley Black Grove Mrs. J. B. Skinner (Jr.)  
Grangertown Mrs. Willie Eden (Int.)  
Owen County Harmony Mrs. Allen Michael (Int.)  
Mrs. Florian Hawkins (Jr.)  
Sparta Mrs. Ruth Plummer (Int., Jr.)  
Mrs. Jimmy Bond  
Pine Mountain Mavking Christine Holbrook (Int.)  
Delphia Mrs. Curtis Hensley (Jr.)  
Mrs. Lonnie Adkins (Int.)  
Leatherwood Mrs. Walter Sheets (Int.)  
Pulaski Eden Miss Willena Mullins (Int.)  
Rockcastle Livingston Lucille Holcomb (Int.)  
Salem Vertrees Mrs. Lonnie E. McCugh (Jr.)  
Severn's Valley Maenolia Mrs. Hush McKinley (Jr.)  
St.hton Mrs. Carl Lindsey (Int.)  
Shelby County Finchville Mrs. James Tingle (Int.)

South District Danville, First Mrs. Marshall Devine  
North Rolling Fork Mrs. Elmore Day (Int.)  
Sulphur Fork Covington Mrs. Garnet Morgan (Jr.)  
Tate's Creek Wallaceton Mrs. Don Reece (Jr.)  
Upper Cumberland Chevrolet Mrs. Nirman Dople (Int.)  
Mrs. Moss Ramsey (Jr.)  
Liggett Mrs. Rhoda Wilhoite (Int.)  
Pansy Mrs. Artie Shepard (Jr.)  
Sunshine Mrs. Marie Hawks (Jr.)  
West Kentuckiana Victory, Evansville Miss Mattie Whoberry (Int.)  
West Kentucky Bethlehem Mrs. Auda Fleming (Int.)  
West Union Kevil Mrs. Edgar Stephens (Int. Jr.)  
Sunbeam Association Church Counselor  
Graves County Mt. Olivet Mrs. Pearl Dickerson  
Greenup Ashland, First Mrs. John Blagg  
Mrs. George Anderson  
Catlettsburg Mrs. Robert Lee  
Fairview Mrs. Dewey Menhouse  
Pollard Jo Ann Delaney  
Margaret Erwin  
Wildwood Mrs. George Whitt  
Mrs. Herb Turpin  
Henry County Franklinton Mrs. Minnie Nolin  
Mrs. Sue James  
Sulphur No Name Reported  
Liberty Horse Cave Mrs. R. G. Thompson  
Miss Lucille Asbury  
Hiseville Mrs. Mitchell Bunch  
Lincoln County Locust Grove Mrs. J. J. Williams  
Long Run Twenty-third and Broadway—  
Mrs. Raymond Ford  
Beechmont Miss Judy Pipes  
Mrs. Robert Perkins  
Clarksville, First Mrs. Nel Taylor  
Deer Park Mrs. Robert Laufer, Jr.  
Fourth Avenue Miss Ann Langsford  
Green Acres Mrs. Don Nelson  
Mrs. Muri Smith  
Lee's Lane Mrs. Haven Charles  
Maple Grove Mrs. J. C. Shain  
Mt. Hermon Mrs. Jean Crumpton  
Mrs. Jim Corbett  
Pleasant View Mrs. Morgan Massie  
Southern Seminary Mrs. Tonya Lobaugh  
Mrs. Jackie Goepsert  
Van Buren Mrs. Cordie Bishop  
Lynn Upton Mrs. Edna Mae Cruse  
Lynn Camp Good Hope Mrs. R. E. Hamblin  
Mercer Cornishville Mrs. Eugene Woods  
Marion Temple Hill Mrs. Cleatus Bybee  
Mrs. James Buckley  
Muhlenburg Drakesboro Mrs. Shirley Allen  
Mrs. Glen Groves  
Nelson Bloomfield Mrs. Lee Russell  
Mt. Washington Mrs. Hubert Armstrong  
Mrs. Robert Hays  
North Bend Big Bone Mrs. Jane Aylor  
Kentoboo Not known  
Madison Avenue Mrs. Edgar McIntosh  
North Concord Hiland Park Miss Thelma Hammons  
Ohio County Hartford Mrs. Herman Medkiff  
Centertown Mrs. Paige Snodgrass  
Walton's Creek Margie Boyd  
Woodward's Valley Mrs. Raymond Barnett  
Owen County Soarta Mrs. John Moore  
Pulaski Eden Mrs. Alvena Henderson  
Russell County Friendship Mrs. Hugh Smith  
Salem Vertrees Miss Loetta Gray  
Severn's Valley East Rhodes Creek Mrs. Raymond McDowell  
Locust Grove Charlotte Morrison  
Magnolia Not known  
South Union Bethel Not known  
Upper Cumberland Chevrolet Mrs. John Wilson  
West Kentuckiana Harwood, Evansville Mrs. Eugene Main  
Mrs. Wendell Knight

## Hermon Cochran Resigns Position at First Church of Hopkinsville

HOPKINSVILLE, Ky. — After more than three years of service at the First Baptist Church, Hopkinsville, Hermon Cochran has resigned as minister of music and education to accept a similar position at the First Baptist Church, Newport News, near Norfolk, Virginia. The resignation will become effective after the evening service, January 20.

A native of Paducah, Mr. Cochran was graduated from the New Orleans Baptist Theological Seminary, and came to Hopkinsville from Brownsville Baptist Church, Pensacola, Florida, where



Hermon Cochran

he served as minister of music and education. He has also ministered in the First Baptist Church, Waynesboro, Miss., and the Napoleon Avenue Baptist Church, New Orleans, La.

Since coming to the First Baptist Church, Hopkinsville, Mr. Cochran has been instrumental in organizing a graded choir system with Cherub, Carol, Concord, and Church Choirs. In addition to the Sunday school reaching the Standard of Excellence, a Weekly Teachers' and Officers' Meeting has been started and the average Sunday school attendance has increased from 619 in 1953 to 809 in 1956. The Training Union has been organized from one department to a multiple-department organization, with monthly council meetings.

Mr. Cochran is married to the former Dorothy Humphrey, of Paducah, and they have one daughter, Sally, age 16.

His pastor, Dr. William Peyton Thurman, and the other members of the First Baptist Church, accepted his resignation with regret, and wish for him many prosperous and fruitful years ahead in the Lord's service.—Thomas L. Lewis, Associational Missionary.

## First Music School in Kentucky to be Held in Long Run, at Beechmont

The first associational music school to be held in Kentucky will be the Long Run Music School. January 28-February 1, 1957, at 7:30 p.m. each evening, under the direction of Eugene F. Quinn, head of the Music Department in the Kentucky Baptist Building.

The schedule calls for five music classes, as follows: (1) Theory, taught by William Robinson; (2) Technique of Conducting, by Kenneth Osbrink; (3) Hymn-Playing, by Miss Mabel Warkentin; (4) Voice, by Eugene F. Quinn; and (5) Music in the Bible, by Dr. Allen W. Graves.

Following these simultaneous classes there will be four choir training rehearsals: (1) Four-to-Eight-Year-Old Choir; (2) Junior Choirs, by Miss Mabel Warkentin; (3) Young People-Intermediate Choirs, by Kenneth Osbrink; and (4) Adult Choirs, by Ronald Wells. The choirs will present a special concert at the Beechmont Church Sunday afternoon, February 3, at 3 p.m., which is open to the public.

The group is aiming to furnish music training for the whole family. The nursery will be open for the care of the children too young to participate, making it possible for parents to attend classes and rehearsals in the knowledge that their little ones are being provided for.

The school is being sponsored jointly by the Long Run Baptist Church Music Directors and the Kentucky Baptist Music Department.

Then, almost a month later, there will occur the second association-wide music school when the Elkhorn Music School will be held at the Immanuel Baptist Church, Lexington, that one being similar to the one conducted in Long Run Association.

These schools are a kind of example of the type of program that will be held throughout the state under the leadership of Secretary Quinn.

## Bryant Chosen As BWA Publications Director

WASHINGTON — (BP) — C. E. Bryant, director of public relations at Baylor University, Waco, Texas, will become director of publications for the Baptist World Alliance here Feb. 1.

Arnold T. Ohrn, general secretary of the Alliance, said Bryant will work with Ohrn and Robert S. Denny, associate general secretary, in publication of the periodical, *Baptist World*, each month.

The *Baptist World*, which provides information concerning activities among 21 million Baptists in 96 countries, will be "enlarged and strengthened," Ohrn said.

The Alliance plans to establish a news and feature service "to supply denominational publications everywhere with news of Baptists" in the world, he said. It will also have a news outlet to the secular press.

Bryant, who attended Baylor, Ouachita College, and Southern Baptist Seminary, was editor of the *Arkansas Baptist* from 1943-4. Then he served as director of publications for the Southern Baptist Executive Committee. He joined Baylor in 1949.

Bryant is a former president of Southern Baptist Press Association, which is an organization of editors and other journalists in the Southern Baptist Convention. He is current president of the Texas Baptist Public Relations Association.

## Building Fund Victory Day at Hopkinsville's First Baptist Church

HOPKINSVILLE, Ky. — December 9 marked the completion of payment on the Educational Building indebtedness of the First Baptist Church, Hopkinsville, where Dr. William Peyton Thurman is pastor. On this day more than \$4,000 was raised and the debt was completely liquidated on the \$320,000 building entered January 1, 1953.

A Building Fund already has been started and plans drawn for a new Colonial-type auditorium seating 1,300 to be built on property already acquired.

The architect's drawing has also been made for building a mission to accommodate the Ninth Street Chapel sponsored by the First Church. Mission services are now being held in a former garage and Sunday school classes taught in two former dwelling houses across the street from the garage on land already owned by the church. Donald Long is pastor of this Mission which was begun July 18, 1954.—Thomas L. Lewis, Associational Missionary.

## Mercer Student Center Construction Begun

MACON, Ga. — (BP) — Mercer University has broken ground for its new student center that will cost about \$750,000.

President George B. Connell pointed out that the student body is contributing \$32,000 toward construction. Alumni have given or pledged \$220,000 and additional funds came from the joint Mercer-Wesleyan College campaign in the Macon area.

The student center, a two-storied building of contemporary design, will house a cafeteria, bookstore, recreation space, and officers for student organizations.

## COMPARISON 1955 and 1956 RECEIPTS EXECUTIVE COMMITTEE SOUTHERN BAPTIST CONVENTION January-December, 1956

	Cooperative Program 1955	Cooperative Program 1956	Designated 1955	Designated 1956
Specials	\$ 4,104.99	\$ 3,145.28	\$ 4,138.55	\$ 5,578.63
Alabama	702,197.11	546,767.93	395,468.69	311,142.48
Alaska	5,172.87	6,508.99	4,897.69	4,196.54
Arizona	35,679.63	39,932.99	30,800.45	27,318.83
Arkansas	446,289.75	419,306.56	184,205.54	153,251.80
California	112,483.79	91,942.80	60,406.37	43,489.09
Colorado	14,614.94		3,871.12	
District of Columbia	36,188.91	38,835.65	31,726.95	37,337.42
Florida	697,036.79	616,923.68	294,224.74	236,860.76
Georgia	1,089,159.75	910,384.15	554,311.89	468,604.03
Hawaii	3,521.65	2,776.11	10,482.12	8,718.85
Illinois	203,339.79	183,245.53	73,986.57	57,634.89
Kansas	18,856.93	15,522.88	13,954.32	11,253.03
Kentucky	600,207.92	568,481.38	324,334.65	262,808.98
Louisiana	611,010.27	526,949.69	322,157.95	280,403.01
Maryland	128,915.56	113,174.46	4,642.32	5,383.07
Mississippi	564,143.34	503,957.19	346,632.91	284,888.62
Missouri	627,060.64	591,128.98	269,798.83	269,798.83
New Mexico	106,803.24	97,934.35	58,852.73	57,480.04
North Carolina	963,406.62	922,599.22	801,989.79	673,824.02
Ohio	16,983.94	8,106.94	5,283.59	4,688.77
Oklahoma	846,238.52	731,244.29	302,433.93	253,433.69
Oregon-Washington	11,506.26	11,869.82	12,816.33	10,086.62
South Carolina	1,040,085.75	982,070.60	470,671.99	387,189.12
Tennessee	1,016,744.36	914,049.19	371,108.22	293,470.90
Texas	2,630,332.63	2,170,815.02	2,310,689.27	2,002,970.74
Virginia	678,194.56	631,167.41	471,928.17	439,841.32
Totals	\$13,210,279.51	\$11,648,841.09	\$7,732,267.80	\$6,591,614.08

## Imprisoned Minister's Book Immediately a Best Seller

(17th CENTURY BAPTIST PRESS)

LONDON, 1678 — (BP) — A book written for the most part in prison by a nonconformist minister has swept England within a year and promises to usher in a new era in religious literature.

Already in a third edition, *The Pilgrim's Progress*, a religious allegory, first appeared in February. The author, John Bunyan, is a preacher who spent some twelve years and six months in prison after being charged with conducting illegal meetings. More than two thirds of this story of courage and faith was written in a dark and cheerless cell.

Presented in a style that is easily understood and which holds the interest of the reader, the full title of Bunyan's fast-selling book is *The Pilgrim's Progress From This World to that which is to Come Delivered under the Similitude of a Dream*. In a dream the storyteller sees the pilgrim, Christian, making his journey from the City of Destruction to the Celestial City.

As the dream unfolds, Christian is burdened and suffering anguish of soul. He is advised by a friend, Evangelist, to leave the City of Destruction and to seek the Celestial City. Christian promptly sets out, beginning the journey alone after his family and neighbors spurn his invitation to join in the pilgrimage.

Christian, accompanied toward the end of his journey by Hopeful, finally reaches the Celestial City, but not before he has overcome innumerable obstacles. Along the way he meets many

travelers. A few of these acquaintances help Christian along, but most of them seek to turn him aside or hinder his pilgrimage.

The experiences of Christian his friend Faithful as they pass through the town of Vanity parallel in some respects those of Bunyan as he fought for his freedom. Although arresting officers supported Bunyan's claim that he was conducting a peaceful worship service, he was sentenced without a trial or proof of guilt. After he had served three months' sentence, Bunyan was kept in jail for twelve years to keep him from preaching.

In Bunyan's book, Christian and Faithful were not interested in the merchandise of the world offered at Vanity Fair but wanted instead to buy Truth. As a result they were arrested and brought before the judge, Lord Hate-good. An indictment charged that the pilgrims were "disturbers and enemies of trade, had made commotions and divisions in the town, and had won a party to their own dangerous opinions in contempt of law."

After facing the accusations of the witnesses Superstition, Envy, and Pickthank, the prisoners were found guilty by the jury, headed by the foreman Blindman. Faithful was burned at the stake, but Christian escaped to continue on his journey.

The book is being published by Nathaniel Ponder, a man of nonconformist sympathies, and is as popular with the peasant and school boy as the gallant and his lady. In the past religion has been treated in a ponderous style by most theologians. But Bunyan's story offers this important sub-

ject to the common man in a manner that he not only understands but enjoys as well.

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## "A Much Maligned Man Talks Back"

By HOMER D. CARTER, Pastor Junction City Baptist Church Junction City, Ky.

"A Much Maligned Man Talks Back!" is the title of an article from the December issue of *Church Management*. It deals with a very serious problem among all ministers of the Gospel; for that reason, I share it with others who may still be formulating an opinion in this area.

Posing the problem in the form of a letter to his much-younger successor, the author and former pastor outlines his convictions along the line of present and former pastors' relationships:

"First of all, a minister owes it to his predecessor to give personal and reasonably prompt answer to any communications which his predecessor may direct to him . . . In the second place, a minister ought at times to send notice of church activities to his predecessor . . . Thirdly, a pastor should always see to it that his predecessor has opportunity to come back to the pulpit at least biennially . . . In the fourth place, a minister should take certain pains about the mail that comes addressed to his predecessor . . . In the fifth place, a minister should expect, and even encourage occasional visits by a former ministry among the congregation . . . Lastly, a minister needs to take a realistic and tolerant attitude toward his predecessor's return for such occasions as weddings and funerals."

This article is a refreshing bit of insight that in every way reflects the thinking of a mature man who has reacted violently to the "Get-Out-and-Stay-Out" policy as is so rigidly enforced by many successors. The author's thinking has served to crystallize my own conviction: that present pastors need not be "afraid" of a former pastor's influence. The former pastor is in most instances a Christian friend who appreciates being appreciated. Nor does the author appear to be unmindful of the occasional "trouble-maker" who encroaches upon the office and goodwill of his successor.

►Dr. Wilfred L. Jarvis of Australia, with Mrs. Jarvis, will come to the United States within the near future. He will be available for engagements in Kentucky in June or during the fall months. He can be reached after his arrival in the States at the Baptist World Alliance, 1628 16th Street, N.W., Washington 9, D.C. He will arrive in San Francisco February 14 and will remain in this country until October.

## SUNDAY SCHOOL DEPARTMENT

ROY E. BOATWRIGHT, State Secretary



Third Baptist Church, Owensboro, Sunday School Clinic Banquet December 5, 1956.

On December 5 a One Night Clinic was held for the Sunday School Workers of the Third Baptist Church of Owensboro of which Dr. H. B. Kuhnle is pastor and Mr. R. L. Robertson is superintendent.

The above picture shows 221 people present on this occasion.

Two 45-minute conference periods were provided for each department to discuss work and to make plans for the future.

Mr. Robertson states, "For the month of November 149 was the average in attendance on the Weekly Officers' and Teachers' Meeting; and in December it was 173. The average Sunday School attendance for December was 1,034 as compared with 958 a year ago."

Many were gracious in expressing their deep appreciation for the Clinic.

Following is a list of the Department leaders: Mrs. Boyce Carter, Cradle Roll; Mrs. Ruth Ham, Nursery; Mrs. Wells Burr, Beginner; Mrs. Harry Garrett, Primary; Mrs. Roy Boatwright, Junior; Rev. Harry Garrett, Intermediate; Chester Igleheart, Young People; Roy E. Boatwright, Adults; and Rev. Fred G. Tucker, Extension.

### Correction

One of the group schools of the Convention-Wide Clinic will be held at Baptist Tabernacle instead of Baptist Temple as appeared in January 10 issue of the Western Recorder.

Two State Vacation Bible School Clinics will be held this year. The dates are February 25-26 at Russellville and February-March 1 at Paris.

## COUNSELOR'S CORNER

By  
DR. R. LOFTON  
HUDSON



Author of the new book FOR OUR AGE OF ANXIETY which may be purchased from your Baptist Book Store

### "The Right of Privacy"

**Question:** How would you like to be sitting in church the next week after you have counselled with your pastor and have your problem aired before the congregation? This happened to me. Also my pastor confides in his wife and she tells everybody in town. Should I seek counseling from a strange preacher instead of going to my own pastor?

**Answer:** There is absolutely no excuse for what happened to you. It shouldn't have happened to a dog, as we say. Sure I would go to some other pastor. Actually, this going to a stranger is often advisable in some very delicate problems.

May I say that I feel that what happened to you is rather rare. Most pastors are trained to be strictly confidential in all material that comes out of interviews. It is a part of his professional ethics, the same as lawyers and doctors. But, being human, they sometimes err. There is such a thing as "the right of privacy." If your pastor cannot refrain from using cases from his own congregation he ought to either quit preaching or quit counseling.

So far as the wife is concerned, I would not talk with any counselor who feels the necessity of telling my story to his wife. When a preacher's wife wishes to know all about his counselees it is a pretty good sign that she is trying to dominate him. I know that some will say that "they are one." A surgeon's wife is one with him too, but that does not mean that she has to look at every rotten appendix which he removes. A counselor's life is a lonely one. Secrets have to go to his grave with him.

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



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## Your Church Needs a Brotherhood!

By L. E. COLEMAN, SR.

Every church with a Brotherhood has already demonstrated a concern for the manpower on its church roll. Churches which have not demonstrated such concern need also to consider its manpower, ENLISTMENT AND UNENLISTED. Pastors and church leaders may be



asking, "Do we need a Brotherhood? Will a Brotherhood meet the challenge of enlisting our men?" We need to prayerfully face and answer these and other similar questions. Why not analyze the manpower of your church in the light of the following seven questions:

(1) *What about the men of your church?* How many men are on the church roll? How many of these men are engaged in service through their church? How many men could be listed as "Wasted manpower?" Do men know and understand the total program of the church? Are men informed about the denomination and its work? Are men enjoying an "enriched fellowship" within their church?

A Brotherhood provides learning opportunities, enriched fellowship, challenges men to service, and uses them in advancing the total church program.

(2) *Are there unfinished tasks in your church?* Are there inactive men to be enlisted? Are there talents to be discovered? Are all the men informed of the work the church is seeking to do? Are buildings and equipment inadequate? Is the budget worthy? Do men support the budget with tithes and offerings? Are organizations understaffed? Are your men busy reaching and winning unsaved men? What about Royal Ambassadors in your church?

A Brotherhood seeks to put men to work. It seeks to complete the incompleting tasks. It seeks to lead men to dedicate talents and possessions. It seeks to enlist and develop boys for Christ.

(3) *Are men and boys attracted to your church?* Is your church interested in men? Does your church show concern for the boys? Do unsaved men respond to the message of your church? Can your church challenge the indifferent male membership? Is your church highly honored and respected for its dedicated "manpower?"

A Brotherhood reaches men, challenges men, and uses men to the glory of God. Dedicated men command the respect of men and boys.

(4) *When is your church ready for a Brotherhood?* When there is work to be done by men. When there is unenlisted manpower on the church roll. When the pastor sees the need of a working organization of men. When some men are interested. When pastor and laymen understand the work and purposes of a Brotherhood.

Every Baptist church needs a Brotherhood . . . but each Baptist church should first realize that it must prepare for such an organization.

(5) *How can your church have a good Brotherhood?* Authorize the organization by vote of the church. Elect a full corps of officers and appoint committees. Set time and place for meetings. Train the leadership in Brotherhood fundamentals. Provide means for necessary expenses. Pastor and officers set forth a program to challenge men.

A Brotherhood is an instrument of a church to enlist men, to challenge men, and to put men to work in a church centered program.

(6) *What Leadership is needed?* There must be a pastor who is interested. There must be a President to lead, a Membership Vice-President to enlist men, a Program Vice-President to provide informative and practical programs, an Activities Vice-President to provide avenues of service and enlist men to serve, a Song leader to plan a program of music, a Secretary to keep records and provide reports, and functioning Committee to do the work adopted by the Brotherhood.

A Brotherhood recognizes the pastor's place of leadership, and provides capable men to serve through an organization that is simple, yet adequate.

(7) *Do you need help?* If so, write, call or see your State Brotherhood Secretary. Call upon your Associational Brotherhood officers for assistance. Secure copies of the **BROTHERHOOD GUIDE BOOK** from your Baptist Book Store. Pastor and interested men should study it together. Get ready! Get set! Then organize a Brotherhood! Report names of officers to your state Brotherhood Department. Your Brotherhood Secretary is anxious to serve you in every possible way. **YOUR CHURCH NEEDS A BROTHERHOOD!**

►Sam C. Reeves on January 1 began his duties as field representative of the Southern Baptist Relief and Annuity Board serving two states—Louisiana and Mississippi.

►President Eddleman of Georgetown College is home, according to reports reaching us, recuperating from an appendectomy after being hospitalized ten or twelve days.

►The Lexington Avenue Church, Danville, made the presentation of a silver service to Pastor and Mrs. Elroy Lamb, and a silver tray to Jo Ann Asher, church secretary, at Christmas.

►Pastor H. E. Jacobs writes in the Mt. Washington Church bulletin; "PARKING PROBLEMS! The pastor worries when there is no parking problem, for that means fewer people. I am very glad that we have the problem," etc.

►Eight men—Kenneth Adkisson, Stuart Aldridge, Fleming Bowlds, Ferrell Collier, J. C. Taylor, William Hund, Paul Hill and Ted Peveler—have been elected deacons of the Third Church, Owensboro, for a three year term.



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Jesus Meets Human Needs

Man's needs are physical, mental and spiritual. Christ can and does supply all of these needs, but He majors in the realm of the spiritual.

I. Meeting A Paralytic's Need. Matthew 9:1-8.

Upon His arrival in Capernaum, after a brief tour of the surrounding area, Christ went to a certain house. As soon as it was noised abroad that He had gone to this house, the crowds assembled there. The curious went there to hear His words of wisdom and to see His works of power. Others went there to seek His help. Still others were present in the role of critics.

Four men were deeply interested in a friend who was sick of the palsy. Powerless to move, he was truly in a pitiable condition. With a genuine compassion for their afflicted friend, the four lovingly and tenderly carried him on a pallet to the house in which Christ was preaching, firmly believing that He was able and willing to heal him. Their inventive and energetic faith was evident by their persistence in overcoming all obstacles, even to the opening of the roof in order to let the man down into the presence of the Great Physician. Their faith was strong enough to believe that Christ was able to heal the paralytic. It was humble, for it caused them to bring him to Christ rather than to try to persuade Christ to go to him. It was a conquering faith, for it surmounted every obstacle and achieved the end which they desired. They manifested faith by their works.

Faith is always the ground on which men must begin in their dealings with God. "Without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." Hebrews 11:6. Throughout the Scriptures, the forgiveness of sin and the salvation of the soul are offered on the basis of faith. "Believe on the Lord Jesus Christ, and thou shalt be saved." Acts 16:31.

Impressed with their faith in His power to heal their friend, and because of the faith of the sick man, our Lord bestowed upon him that priceless blessing, the forgiveness of his sins. It was because of the faith of these five men that Christ spoke the life-giving words. And the fact that Christ forgave his sins before He healed his body proves that a man's soul is of greater importance than his body.

As usual, the critics got busy. In answer to the unspoken protest in the hearts of the scribes, who said within themselves, "This man blasphemeth,"

Christ said, "Wherefore think ye evil in your hearts? For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?" Then, turning to the paralytic, He said, "Arise, take up thy bed, and go unto thine house." Thus He demanded three naturally impossible actions, each of which would give evidence of restored strength. There was immediate healing, and he went into his house "glorifying God," which was an evidence of Christ's deity and His authority to forgive sins.

This miraculous healing was a picture in the physical realm of the blessing which had come to the paralytic in the spiritual realm. As his body was set free from the sickness which had bound him in impotence, so his soul had been liberated from the sin which had held him in abject slavery. Thus he experienced a double cure.

To revert to the critics of our Lord in this case, one is reminded of the learned man who said to Dwight L. Moody, "You made thirty-eight grammatical errors in your sermon today." Mr. Moody replied, "I am quite sure that I must have made even more than that. I have not had the educational advantages that you have had. But I am trying to use all that I have for the glory of God. Are you?" How much did that man obtain from Mr. Moody's sermon? Any person who looks only for the mistakes of others finds very little in life to enrich himself. Criticism is a very poor substitute for service. One admires this motto displayed in a certain store: "Come in without knocking . . . go out the same way." Let us stay out of the knockers gang!

II. Meeting A Publican's Need. Matthew 9:9.

Shortly after Christ had healed the palsied man, He went out of the house in which He performed this miracle, started down through the official quarter of the town, and found Matthew at his post at the receipt of custom. We are not told much about the early life of Matthew. About his family we know nothing except that he was the son of Alphaeus. Where Matthew was born we do not know, but he lived and worked in Capernaum. He was a Jew by religion, a publican by profession.

Rome had conquered the Jewish nation and had asserted the privileges of the conqueror by making the conquered contribute to the government expenses. This business of collecting the taxes was let to the highest bidder, who was then allowed to use his own method of collecting the revenue. It was considered that his duty was done when

he paid the lump sum into the Roman treasury, which had been agreed upon. All above that amount which he received from the populace, he was allowed to put into his own savings.

This despised business depended upon the willingness of some renegade Jews to sell their services to the Roman conquerors. Publican was the name given to these employees of the Roman government whose duty it was to collect the tribute money. Matthew had sold himself and all that a man thinks worth while for the opportunity of making money by this means. In so doing he turned his back upon his people, his religion, and his honor for the sake of money. If he had possessed much self-respect, or if he had cared much for public opinion, he would not have accepted this unpatriotic and ostracized position. As a publican he was despised by both Jews and Gentiles. The Jews despised and scorned him as a traitor, and they hated and feared him as an extortioner. The Gentiles scorned him as a mere time-server, who had sold himself for money. All thought him a despicable, contemptible renegade.

The way in which the Master spoke those two words, "Follow Me," and the look of love in His eyes caused Matthew to know that he should follow the Saviour at once. Christ was not calling him to follow Him on one short trip, but He was calling him to intimate friendship, to holy fellowship, and to sacred employment. That call involved the sacrifice of a lucrative post, the surrender of his ill-gotten gains, and the forsaking of his worldly interests and former manner of life.

Although Christ used no persuasion, made no promise, and offered no inducement, there was no hesitation whatever on Matthew's part. Instantly, unhesitatingly, and resolutely, without a single question, or without waiting to gather up his money, or to sell his possessions, he forsook all, arose, and followed Christ. His surrender to Christ was instant and complete. His prompt obedience proved to be the pathway of safety and satisfaction for him.

III. Meeting The People's Needs. Matthew 9:10-13.

No fact in the New Testament was established more convincingly than that Christ was the friend of sinners. He was the greatest Person Who ever lived on this earth, but at the same time He was the best friend sinners have ever had. Turning from the self-righteous to the unrighteous, Christ frequently ate and drank with people of questionable occupations and even notoriously bad character. His conduct in associating with such people was regarded as scandalous by the Pharisees and religious leaders, but Christ did so in order to save, transform, elevate and use them. He compared Himself to a physician who does not visit the healthy people, but those who are ill.

The Churches Need Evangelism

(Continued from Page )

appeal through us." II Corinthians 5:16-20 (RSV). "... we all, with unveiled face, beholding the glory of the Lord, are being changed into his likeness from one degree of glory to another; for this comes from the Lord who is the Spirit." II Corinthians 3:18 (RSV). God is in the business of creating beautiful people—to populate heaven—building his church—through your witness.

An alert Sunday school pupil was being shown by her mother through the sanctuary of the church. They came to the centerpiece of the stained glass window. It depicted Christ in his most characteristic gesture and action, hands extended, busy with service as he fed the five thousand. We reverence the picturization of a Socrates or Plato, quietly standing with hands muffled in their robes. But such a picture of the Christ is strangely incongruous and unnatural, simply because he is not a philosopher, but a Saviour, and the most untutored mind recognizes him as such. As the little girl looked at the beautiful stained-glass window, suddenly the sun broke through the grey overcast of the sky, making iridescent in its golden light all the colors of the window. It was then the little girl observed, with a wisdom beyond her years, "Oh mother, I know now what a Christian really is. A Christian is one who lets the light shine through!"

She was right. Evangelism is God's love for people shining through Christians who also love people enough to give themselves to the task of punching holes in the darkness of human loneliness, that they might catch glimpses of heaven. Is it any wonder that our Bible closes with the evangelistic invitation? Revelation 22:16-18 (RSV). "I, Jesus, have sent my angel to you with this testimony for the churches. The spirit and the bride say 'come.' And let him who hears say, 'come.' And let him who is thirsty come. Let him who desires take the water of life without price."—Watchman-Examiner.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, JANUARY 6, 1957

	T.U.	Add.	S.S.
Lou., Walnut Street (4)	339	4	1,745
Lou., Beechmont (2)	243	4	1,147
Owensboro, First (1)	174		1,124
Bowling Green, First (1)	275		1,123
Lexington, Immanuel (1)	395	3	1,095
Lou., Parkland (1)	250		1,020
Madisonville, First	283	1	993
Harrodsburg (2)	289		991
Lou., Beechland (1)	227	13	990
Lou., St. Matthews	256	10	951
Mayfield, First	259		943
Covington, Jatonnia (1)	394		991
Evansville, Grace	303		913
Owensboro, Third	233		911
Georgetown (3)	330		910
Lexington, Calvary (1)	189	8	894
Hopkinsville, Second (1)	245		889

Murray, First (1)	874
Lou., Victory Mem'l. (2)	141
Frankfort, First (1)	186
Lexington, Grace (1)	206
Newport, First (2)	172
Hopkinsville, First (1)	172
Covington, Calvary	110
Glasgow (2)	134
Ashland, First (2)	232
Campbellsville (3)	157
Lou., Shively (1)	132
Lou., Broadway (2)	163
Lou., Third Ave. (1)	147
Danville, First (2)	160
Harlan	87
Somerset, First	192
Restonsburg, Irene Cole Memorial (12)	152
Lou., Baptist Tabernacle	163
London, First (1)	91
Danville, Lexington Ave. (1)	162
Corbin, Central (1)	168
Lou., Hazerwood	139
Lou., Whitesburg, First (8)	121
Lou., South Side	83
Lebanon, First (1)	217
Fulton, First	113
Middlesboro, First (2)	525
Barbourville, First (3)	512
Winchester, Central	507
Lou., Eastern Parkway	498
Evansville, Calvary	84
Pikeville, First (3)	498
Hodgenville, First	498
Bellevue	80
Erlanger	84
Lou., 23rd and Broadway	141
Covington, Southside	125
Lou., Deer Park	99
Lou., Okolona	73
Owensboro, Buena Vista	110
Owensboro, Hall Street	215
Cynthiana (1)	198
Paducah, East	134
Co. bin, First	127
Lou., Bethany	74
Florence	109
Lou., 18th Street (1)	100
Russellville, First (1)	121
Lou., Shawnee	101
Lou., Immanuel	214
Owensboro	98
Eaton Memorial (1)	77
Hazard, First	177
Richmond, First (1)	80
Covington, First (1)	142
Ludlow, First	57
Lou., Rockford Lane	44
Versailles	83
Bardstown	151
Lou., Clifton	133
Frankfort, Thorn Hill	120
Lou., Farmdale	90
Lou., Baptist Temple (1)	117
Springfield	371
Lou., Jeffersonton	364
Greenville, First	367
Lancaster	363
Ashland, Pollard (1)	289
Glendale, Gilead	90
Walton, First	100
Lou., Fairdale	97
Lou., Beechwood	77
Surgis, First	97
Middlesboro	115
East Cumberland Ave.	128
Mt. Washington	111
Williamson, W. Va., East	89
Williamson	66
Frankfort, Crestwood	91
Dawson Springs	125
Cadiz	158
Lou., Valley View	58
Scottsville, First	83
Lou., Campbellsville	72
Campbellsville	117
Pleasant Hill	270
LaGrange, DeHaven Mem'l.	268
Paintsville, First (1)	267
Campbellsville	89
South Campbellsville	76
Lou., Virginia Ave.	265
Davton, First	265
Marion	259
Benton, First	256
Junction City	72
Hima, Horse Creek	93
Lou., LaSalle	242
Carrollton, First	237
Owensboro	236
Seven Hills	98
Owensboro, Lewis Lane	55
Covington, Ashland Ave.	70
Lou., Audubon	218
Hawesville	211
Sonora	209
Hazel	117
Frankfort, Memorial	204
Ferguson	128
Cloverport (1)	
Newport, Trinity	
Onida	
Forks of Elkhorn	

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FALLING ASLEEP

FRED CONN

HENDERSON, Ky., Jan. 4, 1957. — God, in his infinite wisdom, called to his reward our friend and brother, Fred Conn, on Wednesday, November 7, 1956, in Mid-State Baptist Hospital at Nashville, Tennessee. At the time of his passing he was Chairman of the Deacons of this, the First Baptist Church, of Henderson a leader in the Sunday School and Training Union, and a member of the Adult Choir. In all these capacities, he was truly faithful because he loved his Lord and his Church and his delight was in the Law of the Lord. His absence from us is being felt but we know he is at home with his Lord and Saviour. In appreciation of his services and fellowship among us it is fitting we record his departure from us.

Therefore, be it resolved, that we, the Deacons of the First Baptist Church of Henderson, Kentucky, assembled, do hold in remembrance the many services rendered, his Christian fellowship and his example of clean Christian living while among us.

Be it further resolved, that the Deacons of this Church extend to the bereaved brother and sister of the deceased our deepest sympathy, that a copy of this resolution be sent to the brother and sister, a copy be spread upon the minutes of the Church, a copy be placed in the minutes of the Deacons, and a copy be sent to the Western Recorder for publication.—Committee of Deacons, W. S. Watkins, Clois M. Overby, and W. E. Server.



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# University Age Response Greatest In Graham Revival

NASHVILLE, Tenn. — (BSSB) — Evangelist Billy Graham said here last week that the university age group composes the largest percentage of conversions at his revivals.

Graham brought the closing address of the four-day Baptist Student World Missions Congress, which was sponsored and directed by the Student Department, Baptist Sunday School Board.

"The 19-to-29-year-old students in the college and graduate school age group have responded most to the call to record decisions for Christ during the crusades," Dr. Graham said, "The only exception of all the crusades was Louisville where the greatest response came from the 29 to 35 age group."

The evangelist, who has preached face to face before an estimated 20,000,000 persons in America, Europe and Asia, said, "This large response from youth has been the same whatever the country."

"Students today are much further ahead than faculty members today in the search for God and the meaning of basic reality," Dr. Graham said.

"Students are more thoughtful than those of a few years ago; for one reason.

"Their teachers were part of a student generation in which religious interest on campus was low. Interest in humanism and behaviorism was at high peaks 20 years ago, but these interpretations of life are falling by the wayside.

"An indication of the change in intellectual climate to the point where religion is being seriously considered is the fact that I have been asked to deliver a preaching mission six weeks from now at Yale University. Just 10 years ago, that school would never have dreamed of asking an evangelist to conduct a series of services.

"A second reason for the widespread student response is that they are sincere in the search for God and standards. They want a faith to believe in, an allegiance in which they can commit their lives to.

"The most popular philosophy on campuses today is that of existentialism, whose major proponent is Jean Paul

Sartre. His philosophy is that there is no God, but man must have a set of values to which he can commit himself.

"This philosophy has softened up many college students for the preaching of the gospel. They have been influenced by Sartre's contention that people need values and standards.

"Although Sartre believes people should form their own standards, many students have gone beyond this. They have accepted the standards set by Christ.

"By dedicating their lives to Christ and His teachings, students today can be up-to-date and modern. They can be in step with prevailing philosophical thought."

"The 2,360 students attending this Congress can influence young people in other continents," Dr. Graham said.

### Can Serve as Example

"By dedicating their lives to Christ and God, American youth can serve as examples to others of their age group in other countries around the world.

"Youth in other countries are not too well informed about youth of the United States. Those in other countries have been given some false impressions by our films.

"In other countries, they generally think many of our young people thrive on rock and roll music. Young people of other countries think many American youth are juvenile delinquents and are racially prejudiced and intolerant.

"Not too much of the spiritual renaissance going on in America and the fine moral qualities of young people has been reported in newspapers abroad.

"The bad things usually make the news abroad. Only three per cent of American youth actually was involved in any misdemeanors this year, but activities of this small number were reported in publications abroad, whereas that of the 97 per cent of good people were not reported.

"When I was in India, there were between 30 and 40 reporters at each press conference. They didn't ask me about political or social questions, but about our religious life in the states.

"They asked questions about the nature of the Christian God and conversion and other doctrines. The reporters said that sometimes our missionaries and others working abroad had tried to adopt and accommodate and compromise Christianity to please the Hindus they were trying to convert.

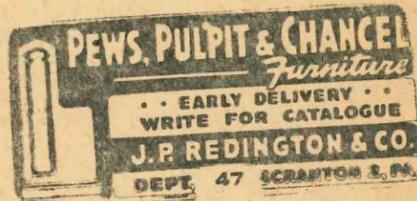
"The reporters said that, as a consequence, they had not understood the nature of Christianity."

## Furman Receives Loan For Building Expansion

GREENVILLE, S. C. — (BP) — Furman University has received a loan for \$2,680,000 from the Housing and Home Finance Agency's Community Facilities Administration for use in building three dormitories and a dining hall on the University's new campus near Greenville.

Construction will begin as soon as final plans can be completed and contracts can be let on the project, according to John L. Plyler, Furman president. This should be early in 1957, he said.

The University expects to be able to move all its men students to the new 1,200-acre campus five miles north of Greenville by the fall of 1958. When the new campus is completed, it will have more than 20 major buildings and will offer facilities for considerably more than the University's present enrollment of 1,380 men and women.



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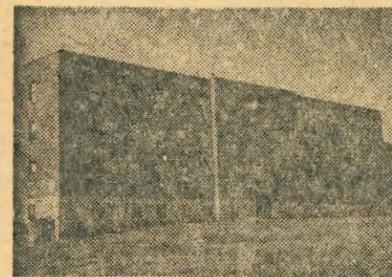
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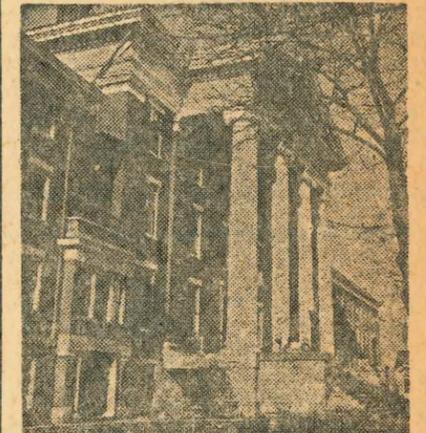
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## BOOK REVIEWS

THE SCHOOL OF CALVARY, or Sharing His Sufferings, by J. H. Jowett. Baker Book House, Grand Rapids 6, Michigan. Price \$1.50.

Here is a book laden with rich devotional and sermonic material. Each of the seven chapters is centered on a text which sets the mind and heart going worshipfully and creatively. Whether this work is used for

devotional studies or as a stimulant toward sermon preparation, it will serve well.

WITH CHRIST IN THE UPPER ROOM—thirty-four messages on John 14-16—by Alexander Maclaren. Baker Book House, Grand Rapids 6, Michigan, \$2.95.

This is a reprint of a book formerly called "The Holy of Holies." The author takes the reader to the "Upper Room" in his discussion of those three chapters of John's Gospel. No matter how much you have studied this portion of John's Gospel, this book will bring you closer to the Christ. You will catch yourself feeling you are one of those in that "upper room."

POINTS FOR EMPHASIS, by Clifton J. Allen. Broadman Press. 75c.

The same magnificent treatment of the International Sunday School Lessons given us in other years. Every Sunday school student should have one. This is pocket-size and can be taken wherever you go in pocket or purse.

►The Baptist Spanish Publishing House, El Paso, Texas, celebrated its fiftieth anniversary recently by launching three new periodicals. They now publish 17 such periodicals.

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## Father's Conversion

We were living in the country not far from Gasper River C. P. Church. I was only a little boy attending school near the church.

The "protracted" meeting or revival services were in progress at the church. When it was time for the services to begin the teacher would let the pupils go to preaching. I would sit on a seat near the stove and amuse myself the best I could.

Mr. Perkins, a blind preacher, was helping to carry on the meeting. One day my father sat back in the congregation. The preaching was over and the call was made for sinners to come to a throne of mercy. Two ladies, Mrs. Young Moody, a neighbor of ours, now with the Lord, and another lady whose name I don't remember, went to my father and invited him to come to the front for prayer.

He was not at the altar long before he was converted, and naturally the first one he thought of was me. He came to me and invited me to come to Jesus. I went and knelt at the altar. Later I found Jesus at home.

Father was just a renter and farmed. He kept a set of blacksmith tools and

did work for the neighbors and public. Years afterward, I was at his bedside when death came. A beautiful smile played over his face at the last breath.

Many years later, I was reading my Bible at Rev. 5:8—"And When He Had Taken The Book, The Four Beasts, And Four And Twenty Elders, Fell Down Before The Lamb, Having Everyone Of Them Harps, And Golden Vials Full Of Odours Which Are The Prayers Of Saints."

It reminded me of father's conversion.

—John Tinsley  
Auburn, Ky.

►Bill Hancock has recently accepted the call of the New Palestine Baptist Church, Christian County, to become its pastor. He will begin his work there January 27. Brother Hancock comes from the pastorate of the Beechland Baptist Church, Logan County Association.

►Verner Barnett, pastor of the Crofton, Ky., Baptist Church, Christian County, has resigned to accept the call of the Advance Baptist Church at Baskett, Ky., where he was pastor for seven and one-half years before coming to Crofton. During the two years he had served the Crofton Church, Barnett has completed

the Junior College course at Bethel, he and his daughter, Ruth, being the first father-daughter team to attend Bethel College. Pastor Barnett has also served as Associational Training Union Director in Christian County. Under his leadership the Crofton Church has purchased and paid \$3,000 on new pews, new hymn books, and new choir chairs. A new heating system has been installed and other improvements made.

►The Rineyville Baptist Church celebrated its Golden Anniversary December 9, 1956. Four of the five surviving charter members were present for the special afternoon service. They were: Mr. and Mrs. Clyde Coffman, Mrs. Edna Moorman, and Mrs. Lon Yates. There was a large number of members, former members, and friends present for the observance. A 20-page history of the church was distributed to those present, and J. Ray Dobbins, former pastor during 1944-46, delivered the message. Following this service a reception was held in the church annex. Former Pastor Dobbins, the Host Pastor W. Lee Hopkins, and the four charter members greeted the guests. The Rineyville Church, which has had more than eighty additions in the past two years, is making plans for a new building, according to Pastor Hopkins.

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