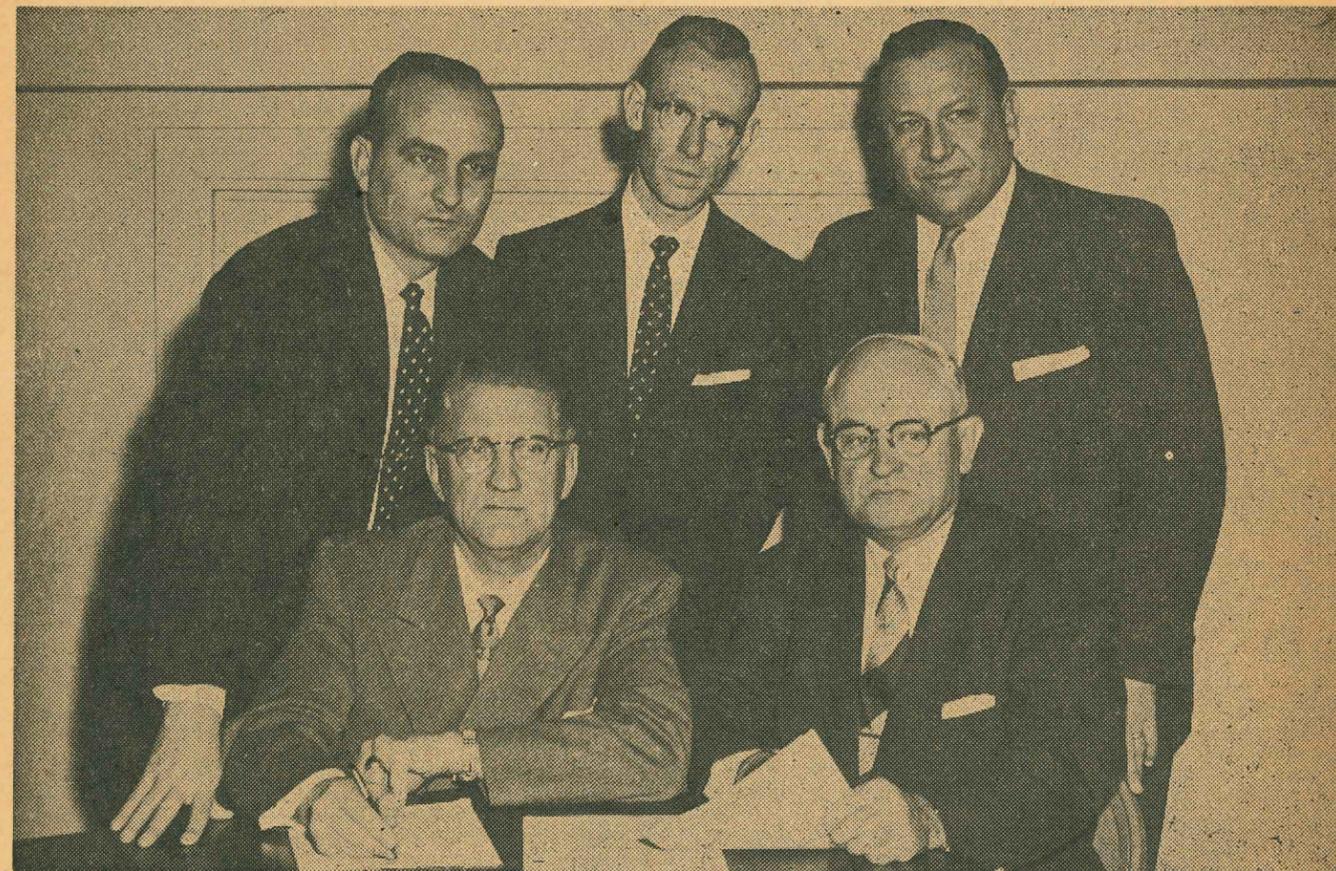


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Western Recorder

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—Photo by Gainer E. Bryan, Jr.

New officers of the State Executive Board shown here with W. C. Boone, general secretary and treasurer (not subject to annual election) are (seated left) E. N. Wilkinson, Louisville, chairman; (standing, left to right) Elroy Lamb, Danville, secretary; Dan F. Thomas, Owensboro, assistant secretary; and Harold D. Tallant, Madisonville, vice chairman.

▶A sister of Pastor A. B. Morgan, Woodlawn Baptist Church, Lebanon, Ky., recently died.

▶Harold A. Collins, pastor, First Baptist Church, Donalsonville, Ga., has resigned to accept pastorate of First Baptist Church, Newport, Tenn.

▶The First Baptist Church, Paris, is hoping to purchase additional property on which to erect an educational building. Fred T. Moffatt, Jr., is the pastor there.

▶Pastor John D. Laida, Fulton, Ky., will be guest teacher at the annual Bible Study Week, January 28-30, with Pastor Robert F. Martin at the First Baptist Church, Greenville, Ky.

▶The Third Baptist Church of Owensboro has paid \$210,500 on the \$257,000 cost of its new educational building, leaving a balance of only \$46,500, according to Pastor H. B. Kuhnle.

▶The last service of the Okolona Church was held at the old location on Preston Highway at Okolona January 13. It has moved to a location several miles further south. John E. Carter is pastor.

▶Ralph Patterson, pastor of the DeMossville Baptist Church in Pendleton County for the last two years, is the new pastor of the Gardnersville Church, also in Pendleton County, according to the Falmouth Outlook.

▶The New Harmony Baptist Church, Gishton, Ky., near Central City, ordained Ora DeAmund, of Bremen, Ky., to the Gospel ministry, January 6, at 2:00 p.m. He is serving as pastor of the Old Bethel Church and the Woodson Church on alternating Sundays.

▶President H. Leo Eddleman, Georgetown College, has agreed to serve as interim pastor of the Ninth and O Baptist Church, Louisville, beginning the last Sunday in January. Pastor J. Edmund Haggai preached his concluding sermons with them on January 20.

▶Allen Parker and Dr. James Graham were ordained as deacons of the Bardstown Baptist Church, where Dr. J. T. Burdine, Jr., is pastor. At the same time Ray Brawner and John Brumley were re-installed for new terms. Guthrie Wilson was also recently elected to fill an unexpired term as a deacon.

▶Dr. C. W. Elsey has resigned as pastor of the First Baptist Church, Shelbyville, effective the first of the year. At this writing he is undergoing treatment in the Kentucky Baptist Hospital, Louisville. The Shelbyville church has secured Dr. Wayne Ward, of the Seminary faculty, to serve as interim pastor.

▶The Western Recorder and other Baptist offices in Louisville appreciated a visit from Editor A. C. Prior of The Australian Baptist, now on tour of the

United States, during his recent visit to Louisville. We hope he will come our way again. His Baptist newspaper has long been a welcome exchange on our desk.

▶At a special session of the Baptist Student World Mission Congress, Dr. Baker James Cauthen spoke and 334 commitment decisions to mission services were made. Dr. Cauthen said, "We will feel the effects of this Congress for the next seven years because you delegates represent an entire student generation."

▶According to Porter Routh, executive secretary of the Executive Committee of the Southern Baptist Convention, has stated that "a record \$20,942,547 was given in 1956 to support the work of the Southern Baptist Convention." This does not include donations used for local church expenses and for operations carried out by state Baptist conventions.

▶During the month of December (1956) Kentucky Baptists sent to the office of Dr. Porter Routh, executive secretary of the S.B. Convention's Executive Committee, \$55,844. Of this amount \$50,207 went through the Cooperative Program and \$5,636 through special designations. This places Kentucky ninth among the other states of the Southside Baptist Convention.

▶A son, Floyd Brandon Dyson, was born recently to Mr. and Mrs. Bert Dyson, missionaries to Nigeria, West Africa, where Mr. Dyson is a teacher in the Baptist College. They have one other child, Jo Ellyn, two and a half years of age. Mrs. Dyson is the former Miss Ruth Widick, of Kentucky, whose father before his death was pastor of churches at Greenville and Pineville, Kentucky.

▶Births in 1956 broke all previous records, an estimated 4,202,000, or 111,000 more than 1955. Babies were born in the U.S. at the rate of 11,500 daily, or an average of 479 around the clock. What a responsibility this rapid growth in population places on all the churches! Within a few years they must be won to Christ. Are Southern Baptists, in their program of evangelism, keeping pace with the growing population? That is the big question.

▶Dr. Frank D. Peterson, vice president of the University of Kentucky, has been elected president of the Board of Trustees of the Central Baptist Hospital, Lexington, for 1957. Judge W. E. Boswell, Cynthia is vice president; Homer D. Coggins, Lexington, secretary, and Lloyd F. Bell, also of Lexington, treasurer. The executive secretary of the Kentucky Baptist Hospital Commission is H. L. Hobbs, Louisville, who is also administrator of the Kentucky Baptist Hospital, this city.

Western Recorder

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

Vol. 131 No. 4 January 24, 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
The Baptist World and The
Kentucky Mission Monthly
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Entered as second-class matter at the Post-office in Louisville, Ky., acceptance for mailing at special rate of postage provided for in Section 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.

▶The Survey Bulletin directs attention to the fact that not only is the population growing, but Southern Baptist territory is expanding. "In 1940 we had Southern Baptist churches in nineteen states; in 1950 in twenty-three states; and now in at least forty-three states. In 1950 the population of these twenty-three states was 75,000, while now the population of Southern Baptist states is approximately 155 million," the Bulletin stated. And it continued: "The unreached in these states are in some measure the responsibility of Southern Baptists. If we are to reach our Convention-wide goal of 30,000 new churches and missions by 1964, we must make the most of 1957."

The Tithe And the Lordship of Christ

By W. A. SLOAN, Clinton, Ky.

"Why call ye me, Lord, Lord, and do not the things which I say."—Lk. 6:46.

The Lord's plan of finance is a part of His larger plan of redemption. It is a means of promoting His redemptive plan, and grows out of the fact that God owns all things and all people (Psa. 24:1; 1 Cor. 10:26). As there is but one redemptive plan, so there is but one financial plan. The one plan, however, has three steps.

1. **TITHES.** The first step is tithes (Lev. 27:30; Mal. 3:10a; Heb. 7:8).

2. **OFFERINGS.** The second step in God's plan of financing His work is offerings (Ex. 25:1, 2; Acts 11:29, 30). There is a difference between tithes and offerings. The tithe belongs to God, and is, therefore, obligatory. The offering is a test of one's loyalty, and is, therefore, voluntary.

3. **SACRIFICIAL GIVING.** The third step is sacrificial giving (Deut. 12: 5-8; Mark 12:41-44). Giving one's heart and life to Christ is a voluntary matter, but once a man accepts Christ as his Saviour and Lord and assumes the responsibility of Christianity, he has obligations that are binding. There are times when free-will offerings and even sacrificial giving become a moral necessity, and, therefore, an obligation. In every such case, fulfillment of his moral duty brings added blessings; while refusal to assume the obligation brings upon him the disfavor of God.

The Lord's People Have Robbed Him

The Lord's people have robbed Him! What a terrific indictment! What a crime (Mal. 3:8, 9)! Yes, man has robbed God by withholding tithes and offerings! How fatal the consequences!

1. **INDIVIDUAL BAPTISTS HAVE ROBBED.** We are told that the per capita income of Southern Baptists for 1955 was approximately \$1,800.00. A tithe of this would be \$180.00. This is what the average Southern Baptist owed the Lord. What did we average in our total individual gifts to Him? The answer is: \$39.51. Therefore, individual Baptists stole from the Lord in 1955 \$140.49. Are we proud of our record? Hear Him again as He probs our hearts: "Why call ye me, Lord, Lord, and do not the things which I say?"

2. **CHURCHES HAVE ROBBED GOD.** The 30,377 churches in the Southern Baptist Convention, with 8,474,741 members gave for all purposes in 1955 approximately \$335,000,000. Of this amount \$276,798,000 was spent on them-

selves, while only \$58,202,000 went for all missionary, educational and benevolent causes for the rest of the world.

To make the matter more tragic, in 1955 there were 1,561 churches in the Southern Baptist Convention that did not give one thing to missions. Yet God tells us that the field is the world, and that we are to take the Gospel to every creature. Six times as much for self as for others is a far cry from a 50-50 division of funds.

3. **SOUTHERN BAPTISTS HAVE ROBBED GOD.** Not to mention offerings and sacrificial giving, but in tithes alone, the first step in God's financial plan, Southern Baptists have robbed God. According to Mr. Eugene Hill, of the Foreign Mission Board, the income of Southern Baptists in 1955 totaled approximately \$12,000,000,000. A tithe if this would be \$1,200,000,000. That is what Southern Baptists owed God. What we actually gave for all causes was \$335,000,000. Therefore, Southern Baptists stole from God in 1955 \$865,000,000. What an astounding robbery! Instead of giving the Lord ten per cent of our income which belongs to Him, and which He demands, we gave Him only about 2½ per cent. Yes, we robbed Him, even of His tithe. "Why call ye me, Lord, Lord, and do not the things which I say?"

The Lord's Purpose For The Tithe

The Lord's purpose for His tithe is to finance His redemptive program in the world as given in Mat. 28:19, 20.

1. **THE LOST OF THE WORLD.** According to the last figures we have seen the population of the world is about 2,600,000,000. We are told that only about one half billion make any profession of faith in Christ as Savior. That leaves over 2,000,000,000 people in the world who know not God, and who are eternally lost. And when you add to this figure the vast multitudes who only profess Christ but do not possess Him, the figures become more staggering and the fact more tragic. If Southern Baptists would let God have only His tithe, to say nothing of offerings and sacrificial giving, our advance in the world conquest would be far more rapid. "Why call ye me, Lord, Lord, and do not the things which I say?"

2. **THE LOST OF THE HOMELAND.** By the homeland we mean all the territory ministered to by the Home Mission Board of the Southern Baptist

Convention, including 41 states, the District of Columbia, Alaska, Cuba, Panama, and Canal Zone. In this area we are told there are 60,000,000 un-churched people who are without Christ and having no hope.

For the spiritual welfare of these many millions Southern Baptists are responsible. The purpose of the tithe is to reach them with the Gospel of Christ before it is too late. The whole program of reaching the lost of the world and homeland can be carried out with 10 cents out of every dollar as a minimum given through our local churches. How then can our churches and individual members claim to be following His Lordship and refuse or neglect to get solidly behind our co-operative mission program? "Why call ye me Lord, Lord, and do not the things which I say?"

3. THE LOST OF OUR COMMUNITY.

We do not have to limit our thinking to the pagan population of other lands, or to the many millions for whom Southern Baptists are responsible through the agency of our Home Mission Board. What about the teeming millions around our own doors, and within the fields of our 30,377 churches in the Southern Baptist Convention? These are the responsibility of the local churches. And since churches are made up of individual persons, it is the responsibility of every member.

Remember, we were not compelled to give our hearts to the Lord, or to unite with the church. We did so voluntarily; but, once we did so, we committed ourselves to obligations that are as binding as life itself. We are under obligation to His Lordship. "Why call ye me, Lord, Lord, and do not the things which I say?"

The Lord's Program to be Carried Out

The Lord's program of redemption is to be financed, as we have seen, by tithes, offerings and sacrificial giving. But in this discussion we are thinking primarily of tithes, which is the first step in the Lord's financial program.

1. **HOW THE PLAN WORKS.** Since the tithe is the first step in the Lord's plan of working out His redemptive program, the question is: How is the Lord to get His tithe? Both Malachi and Paul tell us that it is to be brought to the storehouse (the Lord's house, which is now the church), and Paul informs us that it is to be brought on the first day of every week. (Mal. 3:10a; 1 Cor. 16:2a). The tithe is an order of His Lordship, in both the Old and the New Testaments.

2. **FRIENDSHIP WITH CHRIST CONDITIONED UPON OUR OBEDIENCE TO HIM** (John 15:14; Jer. 7: 23; John 14:15, 23, 24a). Let it be remembered that the tithe is an order of His Lordship. Therefore, it is not a requirement of the law, but a glorious provision of His grace. Then "see that ye abound in this grace also," 2 Cor. 8:7.

(Continued on Page 18)

Why Does Kentucky Rate Low in Program?

A release from Paul M. Stevens, director, Radio and Television Commission of the Southern Baptist Convention, states that the second series of films for the Southern Baptist Convention television program—*This Is The Answer*—is now being distributed to television stations throughout thirty-three states.

Stevens says: "With the advent of these new films, the number of stations carrying *This Is The Answer* jumped from 45 to 75 in two days. It is anticipated that the films will have a much wider viewing audience in 1957 than in 1956. . . . An estimated 50 million people saw the program last year." Stevens further states that work will begin immediately on the third Southern Baptist TV series with a view to producing at least thirteen and eventually 26 30-minute dramatic films annually.

With his release came a list of the stations which now carry the program, "This Is The Answer." The list was as of January 1, 1957. We are indeed surprised to note that not one single station in Kentucky carries the program. Arkansas has three stations carrying the program; California has four; Colorado two; District of Columbia one; Florida four; Georgia two; Idaho two; Illinois two; Indiana three; Iowa four; Kansas one; Louisiana four; Michigan two; Minnesota two; Missouri two; Montana one; Nebraska two; New York one; North Carolina one; North Dakota one; Ohio five; Oklahoma three; Oregon one; Pennsylvania one; South Carolina one; Tennessee three; Texas 10; Utah one; Virginia three; Washington one; West Virginia one; Wisconsin one. But not one in Kentucky. Have the TV stations in Kentucky been approached, properly? Have they refused to accept the program? Where is the trouble?

While the air is being filled with putrid programs which appeal to the flesh, cannot Baptists do something to get their program before the people—a program will strengthen life and build everlasting values?

We Congratulate Eugene Siler

According to January 10 *Associated Press* reports, a ban on the use of federal funds in the construction of hospitals operated by any religious organization has been proposed in Congress by Representative Eugene Siler of Kentucky. Siler is a Baptist and an active member of the First Baptist Church of Williamsburg. He at one time was moderator of the General Association of Baptists in Kentucky.

Siler said: "I don't approve of the use of federal money by any religious group, whether Baptist or any other." He states he has ordered legislation prepared to stop the use of government money for church-supported hospitals and that the legislation proposed would, if voted, take the form of an amendment to existing law which authorizes the

government to provide fifty per cent of the cost of hospitals to encourage construction.

We are glad Siler had the courage to say that "Baptists themselves have been guilty of violating the principle that taxpayers' money should never be used to support any religious group. But even though they have violated the principle, they want the restriction in the law to prevent themselves or anybody else from violating it in the future."

Baptists have, in widely separated places and times, deviated from the strictest interpretation of the rule of complete separation of church and state insofar as using state conveniences is concerned. And in some instances—few indeed—word has come of certain institutions accepting federal funds. These violations, however, were by individuals and local communities, not by our denomination as a whole. Baptists, on out the last man, should keep their hands clean on this highly important point, as well as on all others. No Baptist institution should, under any condition whatsoever, accept government aid of any nature.

We believe the 600,000 Baptists in Kentucky will appreciate the stand taken by Representative Siler, and that they will communicate with him expressing their approval.

Government Money to be Poured into Catholic Hospital in Lexington

According to *Associated Press*, preliminary approval has been given to federal aid for construction of St. Joseph's Hospital in Lexington. The release states that Senators Morton and Cooper, Kentucky, had said they were advised that the Public Health Service's regional office at Charlottesville, Virginia, has approved federal aid participation in the project. However, this recommendation will be subject to approval by the Health Service in Washington.

Cooper and Morton have stated, we are informed, that the proposal to aid the Lexington hospital will call for the federal government to pay half of the \$5,000,000 estimated cost of the 294-bed hospital.

Thus, again, Baptists, and others who are non-Catholic, are being compelled to pay taxes to support a religious program they could not approve. We agree with the action taken months ago by our Executive Board of the Southern Baptist Convention, namely, that the government should stop this breaking down of the wall separating church and state, turning, instead, to a program of lending funds to religious groups to construct their hospitals—funds which would be repaid at regular rates.

Be an Informed Baptist!

Of course we believe every Baptist in the state should receive the *Western Recorder* each week. We believe it's best for it to go through the church budget plan; and, if not through the budget, then

by one of the other plans available—information concerning which can be had by writing the *Western Recorder*.

Go Further!

Not only should Baptists take and read the state denominational paper; they should take and read regularly the *Commission*, published by our Foreign Mission Board, and also the magazine of the Home Mission Board—*Home Missions*. Without these, no Baptist can be well informed in every detail concerning the work of our two great mission boards. While each state paper is missionary to the heart, these publications by the mission boards carry more detail concerning actual work on the various fields.

Go Still Further!

Baptists should also take *The Baptist World*—monthly bulletin of the Baptist World Alliance. This bulletin, only a dollar a year, carries news of events and personalities of the Baptist World Alliance; information on matters of religious liberty around the world; feature articles on Baptist institutions, countries, and personalities; articles by Baptist leaders emphasizing and clarifying principles, etc.; many other features which Baptists, who care, read. The address of *The Baptist World* is 1628 16th Street, N.W., Washington 9, D. C.

Of course we have members who do not care. They are Baptists by accident; they care little or nothing about the general work and objectives. Perhaps these haven't had proper leadership. Whatever the cause, it's bad! Every denomination has such people, but they don't amount to much insofar as the over-all work is concerned. Be an informed Baptist! Read your state paper, the mission magazines and the bulletin which brings the world to your door.

Texas Baptist Training Union Condemns The Ecumenical Movement

Southern Baptists generally are encouraged by action taken last December by the Baptist Training Union Convention at Wichita Falls, Texas.

According to *Baptist Press*, the Convention "officially condemned what it called 'the ecumenical movement and liberalism which marches under the banner of neo-orthodoxy' at its annual meeting here."

The Convention adopted, without so much as one vote against it, a resolution which termed the ecumenical movement "a menace to true New Testament faith" and "a great embarrassment and hindrance to our missionaries on foreign fields, where these heresies are most insistent."

►Dr. C. Oscar Johnson, pastor of the Third Baptist Church, St. Louis, Mo., and formerly president of the Baptist World Alliance, was the speaker yesterday, January 23, at the Long Run WMU Quarterly Meeting, held at the

Crescent Hill Baptist Church, Louisville.

►A wrist watch in recognition of 35-years of service as clerk was presented by the North Bend Baptist Association, in the Covington sector of Kentucky, to

The Convention issued an appeal to all Texas Baptist missionaries, missionary boards, agencies, seminaries, and hospitals to adhere "firmly and kindly" to New Testament principles in all their teachings and to "take no part in such movements and propaganda," the *Baptist Press* declared.

The adopted resolution went further and declared "Texas Baptists are quite willing for others to do as they believe about such matters and would fight for their liberty to make their own choice. . . . but feel that they can best serve the cause of Christ by following their own understanding of the Word of God."

Actions such as that taken by the Texas Baptist Training Union Convention is all the more meaningful because it represents the thinking not only of a great State but of the group composed mostly of young people. Though adults now make up a considerable portion of the Training Unions, the great majority are still younger than adults. The Training Union Convention of Texas actually represents something like 500,000 people over the State.

Speaking only for himself, this editor believes Baptists everywhere would do well to be on guard, constantly, against the menace of compromise in doctrine and practice. There are, unquestionably, groups on which Baptists will do well to work with Christians of other groups. To fail to do so is to lose opportunities which cannot be retrieved. Such grounds would be matters of general community welfare in the fields of moral and social needs. But when it comes to the doctrines of our faith and Baptist and Christian practice, there should be no compromise at any point. Nor should we enter into organic union with any group which might tempt us to "go easy on doctrinal declarations and practice" lest we offend others. A long time ago Jesus said that His followers were to make Him and His Truth the Lord and Rule of their lives. The man who loves father, or mother, or wife, or children more than he loves Him is not worthy of Him. It is a surrender that is unworthy of the name *Christian* when any person or group of persons deviates from sound doctrinal declarations and practice for the sake of friendship, whether that friendship be for an individual or a group. But while we hold firmly for an undeviating course of belief and practice, let us hold as earnestly for the right of every other individual to do the same. Lack of respect for human personality and rights is a crime of which Baptists should never be guilty. Baptists can respect others and yet remain, unbendingly, Baptists. Real people respect us more for standing by our convictions. And we respect ourselves more if we do so in a manner which does not misrepresent our love and Christian spirit.

its fine layman, W. T. Perry, at a meeting of its quarterly board session held in the Latonia Baptist Church January 3. The association is 154 years old, and Mr. Perry has served longer than any other officer in that body.

Spiritual Farming

By WILLIAM D. GRAVATT
(Abridged)

[Mr. Gravatt delivered this as the annual sermon at a meeting of the Appomattox Association. He is pastor of the Baptist Church at Burkeville, Va.]

At the edge of one of the arid deserts in Africa there is a beautiful garden flourishing with the fresh green of a lawn in the spring time. Walking through the garden one comes suddenly to the line where the garden ends and the desert begins. The break is so sudden that the traveler often inquires why it is that the garden ends so abruptly. The gardener explained that the garden ceases and the desert begins where the last water is poured. Then one notices that vessels used by the native workers as they carry the water and pour it along the rows throughout the garden. As far as the water is carried and poured onto the plants, the garden flourishes; but where it stops the desert begins. Even so, the garden of the knowledge of God in Christ Jesus ceases and the desert begins where we as the vessels of God's message stop.

But for many Christians there is consecration with reservation:

"I'll go where you want me to go,
dear Lord,
Real service is what I desire;
I'll say what you want me to say,
dear Lord,
But don't ask me to sing in the
choir.
I'll go where you want me to go,
dear Lord,
I like to see things come to pass;
But don't ask me to teach boys and
girls, dear Lord,
I had rather just stay in my class.
I'll go where you want me to go,
dear Lord,
I yearn for thy kingdom to thrive;
I'll give you my nickles and dimes,
dear Lord,
But please don't ask me to tithe.
I'll go where you want me to go,
dear Lord,
I'll say what you want me to say;
But I am busy with myself, dear
Lord,
I'll help you some other day."

God looked out on his people Israel—once his chosen people, cared for, cultivated, blessed beyond measure. Now those fields that once produced much fruit for the Lord have become filled with weeds and tares of indifference, selfishness, formalism, pride, prejudice, violence, drunkenness, immorality, and just plain old complacency.

Hosea cried unto them for repentance—root out of your hearts those wild and

unproductive tares—"sow to yourselves in righteousness, reap in mercy." Paul said the same thing centuries later, "Whatsoever a man soweth that shall he also reap." "He that soweth bountifully shall reap also bountifully." As in our farming, if we sow one measure of seed we expect to harvest several measures, according to how well we cultivate and fertilize. Even so God rewards spiritually. Sow righteousness one measure, reap mercy many times. But we cannot expect wheat sown among the roots of thorns and briars to do much, nor can we expect seed of righteousness sown in hearts filled with envy, greed, prejudice, indifference, and evil thoughts to be very productive. So first break up your fallow ground. It is time now to break up the soil, to prepare it for the seed. And then sow the seed in the land prepared for it, "for it is time to seek the Lord till he come and rain righteousness upon you."

Complacent and Indifferent Hearts

During the recent wars we heard a little about the possibilities of germ warfare. We would be justifiably aroused if germ warfare were used against us, if disease were deliberately spread among our people; but there is a legalized disease being spread among us that takes far more lives in our country than polio and tuberculosis combined. I refer to alcoholism. During the four years of World War II the United States suffered a total of 1,151,588 casualties. During a comparable period the same nation suffered a total of 5,548,000 casualties on our highways, at least one fourth were officially charged to drinking drivers. In our industries 36,000,000 working days are lost each year at a cost of over one billion dollars due to drinking. Thirty-one per cent of divorces are caused by drinking, and 61 per cent of all police court cases were alcohol related offenses. There are 10,000,000 alcoholics in the United States and 60,000 in Virginia. And sad to say, a lot of the guilty are members of our churches.

We need to be aroused out of our complacency with reference to this evil.

Unused Talents

Something over a year ago a young girl appeared on Ted Mack's Amateur Hour on television as a violinist. Ted Mack asked her if it were her ambition to become a concert violinist. She answered, "No, I have no desire to become a great star—no ambition whatsoever." Mr. Mack was so taken by surprise by her answer that he could hardly

never called an idle man to His service, answer, but he finally asked in astonishment, "What, then, is your ambition?" She replied, "My desire is to become a musical therapist, to play in hospitals, to help other people. Not to entertain, only to help."

What a tonic that was to see one person among so many who was motivated entirely by the ambition to help others, to use the God-given talents to the glory of God in helping people to forget and overcome suffering.

Too often there are unused talents among us. In timidity or laziness we will not use what we do have. Despise not the small things.

It need not be as is so often said of the churches, that one-tenth of the people do nine-tenths of the work. When Jesus sent the Twelve out and then the Seventy, He sent them all out. We need to enlist more people. One of our young men was minded to stop coming to church. He didn't find it interesting and he just didn't need to go. Someone asked him to usher. Next Sunday he just had to be at church, they were counting on him to help with the ushering. A small job, but a blessing to those who come and a double blessing to the young man who was enlisted. It was God's way of showing one boy that he did need to go to church.

"If any man would come after me, let him deny himself and take up his cross and follow me."

Do not hide your talent, use it.

Potential Resources

Southern Baptists and Virginia Baptists have at their disposal the potential power to start such a movement that could convert the entire world. Scattered drops of rain have their purposes, but the production of energy is not one of them. But when billions of these drops unite to form a Niagara Falls, moving forward in the same direction, there is undreamed of potential energy. When this is harnessed it produces available power to light great cities and to turn the machinery of mighty industries. Christians as individuals have their varied distinctive purposes under God, and each must fulfill his own destiny. However, they must also be united in one tremendous effort creating unlimited spiritual energy to light up the world with the gospel.

Recall the story of Ananias and Sapphira in the fifth chapter of Acts. Many of us approach tithing just as they did and, I think, come under the condemnation of Malachi when he called Israel God-robbers. We had better begin to give according as God has given to us or He might give to us according as we give to Him.

The same principles of resources apply to our time, energy, and all things that we possess. I know we are all busy and all have more than we think we can do, but to my knowledge God has

(Continued on Page 11)

"You Can Be What You Resolve To Be"

By H. H. SMITH, SR.

There once lived a young man who took it into his head that a man can be what he determines to be, and took as his motto for life, "You can be what you resolve to be."

Now what happened to that man? We can give only a brief sketch here.

As a youth, he set his heart on getting an education, and through the influence of friends, received an appointment to the West Point Military Academy. He was poorly prepared to enter the Academy, but his "unbending determination to make progress in his studies won the day." A fellow-student gives this account of the young cadet's struggles with his studies and his conquering spirit: "All lights were put out at 'taps,' and just before the signal, he would pile up his grate with anthracite coal and lying prone before it on the floor would work away at his lessons till a late hour in the night, while the heat of the fire almost scorched his brain. This evident determination to succeed not only aided his own efforts directly, but impressed his instructors in his favor and he rose steadily year by year, till we used to say, 'If we had another year, he would be at the head of his class.'"

He passed his examinations successfully and was graduated from the Academy when he was 22 years of age, "with the brevet rank of second lieutenant of artillery." The Mexican War had just begun and he was ordered to join his regiment, the First Artillery, in Mexico. He took part in the siege of Vera Cruz and was promoted to the brevet rank of first lieutenant, "for gallant and meritorious conduct," and one day, years later, at the first battle of Manassas, he received his name. In the midst of the hottest part of the conflict, this intrepid leader stood confident and unmoved. Pointing to him, as an example of conduct, General Bee cried in loud tones, "Look! there is Jackson standing like a stone wall! Rally behind the Virginians." It had an electrical effect upon the soldiers and "the change in the fortunes of the day may be dated from that hour."

Stonewall Jackson, says his biographer (Gamaliel Bradford), "was a man with a soul of fire. Action was his life. To do something, to do high, heroic things, to do them with set lip and strained nerve and unflinching determination—to him this was all the splendor of existence."

Jackson was 25 years of age when he became a Christian. He entered

upon the Christian life with the same fire and determination that he carried into all the activities of life. He was ambitious, in the best sense of the word, and strove to be an able, successful military leader; he was also a devout Christian (a member of the Presbyterian Church) and sought the help of the churches and pastors to enable him to lead a consecrated life. How did he succeed in his high endeavors? An eminent military authority, Colonel Henderson, author of a two-volume life of Jackson, sums it up in a single sentence: "So upright was his life, so profound his faith, so exquisite his tenderness, that Jackson's many victories are almost his least claim to be ranked amongst the world's true heroes."

At this time we are more interested in Jackson's religious life than his military career. (He hated war and worked for peace). That he was a military genius, is well known and attested by the opinions of eminent military authorities. It is interesting to note that, in striving to cultivate his spiritual life he used the same earnestness and diligence that he did in training himself to become a military leader. When he became a Christian his first attempts to lead in public prayer were embarrassing to all concerned. One day his pastor said to him: "Major, we do not wish to make our prayer-meetings uncomfortable to you, and if you prefer it, I will not call on you to lead in prayer again." The prompt and emphatic reply was: "My comfort has nothing in the world to do with it, sir; you, as my pastor, think it is my duty to lead in public prayer—I think so, too—and by God's grace I mean to do it. I wish you would please be so kind as to call on me more frequently." The result was he became one of the most gifted men in prayer in the whole church.

Dr. J. William Jones, Jackson's army chaplain, said: "It was my privilege to hear him pray several times in the army, and if I have ever heard a 'fervent, effectual prayer,' it was offered by this stern soldier."

To Stonewall Jackson, God was very real and very near. A minister who knew him well said of him: "The psalmist says of the wicked, 'God is not in all his thoughts.' The supreme fact in the character of Stonewall Jackson was that 'God was in all his thoughts.' He believed in and realized the providence and presence of God, and so believed in and practiced prayer, and

prayer that was not much stated and occasional, as it was continuous and intimate. . . . It was not only that he was a religious man, but he was that rare man among men, to whom religion was everything."

This devout military leader was deeply interested in the spiritual welfare of his soldiers. To a Bible colporteur he said: "You are more than welcome to my camp, and I shall be delighted to do what I can to promote your work. I am more anxious than I can tell you that my men shall be good soldiers of the Cross as well as good soldiers of their country."

The Negroes had no better friend than Stonewall Jackson, and for their welfare he gave of his time, his talents, and his means. Every Sunday afternoon he and his wife could be seen giving instruction to the Negroes in the Sunday school they conducted for them in Lexington—and the surrounding country. "It was pleasant," writes Mrs. Preston, "to walk about the town with him and see the veneration with which the Negroes saluted him, and his unflinching courtesy toward them. To the old gray-haired Negro who bowed before him he would lift his cap as courteously as to his commander-in-chief."

The day after he received his mortal wound he called his chaplain, the Reverend Beverly Lacy, to him and said: "You see me severely wounded, but not depressed, not unhappy. I believe that it has been done according to God's holy will, and I acquiesce entirely in it. . . . If it were in my power to replace my arm, I would not dare to do it, unless I could know it was the will of my Heavenly Father."

When he was told that he had but two hours to live, he said, "Very good, it is all right."

In his delirium, his mind wandered back to battle-fields and he was giving orders to his officers. Among his last words were, "Let us cross over the river and rest under the shade of the trees."

►The Adairville Baptist Church, in Bethel Association down in the southern part of Logan County, near the Tennessee State line, has called Ed Camp to be its pastor, according to the Adairville Enterprise. Pastor Camp succeeds Troy Acree, who went a short time ago to be pastor of the Hartwell Baptist Church in Georgia. A native of Trenton, Ky., Pastor Camp is a graduate of Austin Peay State College, Clarksville, Tenn., and the Southern Seminary, Louisville. His previous pastorates have included Cumberland City (Tenn.) Baptist Church; Cedar Grove at Waverly, Tenn., Hollins Chapel at Guthrie, Ky.; and the Big Rock (Tenn.) Baptist Church. Mrs. Camp is the former Miss Betty Sayle, Guthrie.

Questions Concerning Great Pacific Northwest

By CHARLES A. LEONARD

Only Fifteen Per Cent of Washington, Oregon, Idaho Cities Are Church Members; Two Per Cent of the Rural Areas, Same as India—and Why.

Persons who know, report that large areas of our great Pacific Northwest are so pagan the percentage of the Christians in rural areas of Oregon, Washington, and Idaho is as low as in India, only two church members to each 100 persons! This includes small towns, villages and logging camps. The percentage in cities is only 15 percent. Another western state with a population of 700,000 has only 30 churches; membership 3,000! In another state there are 100 towns and scores of villages which have no churches whatsoever.

Why this situation? Two great areas of our country into which people from the earlier-populated sections have gone are Florida and the Northwest. Florida is fortunate to be near Georgia, Alabama, Mississippi and other states with a large percentage of strong virile Christians, many Baptists; close enough for our people and mission boards to know the need. The Northwest, however, is separated from the rest of our country by great mountain ranges and wide deserts. Many settlers were from western states lacking in Christian fervor. Because isolated, tens of thousands who have gone to the great, promising Northwest have been neglected by Christian forces of the rest of our country—and for nearly two generations.

Writing on the situation, Mr. Gordon H. Fraser, general director of the Student Missionary Council, describes the area as not only the most neglected of our nation but says this is where, for us, paganism begins. A car passenger, he writes, seeing a sign, "Jesus Saves," remarked, "Someone must be advertising a savings bank." When a fourteen year-old was given a Gospel of John, he asked, "What's this?" When told it was a book from the Bible, the boy then asked, "What's that?" A child attending a vacation Bible school reported to her mother that the teacher had been

Chas. A. Leonard is a retired missionary, having spent many years in China and Manchuria. He has resided in Asheville, N. C., but has become interested in the great needs of the Pacific Northwest. His is an interesting statement.

A question asked is: Why do some workers come back after only a short while in the Northwest? The reply given by leaders there is that here Christian workers are received cordially everywhere, provided with good homes and sufficient salaries, also other considerations. Out there the friendliness is not the same. Living conditions may be hard, especially for ministers having families. Remembering that here in the east many thousands of the Lord's dollars are spent needlessly by colleges for athletics and that church buildings which would be considered most desirable there are destroyed here for new ones, and so on, there is a strong tendency for the missionary to become discouraged. We foreign missionaries have long since had to reconcile ourselves to this situation. We do not allow ourselves to become discouraged, but do experience many disappointments.

Forced to spend its insufficient funds over so large an area and for so many causes, the Home Mission Board is constantly at a loss to know what to do in meeting these innumerable needs. A question asked is: What is the greatest financial need in the Northwest among churches sponsored by, or co-operating with, our Home Board? Rev. C. D. Bessinger, pastor of the Grace Baptist Church, West Asheville, is just back from Washington, where he spoke at a student encampment of Baptist churches there. He says we are at a great disadvantage because our representatives must begin their work in buildings far beneath us, almost a disgrace in appearance and equipment. "If," he said, "our people over here would share only a small portion of their building funds with struggling groups out there, so they would not have to meet in mere shacks, how much better the situation would be." He spoke in high terms of the work and sacrifices of Rev. James H. Smith, former pastor of the Reed Memorial Baptist Church here in Asheville, who accepted nine months ago the pastorate of the first Southern Baptist mission church in Tacoma, the Highland Hills Baptist Church, 1101 South Proctor Street, Tacoma 5, Washington. The great growing city of Tacoma has a population of 150,000; yet this is the only Baptist church in that large city. This new church of 47 members is having to meet in a very inadequate building, and can pay its pastor only a small salary, insufficient to support a family, so they have not as yet been able to join him. A year ago the church selected beautiful building lots in a most desirable part of Tacoma. The city recently decided to develop that area, so the lots have now tripled in value. The church is making a desperate effort to save foreclosure. Some of us here are seeking to help them save the property for their future use.

(Continued on Page 17)

Meet Seminary Needs Through "Branches" of Present Institutions

By H. H. HARGROVE

Coggin Ave. Baptist Church, Brownwood, Tex.

This writer respectfully recognizes the two previous articles which have appeared regarding the proposal for Southern Baptists to establish another theological seminary. Dr. J. Howard Williams, president of Southwestern Seminary, proposed the establishment of five "Junior Seminaries" instead of one of the stature of those we now have. Dr. W. Ross Edwards, pastor of Swope Park church in Kansas City, strongly urged the establishment of one new seminary now. This article contains suggestions made in a letter to last year's convention committee on Theological, Religious and Missionary Education. Copies, also, went to the presidents of our three older seminaries.

While Southern Baptists are faced with an imperative of providing added theological education facilities we agree with Dr. Williams, that this should not be done by the establishment of one major seminary. Two conditions argue against that with a persuasiveness which seems to approach imperative finality.

First, that would entail a cost of such proportions as to hinder our existing seminaries in their effort to care for the students attending them. As a trustee of one seminary for a number of years and a student of the needs of all of them, we know that all our seminaries are literally suffering for both capital and endowment funds. The two newer ones face the great problem of financing physical facilities almost from the ground up. We are in such position that if we were forced to meet this need by building another major seminary we would do so only by seriously weakening the ones we now have. We should certainly seek an approach which would avoid that if possible.

In the second place the establishment of just one seminary wherever located would leave vast expanses of Southern Baptist territory completely out of reach of any seminary. A look at the map will show that the larger part of the land area served by Southern Baptists is outside the territory influenced by any of our existing seminaries. This is mission territory which needs the influence and ministry which a theological training center can give through its students and faculty. This condition ought to be remedied as quickly as possible. Who could doubt that Southern Seminary had strong influence in laying solid foundations in the east, that Southwestern had a vital part in the spiritual development of the Southwest,

and that New Orleans Seminary came to the kingdom for the Baptist transformation of the New Orleans area. We will, in our view, be blind if we do not now grasp the opportunity of placing the influence and missionary power of our theological education in touch with as much of the new mission areas for which we are responsible as is possible to do.

We agree with Dr. Edwards' opinion that the suggestion for "Junior Seminaries" is not the best answer to the problem. To do so, each would be a small separate institution with its own administration. That, of course, would involve heavy expenses as well as the problem of securing proper administrators and faculty for five institutions. It would be difficult to keep these from being, as Dr. Edwards says "inferior theological schools." If they were not actually inferior it would be almost certain that they would be considered so by prospective students and they would still go in large numbers to the larger seminaries. Dr. Williams qualified his "Junior" idea and approached the idea this writer had formerly suggested, and which we desire to discuss below, when he wrote, "such centers could be set up under the auspices and guidance of the present seminaries."

We suggest that instead of one seminary or five "Junior" separate seminaries our need for additional theological education facilities be met by the establishment of "branches" by our existing seminaries in the thickly populated mission areas of the convention territory. In our letter of last year on this matter we suggested that the three older seminaries establish branches in such centers as Seattle, Denver and the Great Lakes area, leaving the two newer ones unencumbered to fully meet their own needs. Dr. Williams suggested five training locations, which would be better if the two newer institutions could assume the responsibility of branches. These "branches" could offer all courses except the study of languages and those which require knowledge of the languages. These should remain at the parent institution and students could transfer from the "branch" to get these and any other finishing courses if so desired. Training in the "branch" would be on a par with that given at the parent institution and credits would be recorded directly there.

Several considerations regarding this

plan seem to make it practically an ideal approach to our problem. Let us keep in mind the fact that the policy of extending an "arm" or operating "branches" is already an established and proven policy among Southern Baptists. Many churches are doing it. Some of our colleges and universities have "branches" separate from the main school. Even some of our present seminaries have courses in distant localities. Some compelling reasons for the establishment of these "branches" are:

First, setting up and operating "branches" by our existing seminaries would require far less financial burden than would either of the other proposals. This would eliminate such costs as administration, securing proper land space, the necessary buildings, a library, etc.

Second, these "branches" of existing seminaries would have the advantage of the experienced and capable administration and curricular leadership which are guiding the mother institutions. This would assure the proper guidance of each.

Third, these branches would become mighty evangelistic and missionary forces in developing the areas in which they are located. Faculty and students would supply vigorous ministry for the missions and churches. Past experience demonstrates that the development of the new areas of our Convention will be greatly accelerated if these "branches" are strategically located in them. With but few gaps between the territories served by these branches, our mission territory from the Pacific to the Atlantic would be in reach of a center of theological training. Besides, with the students spread over a larger area, many more could get student preaching with its practical value to them than if the same number were in one institution in one location.

Fourth, the presence of those branches in these new areas would strengthen the existing churches and encourage the constituency in general. They would provide training for many volunteer church workers. They would build up the standing of Southern Baptists where they are located.

Fifth, some of the scholarly and capable pastors who have reached, or come near, retirement age could be used to teach in these branches. Thus serving they would stabilize the "branches" and could help to give direction and stability to the new churches of the area.

Sixth, each branch would be so subject to adjustment as to meet whatever demands may be made upon it as time goes on without radical financial outlay or difficult rearrangement. It could continue to care for the original minimum of students or be expanded as more students seek admittance.

(Continued on Page 16)

The Key That Opens Hearts

By S. L. MORGAN, SR.
Wake Forest, N.C.

She called to me as I came out of the post office, and in her tone and face was a concern that strangely moved and won me. And the more because she knew me but casually. She was the youngish wife of a seminary professor, and she had heard that my wife was sick, and her tone and her look as she said, "I'm so sorry," moved me to the depths. It compelled me to feel, "Here is someone, almost a stranger, who really cares." Not in years, I think, had anyone so moved me and won me in a moment. All day long and ever since, that look and tone have sung in my heart with the glad feeling, "She really cares that my heart carries a burden of sorrows over my dear one."

Won By A Tear

Looking back over a lifetime, I recall but one parallel experience. Our family had just returned from the grave which I saw close over the form of my precious mother. All the neighbors had said "Goodby" and "I'm sorry," all but one plain, kind neighbor. Her last word was unlike all the rest. She clasped my hand, and her voice faltered as she tried to express the sympathy she felt, and I saw a tear in her eye. That went to my heart, for it said beyond all doubt, "I really care." During all the fifty years since then I've remembered and loved that humble neighbor for the broken tone and the tear that said eloquently, "I really care and suffer with you!"

And never in all the decades since then, I think, had another so reached my inmost heart as did this new neighbor, who in a casual contact at the post office took a moment to tell me by a look and a word of sympathy that she truly cared. And I didn't doubt that all at once I had discovered again the key to humble hearts.

The Key to Unlock Human Hearts

The master key to human hearts is simply a heart that feels and cares. And that key is in the reach of everyone to possess and use. For God endowed each of us with a capacity to love, to feel, and to care about the sufferings of others. And by exercising it each of us may enlarge that capacity without limit. The woman of the tearful eye had suffered, and had learned through suffering how to enter deeply into mine and reach my heart. The woman of the post office incident had been for some years the true wife of a pastor with the shepherd heart, and had entered with him into the sorrows and suffer-

ings of his people, and thus had developed beyond most others her capacity to care and to suffer with others. And it had come to her that the devoted wife and partner in all my labors for 46 years was sick and could never be well, and it went to her heart.

Heart-Hunger for Kindness

Perhaps there was never before so much heart-hunger for a little sympathy and kindness as now. In the words of the song we used to sing,

Do you know the world is dying
For a little bit of love?
Everywhere we hear the sighing
For a little bit of love.

A deluge of letters came to me from many states, from Canada, to the Gulf, called out by articles I've written on the loneliness and neglect suffering by the 20 millions of our old people above 60 years of age, neglect too often even by their own church people. Since I am one of them, they are my special concern. I write about them with a sense of mission.

Raymond J. Jeffreys has written an intriguing book, just off the press, *Life Will Begin at 100* (Capitol College Press, Columbus, O., \$3.75), in which he cites high authorities to show that the life span may reach 100 years by the end of the century. The prospect is not altogether pleasing. Already our country has 14 million people above 65, the usual retirement age, most of them doomed to die before their time from the corroding sense of being idle, useless, and often a burden to be carried. Who can fathom the misery as these cast-off millions multiply—and with 10 to 35 idle, futile years yet to live!

Letters From Old People

Numerous letters from old people go to my heart, and suggest infinite opportunities for kindness as we come to the Christians and New Year season. Many who read this, I trust, will have access to my Christmas article in the December *Home Life* magazine (circulation 750,000), with its suggestions for "do-gooding," especially to the aged and shut-ins, one being to include in every Christmas card a tiny personal, cheery message.

Here are a few extracts from letters coming out of lonely hearts: "I read your article on loneliness—the exact word to express how I feel. I prayed for years to be spared to care for two crippled sisters to the end. God heard my prayer. They are gone, and I'm left alone, and even my church people seldom drop in to see me."

From a devoted churchman, a man of culture, who had read some of my articles: "I live alone, and seldom does anyone from even my church come to see me, though they are lovely people. It would be such a joy if now and then some of the young people would come in with their sunshine." Later he came on a 50-mile bus trip to see me, just to talk an hour to one able to understand the loneliness of old people.

Letters come from a refined old lady of 88 in Texas, always in the finest cheery spirit, but always with the same answer to my inquiry, "No, my lovely pastor finds time to come not more than once in a quarter—and his coming is a red-letter day—and sometimes weeks pass without a visit from any of my church people." And she's not a grouch.

But here is the kind of letter I love to get, this from the head of an extension department in the distant Southwest: "I dearly love each one of my little shut-ins, and delight to go to see them as often as possible and do my utmost to send others to see them, for the dear shut-ins are so lonely and so love our visits!"

I deeply believe that the greatest sin of omission on the part of most churches is their neglect to provide definitely for an adequate ministry of comfort and encouragement to the aged and shut-ins. The children and young people hold the center of the stage, and rightly, but let us not leave the old people to pine in loneliness.

►The Executive Board of the Pulaski County Association has decided to purchase a residence for its Associational Missionary Hobert E. Beck. They hope to secure the property at 115 Bourne Avenue, Somerset, if it is still available. T. B. Grissom and Pastors R. A. Hill and E. R. Prathers were elected trustees of the association.

►Dr. S. G. Posey has just completed his sixth year as executive-secretary-treasurer of the Southern Baptist General Convention of California. Six years ago there were 260 Southern Baptist Churches in California. Today there are 575, plus about 100 missions. The membership in these churches has increased from 30,000 to 100,000.



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CHILDREN'S PAGE

Fingers Can Be Eyes

By R. J. HASTINGS

Would it sound silly to ask how you read your Bible? Naturally you would say, "I read my Bible with my eyes." But what if you were blind? Could you read your Bible then? Of course you are not blind, or you wouldn't be reading this story. But many children have lost their sight, and can never hope to read with their eyes.

Yet there is still a way for these children to read their very own Bibles. They can "read" with their fingers. How is that possible? It is very simple. There are several "raised-letter" systems whereby blind people "feel" the letters or symbols that make up words or sentences. Instead of letters being printed, they are "raised" so that as one passes his fingers over the page, he can actually read the meaning by the feeling of the letters.

The most popular system of this type is known as Braille. It uses only six raised dots, but these six are arranged in sixty-three different combinations to form words. Here is how Bible is "spelled" in Braille:

⠠⠠⠠⠠⠠⠠
BIBLÉ

Spiritual Farming

(Continued from Page 6)

Moses was busy tending the flocks of Jethro on the plains of Midian; Elisha was busy plowing his fields when Elijah cast his mantle upon him; Amos was busy taking care of his orchards and his sheep; Peter, Andrew, James, and John were busy with their fishing business; Matthew was working at his business of collecting taxes—all these people were busy but that did not cause God to hesitate to lay upon them a new task. And so it is with us.

We have debts and other financial obligations but that does not relieve us of the privilege of tithing to the work of God, neither does the fact that we are busy with our personal responsibilities relieve us of the privilege of doing some work for God.

Yet, you say, we are under grace and not bound by the law and the prophets; but in these last days tithing? "In many and various ways God spoke of old to

our fathers but he has spoken to us by a Son, whom he appointed heir of all things, through whom he also created the world. . . . Therefore we must pay the closer attention to what we have heard, lest we drift away from it. For if the message declared by angels was valid and every transgression or disobedience received a just retribution, how shall we escape if we neglect so great a salvation?" Hebrews 1:12; 2:1-3a.

Braille books are large and bulky, as one page cannot contain many sentences. A single Bible printed in Braille would take over five feet of space on your book shelf!

Braille Bibles also require a very special paper. If the paper is too soft, the dots will wear down too quickly with constant use. But if the paper is too hard or brittle, the dots will make one's fingertips sore and tender.

Blind children who have not learned to read Braille can hear the Bible read on records. Of course it takes a lot of records to reproduce the whole Bible. How many would you guess? A thousand? No, not hardly. But it does take 130 for the Old Testament and 40 for the New Testament.

The American Bible Society has done much to provide Braille Bible as well as talking records for blind children. They have mailed over one-half million volumes and records around the world to blind people of all ages and races.

We who can see to read the Bible should be grateful for this privilege. But whether we see with our eyes or feel with our fingers, the important thing is that we remember what we read and profit from it. "Thy word have I hid in mine heart, that I might not sin against thee." (Psalm 119:11)

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our fathers but he has spoken to us by a Son, whom he appointed heir of all things, through whom he also created the world. . . . Therefore we must pay the closer attention to what we have heard, lest we drift away from it. For if the message declared by angels was valid and every transgression or disobedience received a just retribution, how shall we escape if we neglect so great a salvation?" Hebrews 1:12; 2:1-3a.

Some of us are so busy with civic duties, so many demands are made upon us by the clubs to which we belong that our energies are all spent and we must beg off when it comes to doing something in the church. The preacher is our friend and he must help us by not insisting that we do anything. He doesn't have much to do anyway so let him do it. Don't do it for the preacher, not even for the church, do it for Christ's sake; for except He come first your labor is vain anyway.

It is time we stopped playing at Kingdom work. We have a great work and a challenge. Let us by all means apply ourselves to it with zeal. Break up your fallow ground now filled with carelessness and indolence and sow to yourselves in righteousness that you may reap in mercy when the time of harvest comes.—RELIGIOUS HERALD

Baptist Newspapermen Meet in Washington

The Southern Baptist Press Association will have its winter meeting in Washington, D. C., February 4-7, 1957, according to announcement made by its president, Dr. H. H. McGinty, editor of *The Word and Way*, Kansas City, Mo.

Its sessions will be held in the Burlington Hotel, and plans are being made to spend some of the time in sight-seeing in the Nation's Capital and Capitol.

A joint luncheon with the state executive secretaries will be served at the First Baptist Church at the noon hour on Tuesday, and a joint secretary-editor banquet will be held at 6:30 that evening.

Dr. McGinty says that Wednesday morning is to be spent on Capitol Hill. The afternoon is given to sightseeing, and work will be resumed at the Wednesday evening session. The nine o'clock session on Thursday morning will be a joint meeting with the secretaries, at which time Senator Robert W. Kerr, Oklahoma, will be one of the speakers.

Speakers this year include such names as Dr. Arnold T. Ohrn, secretary of the Baptist World Alliance; Dr. Alan C. Prior, editor of the *Australian Baptist*, now on tour of the United States; Dr. Manuel Carlson, secretary of the Baptist Joint Committee, Washington, D.C.; Caspar Nannes, religious editor of the *Washington Star*; Dean Goodwin, director of publicity for the American Baptist Convention; and Dr. William B. Lippard, ex-editor of *Missions*; and James W. Carty, Jr., of the Nashville Tennessean.

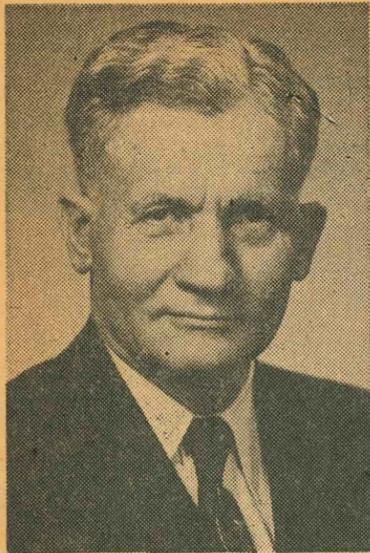
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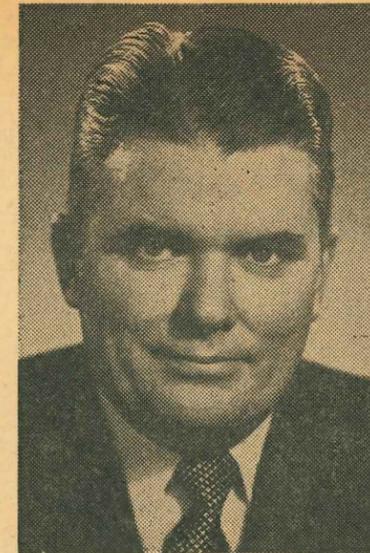
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I. Central Training School, Walnut Street Baptist Church, 8:45 A.M.-12:10 P.M.,
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II. Enlargement Campaigns In Churches Of Long Run Association, February
11-15. Visiting Clinicians Help.

III. Group Schools, 7:00-9:15 P.M., February 18-22, At These Churches:

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Baptist Tabernacle

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February 10



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TIPS ON PROMOTING

Alcohol Education Week

By C. AUBREY HEARN

A grandmother said to a temperance lecturer after he made an address on liquor in her church, "If something isn't done about this problem there'll be a broken heart in every home." A medical columnist tells of the vice-president of a large bank who lost his job and his home because of drinking. A prominent lawyer called his doctor and asked: "Doctor, my wife is about to divorce me because I can't let whiskey alone. It is ruining my home as well as my law practice. I used to think I could quit the drink habit if I wanted to, but I guess I was wrong. What can I do?"

These are not isolated cases. This problem affects an estimated five million homes. Many of these are the homes of church members.

The churches have too long been lackadaisical about drinking. The Sunday School Board through its Training Union Department has just published, for the first time in its history, graded study course books on alcohol. Either Sunday school or Training Union credit may be secured on the Adult and Young People's books, but only Training Union credit is given for the study of the Intermediate and Junior books. A new unit for the leaders of Primary children who attend the study course has also been published for Alcohol Education Week. It is *Primary Leadership Material, Unit 3, Pleasing God with My Body*, compiled by Doris Monroe.

It is now time for associations and churches to plan for Alcohol Education Week. The time suggested is March 17-22, but many churches will use some other week.

It is hoped that each church will have Alcohol Education Week for its entire membership, and in many cases, for the community.

You can help greatly to make Alcohol Education Week a success. Here are some suggestions:

1. Read the article "How to Plan and Promote Alcohol Education Week," page 16, *The Baptist Training Union Magazine*, January, 1957.

2. Urge your church to order the books in January, distribute them early, and try to get each person who plans

to attend the study course to read the book before the course begins.

3. Free Alcohol Education Week posters may be secured from your state Training Union secretary.

4. Set enrolment and awards goals for each church.

5. Urge each class to adopt some project for sobriety. Suggested projects are:

(1) Supply the church library with recommended books on alcohol.

(2) Foster an essay contest in the high school with some subject such as "Why I Do Not Drink."

(3) Write individual letters to radio and TV stations and to selected magazines and newspapers protesting liquor ads.

(4) Put posters on total abstinence (obtained from Baptist Book Store, 10¢ each) on the bulletin boards of one or more schools and one or more churches.

(5) Visit an open meeting of Alcoholics Anonymous.

(6) Ask each class member to read one more book on alcohol.

Throughout the Southern Baptist Convention this spring there should be at least 500,000 people studying these new books on alcohol. There should be at least 400,000 awards. There should be a mighty impact for sobriety as a result of Alcohol Education Week.

Congratulations

We are again happy to congratulate Brother W. D. Pritchard who is the associational Training Union director of Salem Association for leading in having a Standard Associational Training Union organization for the quarter ending December 31.

Daily Bible Reader For Four Years

We have just received word that Mrs. Ray Venable of Loyall, Kentucky has completed five years of Daily Bible Readings. She is being sent a certificate representing two years of readings and a seal to represent an additional two years. We hope that before very long Mrs. Venable will be writing for another seal.

These years of reading God's Word in a systematic fashion have meant much to her life.

COUNSELOR'S CORNER

By
DR. R. LOFTON HUDSON



Vote of Confidence

Question: Don't you think any preacher should give the church a chance at least once a year for a vote of confidence? Our preacher butchers the King's English, has no culture and refinement and generally is in favor of a low class of music. I think his heart is right with God and, occasionally, when he studies, preaches a fairly good sermon.

Answer: No, I do not think a vote of confidence will solve your problem. Would you want to be a preacher and have the insecurity of annual vote? Would you want it if your son were the pastor?

How did your pastor's English get so bad? Is it really worse than when you called him?

I believe in good grammar but I believe that good religion is more important.

You speak of "no culture and refinement." All God's chilluns got culture. The only difference is that some have the culture of one group, and others of another group. If you really believe in your own culture you do not have to look with disdain on that which is different.

If your pastor's heart is right with God, perhaps he will absorb some of your church's ways of doing things. I certainly would not be the one to attack him. My observation has been that when a church member attacks a pastor, he never lives it down. He seems to die spiritually. This is probably because of the office rather than because of the man himself. But somehow those who attack God's leader lose their spiritual power, without exception; and so far as my observation goes, never regain it.

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

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Your Y. W. A. State President invites you "all aboard" one of the special buses from Kentucky to RIDGECREST for Southwide YWA Conference, June 12-22!

Data on Y.W.A.'s In Kentucky

Churches with YWA as reported	373
Churches with Two or more YWA's	9
Grace McBride (Hospital) YWA	2
Ann Hasseltine (college or boarding school) YWA	13
Total	397
Associational YWA Councils reported	8
Associational YWA Leaders elected	43
YWA's in State holding YWA Citation	24
YWA's attending two House Parties in (October)	270
Girls of YWA age in your church learning of God's world-wide plan and their place in that plan	?

A Correction We're Happy to Make

According to our records the following churches in Kentucky now report more than one YWA organization:

Association Church and City
Bell County . . . First, Pineville
Davies-McLean
Walnut Street, Owensboro
Long Run
Ninth and O, Louisville
Muhlenberg . . . Central City
North Concord . . . Barbourville
Pulaski County
High Street, Somerset
Warren . . . First, Bowling Green
West Kentuckiana
Immanuel, Henderson
West Union . . . First, Paducah

Y. W. A. FOCUS WEEK FEBRUARY 10-16, 1957

"Once a year YWA Focus Week comes to remind us to tell others about our missionary purpose, to remind us to rejoice in our growing fellowship for missions, and to look at ourselves appraisingly that we may see how much more we might be doing . . . In this time of emphasis, focus your attention on prospective members, on mission study, on other YWAs in the Southern Baptist Convention—in the world. This should be a happy, busy week, with attention focused on Young Woman's Auxiliary." (Page 77, YWA Manual).



Kentucky's YWA President

"As we look forward to observing our YWA Focus Week, let us seek to make it a time for evaluating our progress. As the members of our churches look on us as YWAs that week, will they see an enthusiastic group of young women who have the world on their hearts? Will they see Young Women Alert to the needs they can fill? God has given us this organization, and now is the time to check ourselves to see how we measure up.

"The organizations of W. M. U. are continually holding before us the challenge of the Mission Field. Young women who take advantage of the training WMU affords, when they reach the critical years of 16-24, know the needs of the world but it is the function of YWA to hold these young women to a full dedication of life. God calls every Christian to a mission whatever his vocation may be. Check your YWA organization to see if it is an instrument that God is using to call its members to a total commitment of their lives.

"Approximately 4,000 girls in Kentucky are members of a Y. W. A. How many girls 16-24 do you know who should belong? FOCUS WEEK is the time to enlist them. There are 397 YWA organizations in our state. What about nearby churches (some 1,850 of them) with no Y. W. A.? Could it be God wants you to encourage them to organize? May this Focus Week be a time of fun and fellowship, but may it also be a time when we shall seek to follow God as He leads us on to service in the fields waiting for the harvesters."—Mary Ann Wacker, St. Matthews Baptist Church, Louisville, Ky.



Other Items of YWA Interest On Which To Keep Abreast

- ** YWA Counselor getting and completing the Leadership Course from Birmingham (\$1.00).
- ** YWAs in the state have adopted this quarter to send towels (bath and face) to Cedarmore Baptist Assembly, Bagdad, Ky.
- ** The 50-voice State Anniversary Choir has its second rehearsal slated for February 1-2 at Cedarmore. Information on such from Miss Joe Ann Asher, Lexington Avenue Baptist Church, Danville, Ky.
- ** "YWA News" quarterly publication for this anniversary year comes to each YWA Counselor—share it with your girls. Send your news items to Miss Phyllis Amis, Editor, 190 North Ashland, Lexington, Ky.
- ** Two buses from Kentucky to Ridgecrest in June, leaving from Louisville and Paducah. Prayer Meeting on Cherokee Indian Reservation, June 12, full week of Y.W.A. Conferences, and two days of Foreign Mission Week with appointment of missionaries."
- ** TWENTIETH CENTURY PIONEERS—Home Mission series for Young People is now available through the Baptist Book Store. This is a "must" for all young people in every church!
- ** Mimeograph copy of plans for a YWA Alumnae Banquet available for you from WMU Office, 127 E. Broadway, Louisville 2, Ky.
- ** WORLD MISSION TOURS—another of the special features of this YWA Anniversary Year. For fuller information on itinerary, costs, etc., write to the State WMU Office at the above address.

"The Fruitfulness of our Work"

Recently we received a letter from Miss Alma Hunt who had just sat with the examining committee for one area at the Foreign Mission Board in Richmond. She wrote about the four women who were brought in for examination. Each mentioned the influence of G.A. or Y.W.A. in her life. When the last examination was completed and the candidate had left the room, the committee chairman said to Miss Hunt: "You can see why we value the W. M. U. organizations."

Surely, this is the result of days, weeks, months and years of patient leadership on the part of consecrated leadership throughout our state and others in the Southern Baptist Convention. Let us redouble our efforts with Kentucky's Youth for Christ and world missions.—Your YOUTH Secretary.

Let us redouble our efforts with Kentucky's Youth for Christ and world missions.—Your YOUTH Secretary.

Relationship of Bible Study to Baptists

By CHARLES L. MCKAY

A standard-bearer in Napoleon's army got so anxious for his troops to go forward in a battle when they were about to suffer defeat that he charged ahead with the colors. The call came from the captain, "Bring the colors back to the regiment!" In his zealous moments for victory for Napoleon's army the standard-bearer cried out to the captain, "Bring the regiment up to the colors!" Challenged by the call of the young standard-bearer the loyal troops of Napoleon charged forward to victory.

Some churches have charged through the line and made great advances in the matter of reaching people for Christ. Last year the Southern Baptist Convention averaged baptizing one person to every 21.5 church members. A few churches baptized one to every five and some one to eight and others one to twelve. Those churches could fall back in line with the "troops." But instead of the colors coming back to the troops it would be better for the troops to come up to the colors.

Some churches have enrolled 125 in Sunday school for every 100 church members. Churches with the best ratio of baptisms to church membership have been those that kept the Sunday school enrolment larger than the church membership. Churches that bring their Sunday school enrolment up to 125 for every 100 church members usually have averaged one baptism to eight church members. The number of baptisms and the number of net gain in Sunday school enrolment have a close relationship.

Every church member should be enrolled in Bible study in Sunday school. But, when every member of a church is in Sunday school there are by far more possibilities yet on the outside. Every possible effort should be put forth to enrol them. A goal of one hundred twenty-five in Sunday school for every one hundred church members is well within reach. Many more are available.

When Bible study precedes soul-winning results are certain. There are eighty chances to one to win a person to Christ who is in Sunday school to one that is not in Sunday school. Every year Southern Baptists win one out of every three enrolled in Sunday school while they win only one out of two hundred forty-three not in Sunday school.

Each year the number of people baptized in Southern Baptist Churches is determined largely by the net gain in their Sunday schools. More than 90 per cent of the baptisms each year come through the Sunday school. One hundred twenty-five in Sunday school to each one hundred church members will guarantee a great increase in the num-

ber of baptisms thus increasing the evangelistic opportunity.

The ratio has been brought to one baptism to eight members in churches that have kept the enrolment in Sunday school well above the number of church members. The number of people enrolled in Sunday schools in the churches of the Southern Baptist Convention will help determine the success or failure of the Crusade in 1955. To load the Sunday school rolls with new people for Bible study will be to make a great contribution to the evangelistic effort. Everyone must do his best.

All of that will pave the way for more Christian homes. It will give more potential workers. It will make a great financial contribution in the future for a greater program of expansion. Not only that, reach new people and they will help pay for space and physical equipment provided for them. They in turn will help reach others.

MEET SEMINARY NEEDS THROUGH Meet Seminary Needs Through "Branches" of Present Institutions

Seventh, as circumstances make it wise and finances make it possible in the future, consideration could be given to transforming some of these branches into full-fledged seminaries. The passing of time until this may become necessary would make it possible for the present seminaries more fully to meet their needs for facilities before the costly process of building a new one is begun. Also, more mature thought could be given to locations, based on future development of areas. Furthermore, after building public relations as a part of a city for several years we would be in more favorable position to secure local financial help for establishing an institution therein.

While, admittedly, there are problems in this as there are in any approach to the matter, it does seem that the above plan for meeting the need is the wisest and most practical from every standpoint. If this is done we would have the foundation and skeleton for ultimate and adequate development of a program of theological training so located as to strengthen our whole convention program. With minimum cost it would be set up to provide the maximum denominational benefit through its missionary service. Such would greatly strengthen our Home Mission work in these new areas. The feature discussed above seem to recommend it strongly as the course to pursue.

►Pastor E. N. Perry, Richmond, and O. B. Mylum, Berea, have left their Kentucky homes to preach for two weeks in Cuba under the auspices of the Home Mission Board.

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►John H. Buchanan, pastor, Southside Baptist Church, Birmingham, has resigned effective May 1, in order to retire from the active ministry after half a century of service. He has been pastor of Southside for the past twenty years and an active denominational worker.

►G. W. Bullard, pastor of Temple Baptist Church, Raleigh, N. C., and presently president of the Executive Board of the North Carolina Baptist State Convention, has accepted the pastorate of the Gregory Memorial Baptist Church of Baltimore, effective February 1.

►The recent discovery and publication of the oldest considerable portion of the Gospel of John extant has been reported by Bruce M. Metzger, professor of New Testament Language and Literature, Princeton Theological Seminary. It was found in Egypt and contains fourteen of the 21 chapters of the book, and is said to date around A.D. 150, one hundred years earlier than the earliest previously known sizable manuscript.

►For the first time the Burlington Church is using the envelope system of giving, and the people have responded in a fine way. A three-room apartment has been rented nearby to help provide a better Sunday School. The church has called Mr. Jim Norwood, a student in the Cincinnati Conservatory of Music, to be minister of music and he has already taken up his duties. Mr. Norwood is a native of Louisiana and was formerly minister of music at Latonia Baptist Church in Covington. Robert B. Wallace is beginning his second year as pastor.

G. A. Lechlitter to Address New Orleans Seminary Graduates

NEW ORLEANS, La. — Dr. G. A. Lechlitter, Plant City, Fla., executive secretary of the Florida Baptist Foundation, will be the principal speaker for mid-term commencement exercises January 25 at New Orleans Baptist Theological Seminary, according to Dr. Roland Q. Leavell, seminary president.



Dr. G. A. Lechlitter

A columnist for the *Plant City Courier* since 1946, Dr. Lechlitter was educated at Otterbein University, Westerville, O.; Bonebrake Theological Seminary, Dayton, Ohio; Iowa Christian College, Oska-loosa, Iowa; and McMaster University, Hamilton, Ontario, Canada.

He has held pastorates in Dayton, Buffalo, New York, and London and Toronto, Ontario, Canada; and from 1946-53 he was director of promotion at the South Florida Baptist Hospital.

New Orleans Seminary is expected to graduate 36 students at the mid-term exercises to be held in the John Bunyan Chapel.

Question Concerning Great Pacific Northwest

(Continued from Page 8)

Strange it is that pastors and churches here in the East are not moved to do more for these great, pressing needs, but, perhaps, it is because they just do not realize their importance. Mr. Fraser, quoted above, reminds us that there are literally thousands of great opportunities for effective mission work, but warns that the glamor is not great. "But," someone asks, "Are not new Baptist churches and educational plants being built everywhere?" Yes, here in Virginia, North and South Carolina and Georgia, but not out yonder. Associa-

tions throughout the South are giving more locally but a smaller percentage to home and foreign missions. Can we regard this as progress in relation to a lost world and our Lord's Great Commission? Be it known, brothers and sisters, that of the undesignated funds given through the Cooperative Program in our State, less than one-half goes beyond our borders! In our speaking to numerous churches here in North Carolina which do not give through the Cooperative Program we find that opposition is not to the Program as such but to how the money is apportioned.

Is it not true that the American Baptist Convention regards the Northwest as their mission field and that some of our northern brethren resent our going there? This question will be answered in a later issue of this paper. A brief reply is that they have fewer churches and church members there now than ten years ago.

We two, who have planned for some time to go West, have now finally arranged for disposal of our home here in Asheville and hope to be off in a few weeks in our house trailer for Washington. We will work in co-operation with representatives of the Home Mission Board there. May we urge greater support for both foreign and home missions, also earnest prayers for the above needs and that God will continue to use us in some way. If there are those who desire direct information regarding conditions and needs out West, they may address us here, or at the above Tacoma address.

A Call to Our Catholic Friends

By JAMES LEO GARRETT
Associate Professor of Theology
Southwestern Baptist Theological Seminary

Francis Cardinal Spellman of New York is reported by United Press to have said in Munich, Germany, on Christmas Day that "when Communists denied and defied God and enforced the law that forbade the practice of religion, they drew the blueprint for the program that will, in time, ensure their own doom."

Such a declaration, to which most of us would subscribe, is a particularly audacious affirmation for the New York prelate in view of the past and present record of the Roman Catholic Church in suppressing the freedom of non-Catholics. The mob murder of an Evangelical Christian in Latin America at Catholic instigation is no less tragic than the destruction of a freedom-loving Hungarian by the Soviet military. When one faces such imminent death, it does not really matter whether an avowedly atheistic totalitarianism or a religious totalitarianism takes one's life. It matters not, that is, until the question is

raised as to the greater sinfulness on the part of those who profess to be Christians.

Will a generation that has resisted Communist totalitarianism permit a religious totalitarianism to gain ascendancy in the so-called "free world?" If Cardinal Spellman's principle is true, then the Roman Church also stands doomed!

The alternative for the Roman Catholic Church is obvious. If it would be truly a champion of freedom, it must first spurn the actions of Catholic persecution and reverse its centuries-old role as suppressor. Let those American lay Catholics whose minds and hearts have inwardly repudiated persecution by Catholics arise, become vocal, and make known their convictions to the hierarchy. Let them take courage from the recent article by Henry Dumery, a Catholic priest, "The Temptation to Do Good," in the journal, *Cross Currents*, in which he advocates full religious liberty. If any one should object that Roman Catholic teaching and practice are invariable and unchangeable, let him recall recent developments. Not only has the Roman Church modified its dogmatic teaching positively as in the proclamation of the dogma of the assumption of Mary in 1950, but also negatively in the liberalizing of the ancient doctrine that "outside the (Catholic) Church there is no salvation" in the Boston College heresy case and suppression of Father Feeney. Let American Catholics who are providing an increasingly large proportion of the finances of the Roman Church, both for Vatican administration and far-flung missions, lead the way to Catholic acceptance of religious freedom.

Then, freedom-loving people everywhere may take seriously the declarations of the Roman Catholic Church respecting freedom.

Then, freedom-loving people everywhere may take seriously the declarations of the Roman Catholic Church respecting freedom.



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WESTERN RECORDER

January 24, 1957

SUNDAY SCHOOL DEPARTMENT
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 State Secretary



Mrs. R. S. Entzminger, Columbia, South Carolina, is the author of the new Beginner Textbook, *Helping in God's World*, which will be used in Vacation Bible Schools this summer. She will lead the Beginner conference at the State Vacation Bible School Clinic which will be held with the Central Baptist Church, Paris, for the Eastern section of the State on February 28 and March 1. The Western section clinic will be held with the First Baptist Church of Russellville, February 25 and 26. Pictures of other authors will follow in later issues of this paper.

Standard Sunday Schools

Church	Pastor	Superintendent
Laurel River (Laurel River)	R. H. Hatcher	Roy Brewer
Middleburg (Casey County)	Elmer Wiley	Jesse Lanham
Donalson (Caldwell)		

They Put Christ Into Christmas

By GAINER E. BRYAN

"Please, Dean, let us off just 10 days before Christmas holidays begin. We want to drive to Miami, ferry our cars across to Cuba, and spend our holidays preaching to the people who do not know Christ. Cuba has only a handful of Baptist churches and over 2,500 Roman Catholic churches."

Leon Oliver	Lillard Watson
Eddy Creek (Caldwell)	
Paul Sullivan	M. P. Brown, Jr.
Greenmont (Laurel River)	
Owen Edwards	Ed. Smith
White Sulphur (Caldwell)	
W. B. Ladd	Marshall Rogers
Glencoe (Ten Mile)	
Claude B. Richerson	Ed. Shinkle
Corinth (Laurel River)	
W. F. Roaden	E. L. Cornn
Shakertown (Mercer)	
Paul W. Bowles	J. M. Thornton
Williamstown, First (Crittenden)	
R. T. Daughterty	C. C. Caldwell
Mayfield, Northside (Graves County)	
J. H. Currin	Harold Bell

Standard Departments

Church	Department	Superintendent
Louisville, Walnut St. (Long Run)	Nursery I	Mrs. George Hall
Severns Valley (Severns Valley)	Beginner II	Mrs. A. A. Foote

Standard Classes

Church	Class	Teacher
London, First (Laurel River)	"7-Year Girls"	Mrs. W. R. Divan
	"8-Year Boys"	Mrs. Lucy Bowling
	"Dorcas"	Mrs. W. J. Chesnut
Severns Valley (Severns Valley)	"9-Year Girls"	Mrs. Nelson Meyers
	"9-Year Girls"	Helen G. Layman
	"10-Year Girls"	Mrs. W. L. Percefull
	"11-Year Boys"	Dr. W. D. Parrish
	"12-Year Girls"	Mrs. T. Hadden
	"13-Year Girls"	Miss L. Morrison
	"39-ers" Adult	Herbert G. Blick
	"Gleaners"	Mrs. Addie L. Baird
Lexington, Grace (Elkhorn)	"Bible Learners"	Mrs. T. L. Nash
Louisville, Bethany (Long Run)	"Ruth"	Mrs. John Hicks
Louisville, Walnut St. (Long Run)	"Bible Learners"	Mrs. V. Bright
Covington, Latonia (North Bend)	"11-Year Girls"	Mrs. R. H. Ball
	"L. L. L."	Mrs. A. G. Bowling
Frankfort, First (Franklin)	"13-Year Girls"	Mrs. C. G. Cook
Glasgow (Liberty)	"Tribe of Ruth"	Mrs. L. L. LeBoeuf

Sunday School Clinic
Convention-Wide
 February 9-22, 1957
 Louisville, Kentucky

The appeal was too strong to be resisted. Dr. Romie Dustin Judd, academic dean at Georgetown gave in and granted permission to the fiery young evangelists from Cuba. Umbaggio and Hernandez were their names.

"I was decapitated three times by the faculty for doing it," Dean Judd reported.

"I told the students I'd let them go on just one condition. That was that they

bring back the name of at least one person who was converted."

The Georgetown educator related the sequel.

"About a week after the Christmas holidays were over, the pair of Cubans straggled into my office. 'Well, what have you to say for yourselves,' I asked. 'Umbaggio answered for both. 'We were arrested 18 times,' he said, 'and I had my visa revoked.'

"Whom did you convert?' I asked. 'My mother,' Umbaggio answered." The dean said they also reported several others won to Christ, plus 20 re-dedicated.

Dr. Judd told this story to a group of Kentucky Baptist educators at a conference on student procurement to illustrate a point.

"Our Baptist schools cannot compete with tax-supported schools on things like buildings and Ph.D.'s," he said. "But we have something the public institutions cannot offer. Our distinctive is soul-winning."

The Tithe and the Lordship of Christ

(Continued from Page 9)

3. THE REWARD OF FAITHFULNESS. It would be selfishness on our part to serve Him for only what we could get out of it. The true motive for service is love for God and for lost souls. (2 Cor. 5:14). However, the Lord never overlooks the slightest love effort on the part of His child. (Matt. 11:42). Even so shall faithfulness in tithing, as in all other Christian graces and Christ-like service, bring abundant reward, both here and hereafter. (Mal. 3:10). Heaven's windows are closed against many of His children today because they will not let Him have His tithe, much less the offerings and sacrificial giving which are over and beyond the tithe.

Brethren, we cannot do all that we would like to do; nor can we give all that we would like to give, but we can be faithful and let the Lord have, at least the tithe which belongs to Him. It is the order of His Lordship, and He expects us to obey. "Why call ye me, Lord, Lord, and do not the things which I say?" Luke 6:46.

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January 24, 1957



Pictured above is the Advisory Committee of the Brotherhood Department, with the exception of Travis L. Nash of Lexington who could not be present for the picture, with department employees. Left to right, front row, W. C. Boone, Louisville; Leo T. Crismon, Louisville; Roy A. Hamilton, Louisville; I. L. Baughn, Louisville; and O. W. Stites, Louisville. Left to right, back row, L. E. Coleman, Sr., state Brotherhood Secretary; J. C. Ballew, state Royal Ambassador Secretary; Miss Shirrell Frizzell, Royal Ambassador office secretary; and, Mrs. James A. Boswell, Brotherhood Office secretary. Pastor Hamilton is the newly appointed chairman of the committee succeeding E. N. Wilkinson of Louisville who now serves Kentucky Baptists as Chairman of the state Executive Board. Pastor Baughn was appointed to the committee to fill the vacancy created by Dr. Wilkinson's resignation.

The committee met at the Baptist Building in Louisville on January 7, and approved promotional plans presented by the department's leadership including a Brotherhood Workshop-Clinic to be held at Cedarmore, February 11-13; Kentucky's third annual Baptist Men's Tour, May 7-10; state Royal Ambassador track meet, Louisville, May 11; Fourth annual Baptist Men's Rally, Cedarmore, Friday, June 28; four state Royal Ambassador camps at Cedarmore, June 10-July 6; National Baptist Men's Conference, Oklahoma City, September 18-20; Layman's Day, October 13; state Royal Ambassador Congress, November 1-2; and, Royal Ambassador Focus week, November 3-9.



A major step in the promotion of Brotherhood work in Kentucky was made when plans for the Brotherhood Workshop-Clinic before mentioned were

WESTERN RECORDER

Wake Forest College Needs More Quarters

WINSTON-SALEM, N. C. — (BP) — Despite the fact that during the past year Wake Forest College occupied a new, \$20,000,000 campus, its president says that "we do not have enough buildings to meet our present basic needs."

President Harold W. Tribble issued a special year-end report in which he noted that 1956 was one of the most eventful years in Wake Forest history. After taking cognizance of the move and \$1,015,000 in Ford Foundation grants received last year, he added: "We are desperately crowded for laboratory space in the science building. We must provide another science building in the immediate future or . . . place an arbitrary limit upon the number of students to be enrolled. . . ."

Other needs, according to Tribble, are more dormitories for girls, a building for the school of business administration, an infirmary, a fine arts building, and a humanities building.

Southern Baptists To Have New TV Programs

FORT WORTH — (BP) — Work will begin immediately on a third series of 30-minute Southern Baptist television programs, the denomination's Radio and TV Commission announced here.

Director Paul M. Stevens said the series will first include 13 and eventually 26 dramatic films a year.

The second series of programs has just been distributed. Stations in 33 states have received films of the program series called "This Is the Answer."

An estimated 50 million viewers saw the first series last year, based on the parables of Jesus. Stevens said the Commission anticipates an even larger audience in 1957.

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 Edwin R. Hillock

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 Frankfort and Peterson Avenues
 Louisville, Ky.

— Pastor Preston L. Ramsey, First Baptist Church, Somerset, has been unwell recently.

For February 3, 1957

By H. C. Chiles

Our Mission As Disciples

Christians are required to be engaged in Christ's threefold ministry of preaching, teaching and healing. They should have such a love for and sympathy with others that they would be moved in their innermost beings and responded obediently when they observe their conditions and needs.

I. The Condition. Matt. 9:35.

Instead of establishing a residence and dispensing His favors to all needy applicants, Christ proceeded on a tour of Galilee, teaching in the synagogues, preaching the gospel of the kingdom, healing all kinds of diseases, comforting the sorrowing and raising the dead. As He surveyed the over-populated villages and crowded towns, He saw multitudes in dire need and on their way to a devil's hell.

II. The Concern. Matt. 9:36-37.

As Christ moved hither and thither, observing the condition of the masses in those populous centers, His heart was deeply moved. Being like sheep without a shepherd, these confused multitudes presented such a picture of distress as they wandered here and there in their poverty and weakness that the Lord Jesus was moved with compassion toward them. His heart was stirred to its very depths by the sight of their needs. "He was moved with compassion on them."

"Compassion" is such a beautiful, expressive and rich word. It is more than pity or mercy. It means the going out of the inmost soul in tender love and earnest longing and suffering with those in need. Such compassion is one of the great needs in the lives of present-day Christians. Is your heart moved with compassion as you see the unsaved all about you? What are you doing to help them to become reconciled to God? Our Lord certainly wants us to have a kindred compassion for the Christless millions around the world.

III. The Command. Matt. 9:38.

Our Lord readily acknowledged that "The harvest truly is plenteous, but the laborers are few." Listeners and loiterers are still numerous, but laborers are far too few. While the harvest is ripe, both here at home and abroad, there are not enough laborers. There are far too many laborers in the vineyard of the Lord who are unemployed, but none of them draw any "unemployment compensation." Many whose names appear on church rolls are not working for the Lord. They have per-

mitted things that matter least to crowd out of their lives the things that matter most.

Christ gave a very definite command as to how to obtain a supply of laborers. He said, "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." Do you ever pray fervently for God to send His unemployed back to work for Him? Do you ever ask Him to thrust out new workers into His vineyard with a real sense of divine compulsion? He has a perfect right to send whom He pleases, for it is His own harvest. However, if we are to pray earnestly for laborers to be sent forth, we must be willing to be among those who are sent, as the Lord wills. Let us yield ourselves to Him for this purpose, saying with Isaiah, "Here am I; send me."

IV. The Call. Matt. 10:1-4.

After Christ had issued the command to His disciples to pray that laborers might be sent forth to gather the harvest, He gave twelve of them a specific call. Christ always calls people to Him ere He sends them forth to work for Him. Having previously called the twelve to discipleship and to intimate fellowship with Him, Christ called them to apostleship. After they had received the proper training from Him, the Master wanted them to go forth and to put into practice what He had taught them. They were to go forth two by two, thereby encouraging each other, as well as supplementing each other in the Lord's work.

Those whom our Lord calls into His service, He always empowers for the task. He never sends them forth into the world on their own. He knows full well that they would be helpless in the face of the tremendous forces arrayed against them unless His power is operating in them. Having called the Twelve, Christ gave them sufficient power to heal all the maladies that afflict the human body, even reaching to the control and expulsion of demons.

V. The Charge. Matt. 10:5-8.

Christ gave the Twelve specific instructions as to the field in which they should work. The place to which He directed them to go is of special significance also. He told them both where not to go and where to go. He forbade them to go to the Gentiles, and then commanded them to go "to the lost sheep of the house of Israel." The message which He charged them to pro-

claim as they went was that "the kingdom of the heaven is at hand."

VI. The Cost. Matt. 10:24-25.

In expressing the relationship between the Twelve and Himself, our Lord used two figures, namely, disciple and Master, and servant and Lord. The disciple is a learner, and the servant is the one who is faithful in carrying out the will of the Lord. If the Twelve were to take their proper place, it was necessary for them to sit at Christ's feet and learn from Him. Upon learning what their duties were, they were obligated to serve Him faithfully.

Christ did not leave the disciples in the dark regarding the persecution which they would be called upon to encounter and endure for His sake. He warned them that their efforts to testify for Him by word or by life would meet with persecution from a hostile world. However, such persecution was no more than He too had suffered. They certainly were not any better than their Lord and Master, and since it was His lot to endure persecution, how much more should they also expect to be persecuted. Christ's followers have no right to expect to be borne to glory on flowery beds of ease.

▶The Knob Lick Baptist Church has called as its pastor James Jones, a student in Campbellsville College.

▶Clergymen and ordained ministers, et alii, are reminded by the Government that they must file for social security coverage by April 15, 1957, at the time for income tax filing, if they have not filed in the past and if they desire the coverage. Those who do not elect coverage will not be eligible for it in the future, with the exception of newly-ordained ministers, who have two years following ordination in which to ask for coverage. The rate of social security coverage is going up from 3% to 3 3/8 per cent in 1957, however, the higher tax will not take effect until April 15, 1958.

▶H. G. M. Hatler has resigned his 13-year pastorate of the First Baptist Church, Princeton, Ky., effective February 1, to enter evangelistic and supply work. He was a pharmacist in Texas before entering the ministry. After graduating from the Southern Seminary in Louisville, he has served in four major pastorates in Kentucky—at Gatliff for four years; at Central Church of Corbin four and a half years; and at First Church of Hazard for seven years before going to Princeton. He preached the annual sermon at the General Association this last year. At Princeton he has led the Baptists in the establishment of two Baptist missions which became churches, and eight of his young men have entered the ministry.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, JANUARY 13, 1957

Numerical after church indicates number of missions.		T.U.	Add.	S.S.
Lou., Walnut Street (4)	334	9	1,814	
Lou., Carlisle Ave. (2)	328	5	1,456	
Lou., Beechmont (2)	237	2	1,191	
Madisonville, First	251	1	1,028	
Lexington, Immanuel	340	4	1,027	
Lou., Beechland (1)	277	4	1,012	
Harrod, burg (2)	302		1,011	
Lou., Parkland (1)	159		1,009	
Owensboro, Third	249		993	
Hopkinsville, Second (1)	230		981	
Lou., St. Matthews	263	5	970	
Mayfield, First	269		951	
Evansville, Grace	335		934	
Lexington, Calvary (1)	244		910	
Owensboro, First	171		910	
E'town, Severn's Valley	185		901	
Covington, Latonia (1)	200		881	
Murray, First (1)	216	2	860	
Frankfort, First (1)	147	5	847	
Lou., Victory Memorial (2)	100	1	835	
Henderson, Immanuel (3)	110		826	
Glasgow (2)	182		818	
Hopkinsville, First (1)	206	5	808	
Lexington, Grace (1)	301		801	
Georgetown (3)	144	4	799	
Newport, First (2)	122		773	
Covington, Calvary	190		765	
Ashland, First (2)	200		704	
Somerset, First	166		698	
Campbellsville (3)	148	2	686	
Lou., Third Avenue (1)	176		682	
Lou., Shively (1)	90		672	
Harlan	156	2	632	
Prestonsburg, Irene Cole Memorial (12)	176		624	
Lou., Broadway (2)	163		613	
Danville, First (2)	183	1	606	
London, First (1)	88		597	
Lou., South Side	212	3	593	
Middlesboro, First (2)	148		584	
Lou., Baptist Tabernacle	169		580	
Danville, Lexington Ave. (1)	144		562	
Corbin, Central (1)	150		560	
Owensboro, Calvary	100		549	
Owensboro, Buena Vista	141		545	
Fulton, First	99	4	539	
Princeton, First	223	6	530	
Lebanon, First (1)	196		528	
Lou., Eastern Parkway	95		521	
Lou., Hazelwood	153		517	
Baobourville, First (3)	131		514	
Whitesburg (4)	85	2	512	
Pikeville, First (3)	213		511	
Lou., Clifton (1)	131		499	
Covington, Southside	495		495	
Erlanger	131		494	
Owensboro	73		483	
Eaton Memorial (1)	97		474	
Winchester, Central	77		461	
Belleve	137		457	
Owensboro, Hall Street	107		452	
Paducah, East	190		450	
Ft. Thomas, First (1)	107		444	
Corbin, First	107		442	
Russellville, First (1)	114	5	441	
Cynthiana (1)	115	2	439	
Covington, First (1)	100	1	430	
Lou., Bethany	98		421	
Lou., Eighteenth St. (1)	84		408	
Lou., Shawnee	77		400	
Lou., Immanuel	107		398	
Hazard, First	107	9	397	
Ludlow, First	125		395	
Versailles	130		393	
Frankfort, Thorn Hill	127		388	
Lou., Fairdale	121		385	
Lou., Farmdale	144	3	382	
Lou., Rockford Lane	92		377	
Walton, First	96		360	
Springfield	82	2	360	
Greenville, First	122		350	
Ashland, Pollard (1)	122		349	
Lou., Jeffersontown	120		348	
Dawson Springs	119		346	
Middleboro, East Cumberland Avenue	119	2	345	
Lou., Baptist Temple (1)	119		338	
Mt. Washington	119		338	
Lancaster	119		333	
Frankfort, Crestwood	123		330	
Williamsn. W. Va., East Williamson	106	1	329	
Lou., Beechwood	135	1	319	
Nicholasville	157		315	
Lou., Valley View	82		309	
Campbellsville	89		293	
Pleasant Hill	60	2	292	
Cadiz	88		292	
Scottsville, First	291		291	
Albany (3)	282		282	
Shepherdsville	103		280	
Lou., East Audubon				
LaGrange, DeHaven Mem'l.				
Benton, First				

Owensboro, Seven Hills	81	276
Lou., Audubon	84	271
Paintsville, First (1)	73	274
Dayton, First	41	270
Falmouth (1)	41	266
Junction City	94	266
Marion	109	264
Monticello, First	84	264
Carrollton, First	65	253
Hawesville	99	249
Hazel	112	249
Campbellsville, S. Campbellsville	100	245
Hima, Horse Creek	74	244
Greensburg	119	243
Sonora	36	243
Cloverport (1)	36	241
Horse Cave	69	231
Ferguson (1)	58	228
Frankfort, Memorial	78	220
Newport, Trinity	103	218
Carlisle	57	213
Covington, Ashland Ave.	127	209
Oneida	43	194
Forks of Elkhorn	2	111

Total Giving for 1956 Reaches Record Figure

NASHVILLE, Tenn. — (BP) — A record \$20,942,547 was given in 1956 to support work of the Southern Baptist Convention, Treasurer Porter Routh announced here.

This does not include donations used for local church expenses and for operations carried out by state Baptist conventions.

The year's total includes a record \$13,210,279 given through the undesignated channel—the Cooperative Program. This was the first year in Southern Baptist Convention history that more than a million dollars came in through the Cooperative Program every month.

The total also takes in \$7,732,267 given in designated gifts by donors who specified exactly how they wanted the money used. Money given through the Cooperative Program is shared by Convention agencies on a percentage basis approved annually by the Convention session.

The record total was \$2,702,092 (14.81 per cent) greater than the total for 1955, according to Routh. The Cooperative Program total was \$1,561,438 (13.40 per cent) higher than that for 1955 and the designated offerings increased \$1,140,653 (17.30 per cent) over the previous year.

About 60 per cent of total receipts—\$12,076,816—went to support operations of the denomination's Foreign Mission Board with over 1,100 missionaries in more than 35 countries.

The next largest disbursement was to the Home Mission Board—\$3,758,281. The Relief and Annuity Board which provides relief and retirement funds to denominational workers received \$893,954.

The denomination's five seminaries shared about \$3,300,000 with the largest amount going to Southeastern Baptist Seminary, Wake Forest, N. C., Southeastern, which received \$838,743, is purchasing the former Wake Forest College campus.

The operating and capital needs section of the 1957 budget is \$11 million and the recommended budget goal for

1958—including both operating, capital needs, and the Advance portion—is \$16½ million.

Kentucky sent \$55,844 for December including \$50,207 through the Cooperative Program and \$5,636 through special designations. This placed the state ninth among those in the Convention.

▶Maple Grove Baptist Church, on Manslick Road, near Louisville, will hold its third anniversary Sunday, February 3. J. Leon Boyd is pastor.

Hear the clarion call to consecration through these missions books of the 1957 Home Mission Graded Series.

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Unvarnoki Describes Flight of Refugees

[Editor's Note: Bela Udvarnoki, a professor at Chowan College, Baptist school in Murfreesboro, N. C., has been on "loan" to refugee work among Hungarians arriving at Camp Kilmer, N. J. A former Hungarian Baptist pastor and seminary president, Udvarnoki knows the people of his former homeland. He is the author of these vignettes which describe the refugees coming to America.]

By **BELA UDVARNOKI**

CAMP KILMER, N. J. — (BP) — Here is a young man not yet twenty, good looking, alert; hope and determination radiate from him.

"Son, what do you expect to do?" I asked.

"Well," he said, "I am not afraid. They kicked me out from the high school because my Dad was a minister, so I went to work as a printer. Now I want to learn English, work, and go to college."

"Son," I remarked, "according to customs and conventionalities, I should feel very sorry for you, but to tell the truth, I have no such feelings; for I envy you! With that energy, will, and youthful zeal, you can make a living on the North Pole with an ice-pick in your hands. But you are not on the land of barren ice—you are now in the best country in the world!"

Another young man was asked, "What do you know; what is your profession?"

"I am a bank clerk," he said.

"How can a bank clerk find a position without knowing English?" I point out this difficulty.

"Oh," he said, "I never ran from work; I am willing to do anything."

This sentence was uttered with such emphasis that I had no doubt that this country became richer. After all, hard work is what made our United States the country it is.

It is still an everyday question: "Why is it that the supposedly most indoctrinated segment of the population in Hungary, the people, have turned so vehemently against the Communists and against the Russians?" I happened to bring up the question to a young engineer.

"Well," he said, "The young people cannot be fooled. They knew the contradictions of Marxist and Leninist doctrines and they saw the unnaturalness of it. The students of the schools have learned to speak two kinds of Hungarian: one for the school that was on the Communist line, and one for the home—and this last was their real language."

This young man made one more very revealing statement: "I have been a so-called lecturer in our factory. I had to go down the Communist line, telling my audience that which I was told to

say. But most everyone of us who had to make the propaganda lectures spoke between quotation marks, and those who listened knew it and took it that way."

This explanation throws a strong light on the problem. This, in part, explains the revolution.

I could not tell him what I was thinking while he talked. Is this "speaking between quotation marks" the trouble with our Christian preaching?

I have found that the best dessert after a hearty meal in the officers' mess-hall is a few minutes' trip to the dining area of the refugees. The U. S. Army is rendering the most splendid introduction of this starved people to the abundance of America. Our Army is rolling out the red carpet for these refugees from under whom the Reds were pulling the carpet for a decade. The Army boys alongside the steam tables have the time of their lives as they, good-naturedly and laughingly, pile the plates with food. A large Hungarian placard on the wall urges them: "Take as much as you want." But these poor people still cannot understand. "Can we eat all we want?"

One man remarked, "One tenth of this food in Hungary would have been enough."

Another recalled a Hungarian story as he was enjoying his chicken. "In Hungary," he said, "a man ate chicken under only two circumstances: either he was sick or the chicken was sick."

I have heard nothing but praise and thanks for the good food.

One goes out from the mess-hall with a warm, satisfied feeling. This is the dessert.

The darker side of the picture is the spiritual poverty of most of these refugees. Marxist indoctrination did not leave deep impressions on them. These people became quite immune to Communism. But the atheistic and a-religious content of the Marxian philosophy had its inroad on their minds and hearts. They are not confirmed atheists, many are just poor agnostics in a sense, which in plain English is called: ignorance. They just don't know. However, their

souls may be like blank sheets onto which spiritual Americans may write the Words of Life.

Food, clothing, and shelter are imminent necessities; but spiritual re-education is a most important need. America is called a country "Under God." Let, then, its people under God fill the emptiness of the lives of these escapees from the Communist darkness. This rehabilitation is everybody's business in this God-blessed land.

BIOGRAPHY OF ONE WHO LOVED MISSIONS MORE THAN HER OWN LIFE . . .



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The Power of the Truth

By **L. R. RILEY, Mayfield, Ky.**

John 8:32 says, "And ye shall know the truth, and the truth shall make you free." In Hebrews 2:15 the writer speaks of those who had been in bondage all their lives being delivered therefrom. In John 3:18 we learn that all unbelievers are under the condemnation of God's law because of their unbelief in Jesus. And we learn from John 8:32 that in order to be free from condemnation we must hear the truth and know it.

When referring to the Power of Truth I am not speaking of sincerity; I am not speaking of the power of "I think so and so"—an expression we hear so often today; I am speaking of the truth as revealed by the Word of God.

In trying to win people to Christ, I find there is a great difference, oftentimes, between men's opinions and the inspired Word of God. The power of truth is shown in passages like John 14:6 which says, "I am the way, and the truth, and the life: no man cometh unto the Father but by me." In this passage it is revealed that there is no truth apart from Christ. It is obvious, also, that all truth centers in Him to the glory of God and not to the praise of men.

I note the following facts: In John 3:7 Jesus said, "Marvel not that I said unto thee, Ye must be born again." That is a positive declaration which cannot be set aside. In Psalms 51:5 are these words: "Behold, I was shapen in iniquity, and in sin did my mother conceive me." In Psalms 58:3 we read: "The wicked are estranged from the womb; they go astray as soon as they be born, speaking lies. Their poison is like the poison of the serpent; they are like the deaf adder that stoppeth her ear." But in spite of all this I have before me some statements that many good people are taught to believe that come from men who write books and serve large numbers as their spiritual leaders.

Out of a bulletin come these words: "To have to reclaim by conversion a soul that should never have known separation from the divine is the supreme tragedy. We believe that it is possible so to train, instruct and nurture a child in religion that he will develop into strong Christian character, never having known estrangement from God not having to be reclaimed from a life of spiritual hostility."

From a book on my desk I quote the following: "I hold that it is possible to rear our children so that they shall be converted from the cradle and grow up in the nurture and admonition of the Lord." Then on another page I find these words: "Not till the church learns to train its own children, not only for Christ but in Christ, from the cradle, so that they shall always be Christ's, will it begin really to vanquish the

world. Till then it can hope for nothing more than to make reprisals."

I heard a so-called "Sunday school expert" say in an address: "I agree with Horace Bushnell who said 50 years ago that you can so train a child that it will never need conversion."

In the face of all this I read from the words of the inspired Apostle Paul (Rom. 3:23): "For all have sinned and come short of the glory of God." Then, from the lips of Jesus (Luke 13:3): "I tell you, Nay; but except ye repent, ye shall all likewise perish." Again He said: "He that believeth on me shall not be damned" (Mark 16:16).

I believe the logic of our older brethren needs emphasis today, which says: "If born twice we only die once; if only born once we will surely die twice." Some other fundamentals that our older brethren have preached need emphasis today. I refer to "salvation apart from any kind or form of church;" "Blood always before water." And in connection with the lesson recently studied in our Sunday schools on the Lord's Supper, I suggest that it is not a "Christian ordinance, neither a denominational ordinance, as some believe; but is a church ordinance given to New Testament churches just like baptism is. I cannot think of taking part with a sister church in one ordinance and not taking part in the other ordinance, when neither procures but only declares the facts about Jesus. In Romans 1:16 we learn that the gospel is the power of God unto salvation to every one that believeth. To make these truths known Paul says these things: "I am not ashamed of the gospel of Christ." Then he says, "So, as much as in me is." That is full surrender. Then he adds: "I am ready." Yes, "The truth shall make you free."

Wing Avenue Church Organized in Owensboro

By **GAINER E. BRYAN**

First Baptist Church, Owensboro, had the honor of organizing the 2,283rd church to be affiliated with the General Association of Baptists in Kentucky on the first Sunday of the New Year, January 6.

Wing Avenue Baptist Chapel in East Owensboro became an independent church on that day. In ceremonies presided over by Jess Moody, pastor of the parent church, Wing Avenue was duly constituted as an affiliate of Daviess-McLean Baptist Association and the Southern Baptist Convention, in addition to the Kentucky state body.

With the first Sunday of the year being used to organize a church, Dr. W. C. Boone, general secretary-treasurer, expressed the hope that Kentucky Baptists will this year pass last year's figure of 30 new churches started. He spoke at the Owensboro ceremony.

Moody credited Dr. Robert E. Humphreys, former First Baptist pastor who resigned to enter evangelistic work, with pioneering the mission church. He was unable to be present for the ceremony. Dan F. Thomas, who has served three years as pastor of the mission, was formally given charge of the now independent church.

Thomas hailed First Baptist Church, Owensboro, as "the mother of Baptist churches in Kentucky." To put the mission on its own, First Baptist lettered-out 266 of its members and deeded property valued at \$200,000.

"This is the largest amount that any church has put into a mission in the state of Kentucky to my knowledge," Dr. Boone commented.

Located on a lot the size of a city block are a new \$125,000 brick main building, a pastorium, and an old residence which formerly housed the mission.

In three years as pastor, Thomas led in increasing Sunday school enrolment from 38 to 411 and in preparing Wing Avenue to be self-sufficient. He was an associate in the state Sunday School Department before going to Owensboro.

"Make it your objective to be a model church after the pattern that Paul set forth in Thessalonians," Dr. Boone urged in the organizational sermon.

On the program besides those named were J. D. Berndon, Henry Schafer, and W. O. Spencer, Owensboro pastors. About 300 people attended. Charter members numbered 279.

►Rev. E. M. Skinner has resigned his assignment as missionary in the Washington-Oregon area, with which he had been connected only a short time. He is now at Murray, Kentucky, and can be reached at 902 West Main Street. His reason for leaving the Northwest was the extreme weather condition to which members of his family found difficulty adjusting themselves. He is the youngest of the immediate family of the late Dr. and Mrs. J. E. Skinner, and is a brother of Dr. R. T. Skinner, editor of the Western Recorder. For the present he is doing supply work until he is located in a pastorate.

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WESTERN RECORDER

Twenty-Three

A Parable In Real Life

By R. J. HASTINGS
Nashville, Tenn.

"Now a certain man had two watchdogs. One was small, rather effeminate, and retiring in personality. The other was large, surly, and typically bulldoggish in nature. And it came to pass that his neighbors wondered greatly at the man's ownership of two such diverse animals for purposes of protection, when only one seemed capable of repelling an invader. Whereupon the owner explained that the larger dog was partially deaf and many times could not hear an intruder were it not for the shrill bark of the smaller animal. So likewise, often it takes the smaller gift to awaken the greater in the larger stewardship of life."

This "parable" was demonstrated in one church shortly before Christmas of 1956. The congregation was small in number but large in potentiality. A new building was imperative. But it would require real sacrifice. The needs were presented; the people responded.

One couple said, "We have just purchased a new home in the subdivision, and the contractor did a horrible job on our floors. We tried unsuccessfully to refinish them, and then decided to install wall-to-wall carpeting. But now we are going to give the carpet money

for our church, and try one more time to shellac those floors so they will be acceptable!"

A second couple testified, "Our new car is 'loaded' with extras, and we can do with a much less expensive automobile. So we are trading for an older model and will give the difference to the church."

From a third home the husband stated, "The only way for me to make a worthy pledge is to give up something already in our family budget. I am giving up smoking, and plan to give what I would ordinarily spend for tobacco."

The news of what this new church was doing spread in the community. It reached the ears of officials of a local oil company. For some years this firm at Christmas time had given nominal amounts to various churches in the city. They decided this church deserved something extra, and mailed them a \$5,000 check, almost equal to one-tenth the contract price of their new building.

The smaller gifts had challenged the larger! Faithfulness in a few things had produced greater dividends in many things.

A New Denomination

Near the end of 1956 a new denomination came into being. It was organized at Chattanooga, Tenn., by a group of men who no longer are in harmony with the work and program of the Southern Baptist Convention. Our people should be informed concerning its existence and warned of its dangers.

This new denomination has chosen to call itself the Southern Baptist Fellowship. The choice of name is indeed unfortunate. It is to be hoped that our churches and our people will not be confused by it. Actually "Southern Baptists" are those who co-operate in a mighty missionary program.

But the leaders of this new denomination do not wish to be a part of this marvelous missionary work. Dr. Lee Roberson, pastor of Highland Park Church, was elected moderator. It is well known that Dr. Roberson and his church are not supporters of the Southern Baptist Convention program of work. The church carried on its own missionary program several years. The Baptist association there found it necessary sometime ago to issue a statement explaining that the college operated by the church was not in sympathy with our Southern Baptist program.

Of course, no one denies the right of these men to break with the Southern Convention and form their own denomination. That is their privilege. But in all frankness one cannot help but wonder how much this new movement was inspired by the leadership of the Holy Spirit. . . .

This is not the first time that those who were not in harmony with the convention have withdrawn. That is exactly what they should do. It is the first time that such a group has retained the name "Southern Baptist."

They should be called "Fellowshippers." Ostensibly this is an organization of ministers. A news report says "438 pastors from 16 states attended the closed sessions." Incidentally, these brethren have something to learn about really being "Baptist." That phrase "closed sessions" rings strangely on most Baptist ears. That is not the way we do it. Everyone is invited and the more that come the better is the usual Baptist way.

Fellowship leaders deny that the new group is another denomination. But the facts deny their arguments.

The organization adopted a statement of faith stressing belief in the "Pre-millennial Second Coming of Christ." With them this is a test of fellowship.

Southern Baptists have always preached and taught the second coming of Christ in the strongest terms. But their preachers have differed in their interpretations concerning the order of events when Jesus comes again. "Fellowshippers" must hold this particular interpretation to be in the Fellowship.

These men should be treated with the same respect given all other denominations. But they are not Southern Baptists in spirit or in practice. They should be recognized for what they are—a new denomination. Their program and ours will not mix. Let all of our churches be careful in calling a pastor. A man must be "Southern Baptist" in more than name really to be one. He must believe in our program for winning the world to Christ.—*The Baptist Messenger*.

►Grady Randolph, pastor of the Shawnee Church, Louisville, has been elected director of evangelism by the Long Run Association's Executive Board.

►The Bardwell Baptist Church has called as its pastor, H. D. Hudson, of Maury City, Tenn., to succeed D. T. Jones who became ill some months ago. He has resigned the Tennessee church and has moved on the field at Bardwell. He and Mrs. Hudson have three children.

►The year 1957 is the thirtieth year of the Lexington Avenue Church, Danville. In that nearly a third of a century the church has had only three pastors—Dr. C. C. Warren, Charlotte, N. C., now the president of the Southern Baptist Convention; Dr. E. N. Wilkinson, now pastor of the Parkland Church in Louisville; and the present pastor, Dr. Elroy Lamb.

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