

# Western Recorder

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KENTUCKY SOUTHERN COLLEGE



Erwin L. McDonald, who has resigned as secretary of Christian Education in Kentucky and has accepted the editorship of the Arkansas Baptist. He will assume his new duties at Little Rock on March 1.

(See Article on page 8)

►Charter Day ceremonies observing the 112th anniversary of the founding of Mary Hardin-Baylor College, Belton, Texas, were held February 2.

►R. G. Lee, pastor, Bellevue Baptist Church, Memphis, recommends highly W. Herschel Ford's book, "Simple Sermons for Special Days and Occasions." He speaks in glowing terms of it.

►Dr. George W. Redding, head of the Bible Department of Georgetown College, Georgetown, Ky., directed a conference and taught classes at the First Baptist Church, Lake Wales, Florida, where H. Morgan Radford is pastor.

►The New Bethel Baptist Church, in Breckenridge Association near Hardinsburg, was burned at 4:00 a.m., January 17. So much work has been done on it in the last couple of years, including the erection of class rooms on the rear.

►The Lewis Holland lectures at Southwestern Baptist Theological Seminary, Fort Worth, Texas, are being delivered February 5-8 by Fred L. Fisher, professor of New Testament interpretation at Golden Gate Baptist Theological Seminary, Berkeley, Calif.

►Pastor R. G. Shelton, First Baptist Church, Paxton, Illinois, wishes to express to Baptists of Kentucky his appreciation for the many prayers and get-well wishes during his recent illness in a Louisville hospital. He is well on the road to recovery and is now back in his pulpit.

►Grady Wilson, associate evangelist with the Billy Graham Evangelistic Association, will speak to the Baptist Public Relations Association workshop in Nashville February 11-12 instead of Jerry Beaven. Beaven, public relations director for Graham's group, was originally scheduled to be on the program but in the meantime announced his resignation from the Graham team.

►The gifts of the Harlan Baptist Church, where E. Keevil Judy is pastor, went beyond their estimates, in 1956. They were able to erect a new mission chapel and pay for it and more. They still had \$7,000 surplus to divide at the end of the year, so they appropriated \$500 for local benevolence and divided their remainder equally between the Cooperative Program and the fund for another mission chapel. Thus Pastor Judy mailed a check for \$3,250 to Dr. W. C. Boone, treasurer.

►The DeHaven Memorial Church, La-Grange, Ky., observed the fourth an-

niversary of Pastor A. L. Meacham on January 13. There have been 166 baptisms and 150 additions by letter, or a total of 316 added to the church, in those four years. Further, the church has given \$42,000 to missions in that time, new physical improvements have been made at the church, such as a new rug for the auditorium, two new gas furnaces, new pianos, eight new Junior rooms, a mission church built and equipped at Buckner.

►The Memorial Baptist Church, Frankfort, broke ground for its new \$140,000 chapel and educational building on January 6, 1957. This is to be the first unit of an over-all plan which will eventually include a 700-seat auditorium. The class rooms will accommodate 500, and the chapel will seat 350. Pastor Earl S. Bell says, "In a period of a little over two years the church has raised through cash, pledges, and the securing of a loan the sum of \$140,000. Construction will begin immediately. The building is to be of Southern colonial architectural design." Brother Bell has been there since October, 1954.

►Roy Elmer Gibson was ordained to the ministry January 20 by the Dupey Baptist Church, Bluff City, Ky. He has been called to be pastor of the Green Grove Church, Providence, Ky. Charles Davis served as moderator and Robert E. Haire as clerk of the ordination. The presentation of the candidate was made by Deacon John Gibson, father of the candidate. The interrogation was led by Francis R. Tallant, and the sermon was preached by Russell Duncan, the pastor of Dupey. Sterman Pechenpaugh made the presentation of the Bible. Orville Hickey gave the charge to the church and William Reynolds the charge to the candidate.

►A recent issue of SURVEY BULLETIN states: "Nineteen hundred and fifty-six was a year of record sales and consumption. Here are a few highlights: Food consumption reached \$71 billion; drug sales were up 11.6 per cent to \$5,918,944,000, while druggists filled approximately 530 million prescriptions. Liquor sales, highest in a decade, were estimated at 210 million gallons, or 1.26 gallons per person. Cigarette sales, which started to drop in 1953, made a comeback and rose to an estimated 394 billion cigarettes in 1956, a gain of 12 billion over 1955. Hotels did a \$2,652,000 business, a gain of 4 per cent, while 1,004,000 persons travelled eastward across the Atlantic by ship. And taxes continued to climb. The yearly interest alone on the United States public debt increased from \$5.3 billion in 1946 to \$8.1 billion in 1956."

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

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►Mrs. Mildred Wise Hodge, wife of C. S. Hodge, died January 15, 1957, in Baltimore, Maryland. Her husband is educational director of Seventh Baptist Church, that city. These good people are known in Kentucky, where Brother Hodge formerly was music director of Crescent Hill Baptist Church, Louisville, and director of music and education at the First Church, Mayfield. One of the sons, Warren Wise, is a third-year medical student at the University of Louisville, and is an externe at Kentucky Baptist Hospital. Another son, David Charles, is in graduate school, Lubbock, Texas. Mrs. Hodge was buried in Wisetown Cemetery, near Greenville, Illinois, Saturday, January 19.

# The Rising Tempo Of Rome's Demands

By C. STANLEY LOWELL

The year 1948 marked the beginning of an epoch in the American history of the Roman Catholic Church and the beginning of a new epoch in American history itself. In November of that year the leaders of this powerful "Church" undertook a drastic reorientation of their attitude toward the United States Government. It was a change not of conviction but of strategy, not of direction but of pace; yet the new strategy and the new pace were so striking as to constitute in themselves a major change. The statement of the Bishops, issued at that time, will repay thoughtful reading by every American. These men served notice that the vast power of their organization will henceforth be devoted to destroying the principle of Church-State separation.

When the Bishops sound the call to action, their language is clear. They say plainly that "Separation of Church and State has become the shibboleth of doctrinaire secularism." They pledge themselves to "work peacefully, patiently and perseveringly" for its destruction. Thus, with a bold announcement supported by the cleverest of propaganda this powerful "church" has set out to destroy the free position of the American churches.

### Then and Now

This change in Roman Catholic strategy is expressed in the church's attitude toward education. During much of the nineteenth century, its hierarchy was concerned to eliminate from the public schools every reference to God, the Bible and religion and to make the schools strictly secular institutions. Roman Catholics brought more than one hundred cases before the courts to achieve these objectives. I cite here but one of the hundred—that of *People ex. rel. Ring vs. Board of Education in Illinois*. In this case Roman Catholics sought to eliminate Bible reading and devotional exercises from the public school program. The court agreed with their contention that these practices did violate Church-State separation as expressed in the Constitution and ordered them discontinued.

After attending Asbury College and Duke and Yale Universities, the Rev. C. Stanley Lowell invested a year with the Methodist Temperance Movement and then accepted assignments to Methodist parishes for twenty years. Since April, 1956, he has devoted full time to *Protestants and Other Americans United*, an organization corrective of sectarian encroachments on the American policy of separation of Church and State.

Roman Catholics undertook to drive religion out of the schools not because they were atheistic or secularistic people, but because they were not powerful enough to determine the kind of religion to be taught. They preferred no religious teaching at all if they could not have Roman Catholic dogma. The provincial council of the Roman Catholic Church in Baltimore, 1840, imposed on priests the responsibility of seeing to it that Catholic children attending public schools did not participate in any religious exercises there. They were also to use their influence to prevent any such practices in the public schools.

The "secular public school" was in substantial part the achievement of the Roman Catholic Church. Today, however, this "church" has about-faced. Today it denounces the secular public school as "godless" and argues loudly for the return of religion to education. Today movements for the teaching of "moral and spiritual values" in the public schools, like the recent one in New York City, find the hierarchy in hearty endorsement. The change of front is due to one simple fact—the Roman hierarchy now feels strong enough to permeate any public school moral and spiritual teaching with its own dogma, or to secure public funds for its own private sectarian schools.

### Toward a New Era

The 1948 pronouncement of the Roman Catholic Bishops pointed the way to a new era in American Church-State relations. As far as Rome was concerned, this pronouncement marked the end of the line for Church-State separation. The principle that had received grudging recognition from this group as long as it was a weak, ineffectual minority was now to be replaced by one more in keeping with the main line of Romanist tradition.

The resources of this powerful church were quickly marshaled for action. The Roman Church claims a membership of 33,000,000 in the United States, which has become in the hands of the hierarchy a gigantic battering ram to breach the wall of separation. The adults in this membership comprised the "Catholic vote" of which we hear so much. There are, comparatively, not many Catholics holding high public office. This is actually a source of strength to the hierarchy since it is able to keep in perpetual intimidation the Protestant

office holders who fear nothing more than that the "Catholic vote" might be turned against them.

This political power is skillfully wielded to secure preferential treatment for the Roman Church. A good example is the yearly \$1 million voted by the Eighty-fourth Congress to refurbish the pope's summer palace. The payment was for damages allegedly inflicted by American bombs upon a neutral power in World War II. The summer palace was not located in Vatican City, however, and the damage, according to impartial observers, was negligible. This subsidy to the pope went through as a high-level, nonpartisan item. No one would have thought of voting against it. To do so might have offended the "Catholic vote."

A far more serious matter was House Bill 6568, which was smuggled through the Senate in the confusion before adjournment of the Eighty-fourth Congress. This provides another \$8 million plus for Roman Catholic activities in the Philipines. After the war, American lobbyists visited the Philipines and alerted Roman Catholic officials to the rich potentials in "War Services" and "War Damages." The "Church" collected for services allegedly suffered to its installations. The Bishop of Zamboanga, the Archbishop of Jaro, the Daughters of Charity of St. Vincent De Paul and the Knights of Columbus were among the Roman Catholic groups receiving generous grants. How many millions were paid is difficult for an outsider to determine.

The above mentioned act merely amended the law so that Archbishop Santos of Manila, whose "claims" had been rejected by the Commission, could get his millions along with the millions that had gone to his colleagues. Although the sum was "only \$8 million," it should be recalled that the Archbishop's claims originally ran to \$30 million. All of these claims will no doubt be revised, while others from the innumerable church orders will be added. All will be paid in time. Oh yes, there is a chance that the Protestants may qualify for about \$30,000 under H.R. 6586.

The public schools of the Philipines received not one cent. Nor will they, because they lack a high-powered lobby and the unveiled threat of reprisal at the polls.

### Sectarian Subsidies Unlimited

There have been other government subsidies to the Roman Church. The Hill-Burton Act, which authorized federal grants to sectarian hospitals has been a *bonanza* to this "Church." Under it the Roman Catholics have collected \$112,039,000 for their institutions. Protestant institutions have received \$23,118,000. Even the disparity of these figures does not tell the story. Close observers have noted the large proportion of the grants that have gone to

(Continued on Page 7)

### First Baptist Church, Chicago, Changes Constitution On Baptism

The April 21, 1956, issue of the *Chicago Sun-Times* (page 15) gave a highly interesting though disappointing bit of news. The First Baptist Church of Chicago had amended or altered its constitution and practice in a way to admit, as "members," those who have not had what Baptists call believer's baptism at the hands of a Baptist church. The Chicago church will, of course, continue to immerse those who desire it, but no longer will it be required for full membership.

The pastor of the 122-year old church, Dr. Jutsuo Morikawa, gave newspaper reporters the impression that he regarded the change "as an outgrowth of Baptist contact with other religious traditions represented in interdenominational organizations."

The pastor further declared, it was reported, his church's position developed "not from expedience but from a theological concept." And he added, "Though we subscribe to the one principle of believer's baptism, we also subscribe to the principle of oneness in the body of Christ."

The change, which was voted in March of last year, allows the congregation to "accept as full members persons baptized in infancy" [sprinkled in infancy].

Notwithstanding the fact that the pastor acknowledged that "Baptists historically have opposed infant baptism on the ground that it violates the religious freedom of the individual, since an infant or young child cannot appreciate the significance of the rite" [We say Baptists also have opposed *any form of sprinkling* since it does not symbolize the truths which believer's baptism sets forth, and because sprinkling as an act of baptism in unknown in the New Testament.—R.T.S.], he goes on to say that "in a recent study of their church's constitution, members of the congregation concluded that it might be an infringement of a person's religious freedom to insist that he be baptized [?] a second time as a condition for membership."

The First Baptist Church of Chicago has had, since 1916, two classes of membership—"full and associate." The "full members were those who were adult believers in Christianity before they were baptized. Persons baptized [?] before adulthood in some other denomination were admitted as associate members when they presented statements of their faith in Christ."

A number of observations could be made—too many, in fact, for one brief editorial.

1. The present state and practice of the church in Chicago, under discussion, was reached gradually. First the compromise on "full and associate membership." This gradual departure is exactly the process by which churches of the first and second and third centuries (and later) left the faith and practice of New Testament teachings. Move an inch, and soon you have a foot, then a yard, and then a mile. In this gradual process of setting aside the New Testament teaching, the "tender consciences" of the people seem to be hurt less. It gives them time, too, to grow a generation of compromisers.

2. The pastor admitted that the church's action in making the change "came as an outgrowth of Baptist contact with other religious traditions represented in interdenominational organizations." Working with the National Council of Churches of Christ in America, perhaps also the World Council of Churches, it was an easy matter for the members to lay down or surrender their doctrinal standards contained in the New Testament, and then meet others even more than half way in order to "be together." After all, why should a few doctrinal matters interfere with "the fellowship that they all should have together!"

3. The release states the church voted to "admit members by confession of faith as well as by the historic Baptist concept of believer's baptism." Pray tell this editor what believer's baptism is but a confession of faith in Christ as the risen Saviour and Lord! By baptism, at the hands of a church, we declare a previous experience with Christ: (1) a death to sin and (2) a resurrection to walk in newness of life in Christ. This writer would never vote to accept a mouth-confession only; there must be a New Testament baptism to make the confession complete. Confession by mouth comes first, of course; but baptism, which declares an eternal truth, must follow. Nothing but the immerison of a believer in water can declare this truth. When a church administers baptism to a believer who has made an oral profession of faith in Christ, opportunity is thus given him to proclaim by symbol, before the watchers, his faith in Christ and his vital experience with Him.

#### Autonomous

Of course there will be those who will say, "Each church is autonomous; it has a right to do as it pleases, and no one can deny it is a self-governing body." Certainly every church is autonomous; the Chicago group is, and no one can force a re-

versal of the action taken unless there can be found enough strong Baptists in the congregation to reverse the trend.

But regardless of the fact that a church is autonomous, no church has the right in God's sight to set aside the plain teachings of the New Testament. It has a stewardship to perform concerning revealed truth, and woe be to the church which departs from that truth and is unfaithful to its stewardship. Christ told His churches to go and make disciples, to baptize them in the name of the Father, and the Son, and the Holy Spirit, and then to teach those so baptized to observe all things whatsoever He commanded. But the Chicago church doesn't demand obedience to the Scriptures regarding baptism, lest, by so doing, it might be an "infringement of a person's religious freedom to insist that he be baptized . . . as a condition for membership."

If it be an infringement on religious freedom to demand that persons be baptized as a condition of membership in a Baptist church, then the religious freedom of the individual is violated when he is required to believe in Christ alone as Saviour and Lord before he becomes a member. Why not just say that this so-called freedom will become the rule in everything? Since the other religionists of the world are sincere in what they believe and practice, thoroughly honest and a good deal more faithful to their tenets than some professed Christians are to theirs, why not just have one great "fellowship" among all and not violate the religious liberty of anybody in making demands before church membership?

Naturally the question will come, What will an association do about such a departure from New Testament faith and practice? What will a state convention do? Southern Baptists don't have to worry

about the Chicago case, for that church is in the American Baptist Convention. But what will denominational groups in the Southern Baptist Convention territory do about churches in their area? You say, They'll deal with it when the time comes. But we ask, What are they doing about it now? Already there are trends in this general direction within the general territory of the Southern Baptist Convention. Few churches, of course, will do anything which even approaches what the Chicago church did; nevertheless, there are some who seem to be moving in that general direction. Not many, yet; thank God!

Doubtless there are those who will say, "It is a matter for each church to decide. Let there be no division among us." The compromise-gate leads into the road of full collapse. We again say, No church has the right to set aside the teachings of the New Testament and at the same time claim to be a New Testament church, nor does it have the right to doctrinal fellowship with churches who contend for and practice the New Testament way. If a church is going to depart from the New Testament, then it should acknowledge that it has departed from fellowship of the New Testament and not try to claim it. This editor contends that an association or a state convention should withdraw fellowship from any church which departs from the plain teachings of the New Testament. Such an act merely recognizes a break which has already come.

Information reaches us that Dr. Jutsuo Marikawa has more recently become secretary or superintendent of evangelism in the American Baptist Convention. Naturally we wonder if his influence will be exerted, at least somewhat, to incline other churches of the American Baptist Convention to follow the example of his former church in Chicago. We are not saying he will; we just wonder.

Hidden among the trials of learning another language are compensations such as receiving new meaning from the Bible. Truths that have become platitudes in English come alive when couched in the terms of another tongue. One such gem: The word for Saviour in Indonesian is *djuru selamat*, which means literally "expert in safety and peace." The Saviour really is that!—R. Keith Parks, missionary to Indonesia

Believe me, a jeep is the only thing really fit for the roads of Korea. After a few miles in the clouds of dust one feels absolutely filthy; and after a few more miles it doesn't make any difference—everybody else is, too!—J. G. Goodwin, Jr., missionary to Korea

A New Year's resolution for 1957 and for all the years to come: To try, with the Lord's strength and guidance, to slow down and be content in the pace for he has made me capable and to use my time more wisely for his glory. I believe the doing of a few things well, though slowly, is better than doing many things quickly and poorly. In the ever quickening pace of life these days, perhaps many of us need some God-directed slowing-down lest we burn ourselves out before God can accomplish in us and through us that for which he has created us.—Frances Horton, missionary to Japan

It is thrilling to witness the work that Southern Baptists are doing in Nigeria through the Cooperative Program and the Lottie Moon Christmas Offering dollars. The radiance of Christ reflected in the faces of old men who have known him for many years; young mothers who happily caress their clean, healthy babies; students who are joyously training for places of leadership among their people; little children listening eagerly to Bible stories—all these along with the wonderful schools, hospital, and churches we've seen since arriving here are a testimony to what is being done.—Elizabeth and Dewey E. Merritt, missionaries to Nigeria

# Church-State Issues For 1957

By C. EMANUEL CARLSON

Literally thousands of bills are thrown into the legislative hopper during the opening days of a new Congress. Many of these bills are offered by the representatives out of consideration for some movement or public opinion element in their home constituencies without any serious expectation of passage. Some proposals, then, are perennial with little attention. On the other hand, in the matters that are politically alive and in which some kind of action is to be expected, many representatives will turn in bills dealing with the same subject. All proposals are referred to one of the standing committees.

Among the fields that seem very much politically alive now at the opening of the 85th Congress, several have very important church-state relationships. Mr. Kelley (D.-Pa.) was able to gain the House No. 1 for his new bill proposing federal aid for school construction. Other bills in this same field have since been offered by Mr. Perkins (D.-Ky.), Mr. Donohue (D.-Mass.), Mr. Elliott (D.-Ala.), Mr. Frelinghuysen (R.-N.J.), Mr. Powell (D.-N.Y.), Mr. Kearns (R.-Pa.), and perhaps several others.

All the above proposals have been referred to the Committee on Education and Labor. This Committee will hold hearings and formulate a proposal to the House. The administration's proposal has not yet been completed but will certainly be added within the coming weeks.

Baptists, as traditional friends of the public school system and of separation of church and state, will certainly be interested in encouraging the members of the Committee on Education and Labor in the House and the Committee on Labor and Public Welfare in the Senate to make the vocabulary of the final proposals clear in principle and purpose. Some of the suggested measures are clear in that they propose funds for use of public schools only, while others seem to be less clear in principle.

Another group of bills have been offered suggesting a system of loans to students at the post-high-school level. Bills to this intent have been offered by Mr. Kelley (D.-Pa.), Mr. Poage (D.-Tex.), Mr. Elliott (D.-Ala.), Mr. Boland (D.-Mass.), Mr. Rodino (D.-N.J.), Mr. Donohue (D.-Mass.), and Mr. Multer (D.-N.Y.). These bills have also been referred to the Committee on Education and Labor.

Some bills proposed revisions in the

Dr. Carlson is Executive Director of the Baptist Joint Committee on Public Affairs and this article is taken from Report From the Capital.

tax laws in such manner as to change the relationship between the institutions of the churches and the government. A bill by Mr. Harrison (D.-Va.) is described in the *Congressional Record* as "A bill to amend the Internal Revenue Code of 1954 to grant non-profit educational institutions exemptions from the excise taxes which are now applicable to public educational institutions." A bill by Mr. Derounian (R.-N.Y.) is described as "A bill to exempt churches from the excise tax on bowling alleys, billiard and pool tables."

Mr. Poage (D.-Tex.) has proposed a bill "to authorize the Secretary of Health, Education, and Welfare to make loans for the construction of non-profit hospitals." This bill was referred to the Committee on Interstate and Foreign Commerce.

A new field of church-state relationships arises in the movement to designate churches as part of the United States park system. (See August, 1956 *Report from the Capital*.) A bill by Mr. Dollinger (D.-N.Y.) would designate "St. Ann's Churchyard in the city of New York as a national shrine." A bill by Mr. James (R.-Pa.) would "authorize the Secretary of the Interior to proceed with the development of the Independence National Historical Park" in Philadelphia. A bill by Mr. Byrne (D.-Pa.) would "authorize the Secretary of the Interior to acquire certain additional property to be included within the Independence National Historical Park." Undoubtedly additional scores of bills will make their appearance which need careful study from the viewpoint of preservation of our American traditions in church-state relationships. In some instances companion bills have been introduced in the Senate.

## Catholic Education Policies Made Clear

Immediately after the national elections, in the issue of November 10, 1956, the Jesuit magazine *America* published a lengthy article entitled "Aid to Private and Parochial Schools" by Richard Joyce Smith. Basing the arguments on the strong position of the Roman Catholic institutions in the state of Connecticut, the author presses all the arguments for "aid." The institutional and control factors are by-passed on the assumption that public funds should be used to "aid" children without concern about the institutions that control those children.

In the matter of transportation the argument goes this way:

"The use of public funds to transport children to school is justifiable only

because the community requires children to go to school, and therefore should see to it that their health or safety is not threatened by unreasonably long journeys on foot along public highways. Whether the child goes to a public school, a parochial school or a privately endowed school, the journey to and from school can be equally hazardous, and the community's concern for the child's health and safety should be fairly exhibited in each case."

With reference to health programs the reasoning is this:

"Similarly, if a community believes the physical condition of its children is important enough to justify the use of public schools as sites for extensive programs in physical education and prophylactic health activities, it would seem necessary to use the private and parochial schools for the same purpose. No thoughtful citizen would say that, viewed as a community matter, the health and well-being of hundreds of its children should be ignored simply because the parents of the children have exercised their right to send them to private schools."

The author then contends that:

"The same reasoning applies to many other remedial activities now carried on at the public schools. If literacy and emotional stability are important community assets, then it is just as important to help the retarded or disturbed child who attends a private school as it is to provide special teachers, psychologists, visiting teachers and the like for public school pupils. . . .

"How far any community or any particular State should go in making contributions to the education of pupils in private and parochial schools seems to be essentially a question of practical policy to be determined at the level of the particular community. If, for instance, a city in Connecticut could avoid the cost of building and operating a new school in one of its districts by contributing a relatively small amount per pupil for the extension of an existing parochial school, the community ought to be allowed that alternative as a matter of economy."

From this reasoning it would follow that any institution which can succeed in forcing its way into the educational field is then by virtue of its existence entitled to support by the taxing authority of the state without consideration of the purpose for which the school exists or of the democratic nature of its control.

Rather ominously the author seems to feel that the public school system of Connecticut is already at the mercy of those who control the parochial schools. In calling for a "partnership" which will give support to the parochial schools, he says:

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# The Rising Tempo Of Rome's Demands

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Roman Catholic hospitals in the South. In Alabama alone, for example, this "Church" has obtained \$6 million for its hospitals. Baptist churches with a total adult membership about equal to the Roman Catholic have a conscientious objection to taking federal funds. Only a pittance, therefore, has gone to this group. [Any Baptist should be ashamed for taking federal funds for a Baptist hospital or any other of their religious institutions!—R.T.S.] What is worse, businessmen have begun to refuse to contribute to Baptist hospital campaigns, asking, "Why don't you get your money from the government the way the Catholics do?"

The Roman Church has found the Hill-Burton Act a marvelous means for penetrating the hitherto impervious protestantism of the South. Handsome healing centers built with federal funds serve as a strong means for the propagation of this faith.

The campaign to shift the cost of Roman Catholic sectarian schools to the American taxpayer bids fair to be as successful as the hospital program. The campaign began easily as fringe benefits, lunches and the like. More recently, as for example in the Bishop's statement issued in November, 1955, there is insistence upon the "full right to be considered and dealt with as components of the American educational system." This statement also claims for parochial-school pupils the same government aid that goes to public school pupils.

A useful gimmick in softening the public for sectarian subsidies is the so-called "study" of education. Proposals for a "study" were slipped through the Connecticut legislature as a "noncontroversial" item. No sooner had the commission begun its work when there began a spate of press releases about how many children were in parochial schools, the proportion of the educational load being carried by the Roman Catholic Church, the "saving" thus effected to the taxpayer. Presently Roman Catholic leaders throughout the state joined in a well-directed chorus appealing for state subsidies. The demands were based on the commission's "scientific study."

During the past year the drive for tax support has developed yet a new twist. This is a demand that tuition payments to parochial schools be allowable income tax deductions. The fiftieth annual convention of the Knights of St. John meeting in Dayton, Ohio, and the

Central Catholic Verein meeting in Wichita, Kansas, are among the many Roman Catholic groups that have appealed to Congress for this kind of "relief." Thus a back-door assault on the public treasury keeps pace with the front-door demand.

In many communities where they are in the majority, Roman Catholics have



**JAMES H. MADDOX, JR., ORDAINED TO MINISTRY.** — On January 13 at 2:30 p.m., James H. Maddox, Jr., was ordained to the full work of the ministry by the Second Baptist Church, Hopkinsville, Ky. A council was called from neighboring churches, consisting of ap-

proximately 25 ministers and deacons. Herman Adams, associate pastor of the Second Baptist Church was chosen moderator of the council; Edward Boyd, clerk; Dr. J. D. Franks, Bible teacher at Bethel College, led in the interrogation; J. H. Maddox, Sr., pastor of Second Church and father of the candidate, preached the ordination sermon; Dean W. E. Burton of Bethel College gave the ordaining prayer; and Deacon Lonnie E. Walker of the Second Church presented the Bible. J. H. Maddox, Jr., is pastor of the Pleasant View Baptist Church in Christian County Association and Donaldson Creek Church in Little River Association. He is a student in Bethel College and expects to be graduated this spring. He married the former Miss Judy Redd, and they have one son, Stephen Jeffrey.

simply taken over the public schools. They have staffed them with nuns and priests whose salaries, paid from state funds, go directly to their superior, without deductions. It took long and expensive litigations to clear up situations of this kind in Missouri, New Mexico and Kentucky. There are still numerous "trouble spots" all around the country. Last year in Indiana, for example, more than \$2 million in tax funds went to "public schools" that were in effect parochial schools of the Roman Church. There are 152 garbed nuns teaching in the public schools of

Kansas with their salaries going to their church.

## A Major Decision

In simple justice it must be said that the Roman Catholic hierarchy is now within sight of its goal. Success has come even faster than its leaders dreamed. Many activities of this church are already receiving tax support. Hospitals, schools, orphanages and other "welfare programs" are in this category. Other activities receive sizable grants from community chests. The measure of the support is being constantly increased. The time is in sight when all the so-called "social service" activities of the Roman Church will be supported by tax funds collected by compulsion from citizens of all faiths.

The Protestants, if they are realistic, will see but two alternatives before them. One, they must accept the principle of government subsidies to churches—that is, the principle of plural establishment—and get into the scramble to get all they can for their own denomination. Or, two, they must stop kidding themselves with the false tolerance that plays into Rome's hands, and battle to hold the line for Church-State separation.

The first of these alternatives—plural establishment—would have definite advantage over the "don't look now" policy being presently followed by the Protestants. If the Protestants were to go all-out for government subsidies, they would probably be able to rectify the absurd inequities of the Hill-Burton grants. They must recognize, however, that in changing from the principle of voluntarism to the principle of official compulsion, they are taking a drastic step which will have the most far-reaching consequences. Also, and this is a more practical matter, they are moving into competition with old hands at this business of obtaining political favors. It is a kind of competition that, because of their own predictions, the Protestants stand to lose.

Westerly, Rhode Island, is a tiny community that offers a good sample of the sort of thing we might expect under plural establishment. The Roman Catholics of Westerly, having developed their own schools to the point where certain public school buildings were no longer needed, proceeded to take them over for their own use. The town council voted them to the Roman Church at a purchase price of one dollar. The Methodists of Westerly were resentful as they saw these valuable properties falling to the Roman Catholics one by one. They decided to get one for themselves. After working some wheels within wheels and getting help from Catholic citizens who believed in "fair play"—they were able to get one of the buildings for one dollar. Since their success, however, there has been a rash of such giveaways in Rhode Island. The

(Continued on Page 23)



JESS MOODY CONGRATULATES DAN F. THOMAS as First Baptist Church, Owensboro, turns over property of Wing Avenue Baptist Mission. It was organized as an independent Baptist Church, January 6. Thomas, pastor of the new church, has led it to maturity during his three-year pastorate there. Moody is pastor of the sponsoring church.

## Kentucky's Education Secretary McDonald, Going to Arkansas

From Little Rock, Arkansas, comes announcement by Dr. B. L. Bridges, executive secretary-treasurer, of the election of Rev. Erwin L. McDonald, executive secretary of the Department of Christian Education for Kentucky, to the position of editor of the Arkansas Baptist, weekly newspaper in that state. The news reached us last week just as we were working on the Western Recorder's deadline, with the result that Editor R. T. Skinner's editorial was pushed in at the last minute, but McDonald's picture and this news story were held over until this week.

In going to the editorship of the Arkansas Baptist McDonald is succeeding an ex-Kentuckian, Dr. B. H. Duncan, who retired a few weeks ago because of ill health after nine years of service. He will begin his new duties March 1.

Mr. McDonald will be no stranger in Arkansas, nor will he be a stranger in a newspaper office. He was born in London, Arkansas, and was graduated by Arkansas Polytechnic College and Ouachita College in that state. Early in life "he got printer's ink on his

hands and it never rubbed off," as newspapermen are wont to say of themselves and of their confreres often as an alibi as to how they "got caught in the draft" of newspaperdom. For a number of years McDonald was a newspaperman in Arkansas, first as city editor of *The Daily Courier-Democrat*, at Russellville, Arkansas, and later, as editor of *Southern Standard*, Arkadelphia, where Ouachita College is located.

He was ordained to the ministry in 1938, and this has led to pastorates he has held in his native state and Kentucky and South Carolina. After being graduated from the Southern Baptist Theological Seminary in 1947, he was made director of public relations for the Seminary, which work included editing *The Tie*, monthly news organ. After several years he began a three-year service as public relations director of Furman University, Greenville, S. C., where he established and edited *The Furman University Magazine*, a bi-monthly.

He returned to Kentucky in 1954 at the invitation of the Board of Directors of the Department of Christian Edu-

cation to head up the work of promoting the Baptist colleges and schools in this state. This has made him a familiar visitor to all of the Baptist campuses in Kentucky, and he has kept the Baptists of the state informed as to what is going on in our schools. He and the Christian Education directors led the movement which culminated at Madisonville in the adoption of the idea for a branch college of Georgetown College to be established in or near Louisville where thousands of Baptist young people live who might just as well be going to a Baptist school.

Mrs. McDonald is the former Mary Price, London, Arkansas, and they have two daughters, Jeannie, now Mrs. Sam H. Jones, Jr., Atlanta, Ga. (whose husband is a son of the editor of *The Baptist Courier*, South Carolina Baptist weekly), and Judy, a junior in Ather-ton High School, Louisville.

Arkansas Baptist, established in 1900, has a circulation of 48,000.

### C. W. Elsey Resigns 30-Year Pastorate of Shelbyville Church

SHELBYVILLE, Ky. — Dr. C. W. Elsey has resigned the 30-year pastorate of the First Baptist Church, Shelbyville, Kentucky, effective January 1, 1957. The church has called Dr. Wayne Ward, professor at the Southern Baptist Seminary, to serve as interim pastor until a permanent pastor is found.

Dr. Elsey has served at the Shelbyville pastorate since March 1, 1926. He had tendered his resignation to become effective March 1, 1957, but due to illness, subsequently requested that the release from duties be made effective January 1, 1957. Dr. Elsey has recently returned to his home at Shelbyville after treatment in the Kentucky Baptist Hospital, Louisville. His hosts of friends will be pleased to know that his condition is improving, although visitors are presently limited, upon doctor's orders.

The membership of the First Baptist Church, Shelbyville, keenly regrets the loss of Dr. Elsey's active service. Appropriate resolutions concerning his long and fruitful ministry have been adopted by the Church. The Church has also unanimously voted to send Dr. Elsey each month a tangible reminder of the sincere and deep appreciation which it has for his wonderful ministry.

►E. M. Skinner, 902 Main Street, Murray, Ky., supplied the pulpit recently at the Spring Creek Baptist Church near Clarksville, Tenn. He is in great demand for supply work in Kentucky and Tennessee. Unquestionably he soon will be in a good pastorate. He recently resigned his missionary work in Washington State (Tacoma) and returned to Kentucky. He is an excellent preacher and wise pastor—great-hearted and evangelistic.

# Above All Things, Don't Get Bitter

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

One of the finest friends I've known has just written me one of the most comforting, helpful letters of a lifetime. She says, "I've just had some of the hardest experiences possible, and I find it so hard not to get bitter." A lovely, radiant Christian, she saw her church torn asunder, and the community split into hostile, critical groups. And she said, "You have helped me greatly, for evidently in all the years you haven't let even such experiences make you bitter. And I know you have them too. And I've had such a battle against growing bitter." She was reaching out for help against bitterness.

#### The Temptation to Be Bitter

I wrote her in painful frankness, "You can have little idea how hard it has been for me to avoid becoming bitter. I've seen yawning before me the black abyss into which I was in imminent danger of plunging and losing myself in a life of bitterness. In awful fear I drew back with a look at Him whose whole life was a temptation to give way to bitterness and hate at his enemy tormentors, and with a prayer to Him to snatch me from a fate so horrible."

For of all the curses one can know, the most devastating and deadly is to become incapable of loving even the most cantankerous persons, and to find oneself cankered by bitterness. It takes all gladness from the heart and all sunshine from the face, and makes life a hell.

And who has ever gone through the provocations and trials, the injustices and wrongs suffered along the way, and hasn't had to battle against the temptation to become bitter, and to strike out like a poisonous viper at the cage that confines and tortures it! Make no mistake, even Jesus found this a lifelong temptation, from the manger to the cross and the triumphant cry on it, "It is finished!" He had found the temptation to get bitter and had won, even to the cry rising out of his agony, "Father, forgive them, for they know not what they do!" That victory over his temptation to be bitter was his sublimest victory.

#### Some Victories I've Seen

Some fail, and then win. In one town where I lived there was a handsome, brilliant young man, auditor in the town's leading store. I had noticed he never went to church. He was

amiable and friendly, and I asked him once why he never went to church, not even to a men's Sunday school class. He said, "I'll tell you the story. Years ago I was an active, happy Christian and churchman. I taught a big class of men. I made addresses, even on big occasions. I enjoyed my religion. I married a lovely Christian girl, and we were happy. Then a child was born. We had prayed that it might grow into a Christian we could be proud of—maybe a minister. It was born a hopeless imbecile. I couldn't take it. I felt God could have saved us from such a tragic sorrow. I got very bitter, even toward God. I lost faith in him and religion. I gave up all pretense of being a Christian. For years I haven't been to church."

But, softening, with a wishful look and tone, he said, "But I begin to see it differently. I see again that God is good, and didn't send this to punish me. I see in it the opportunity to be a better and more useful man than I ever could have been without this suffering. My wife and I both see it so, and accept the chastening, with all our bitterness gone. And we are rededicating our lives to God, resolved to use our disappointment and sorrow to rise higher than we had dreamed."

#### Mary

I think the finest example I've ever met of victory of lover over hate, of sweetness over bitterness, was "Mary." I'd like to pass her story on till it becomes a classic. She was not of my congregation. I heard she was sick, and I dropped in to see her. With deep feeling she said, "I'm in great sorrow; the doctor says I must go away to a sanatorium—for no telling how long, and it breaks my heart to leave my dear husband." It turned out to be a long hospitalization—for years and years.

My wife and I thought her a lovely person, and we asked to keep in touch with her. Once or twice a year letters passed between us. Hers were always full of sweet resignation and hope. Then a letter came from a great hospital. It said, "Tomorrow I am to have my thirteenth operation—the removal of a lung. Please pray for me."

But long before that I had learned that her husband had fallen in love with another woman, and had gone to the sanatorium and asked her for a divorce. One of her letters told us of it.

She wrote, "That indeed broke my heart, but I consented to the divorce." But never in all the years did any letter hint the slightest shade of reproach or bitterness.

A year ago I went to see her in a sanatorium. I found her with a new hope of being well before long. Her first word was, "It was 19 years ago when you dropped in to see me about to be off for the sanatorium." As she told her story, I was on the point of saying a hard thing about the husband for his divorcing her—sick and in need of all he could do for her. But she stopped me short, saying, "I can't bear for you to say anything unkind about him; I love him just as I did many years ago. And all my heart went out to him in sympathy, for I felt deeply how hard the test had been for him."

Her letters now during 20 years I count the most beautiful and helpful I've ever known for their unflinching tone of patient resignation, of hope and courage, and most of all for their utter lack of hardness and bitterness, either toward God or toward the man who had broken her heart by casting her off in her suffering and marrying another.

Such a victory over bitterness can indeed come to anyone who will open his heart wide in a heart-to-heart friendship with the Christ who went on loving in spite of everything, and could not be goaded into impatience nor bitterness.

►Two members of the Program Committee for the General Association of Baptists in Kentucky of 1957 have accepted calls to fields outside of the state. The moderator, Dr. W. R. Pettigrew, has appointed two other members to fill their places—Rollin S. Burhans, pastor, Crescent Hill Baptist Church, Louisville, chairman; and Verlin C. Kruschwitz, pastor of Severns Valley Baptist Church, Elizabethtown, for the other. General Secretary W. C. Boone is the third member of the Program Committee.

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# Church-State Issues For 1957

(Continued from Page 7)

"The inevitability of such a partnership is indicated by the strong possibility that in some cities it may be necessary for the parochial schools to send back to the public schools their students in certain grades to make room for the expanded numbers in the remaining grades. The effect of such a move, say in the town of Thompson, where the school population is now split fifty-fifty between public and parochial schools, would be chaotic unless some partnership arrangement were worked out. If the parochial schools in Thompson were to decide to concentrate on four out of the eight elementary grades, the town would be faced with the necessity of meeting an immediate increase of fifty per cent in the public school enrollment. When we consider the gigantic effort, financial and administrative, that is now required to meet even a ten-per-cent increase in public school enrollment, the impossibility of coping with such a sudden shift is obvious."

## Cardinal McIntyre In Dallas

Cardinal McIntyre of Los Angeles, California, carried essentially the same reasoning into his address at Dallas in early December. The Cardinal proposed that if federal aid is to be given for education it should be given to the person rather than to the institution.

As reported December 15, 1956 by the *Tablet*, a Roman Catholic weekly published in Brooklyn, the Cardinal said: "Perhaps a solution has already been found in the policy of our government in the educational provisions of the G. I. Bill of Rights. Here was aid given to the individual, irrespective of the school attended. Here was a novel and eminently successful method of educational aid, high in accord with the American spirit of justice and fair play.

"There are many who doubt the immediacy and question the urgency of federal aid to education, but if federal aid is to be a reality, this aid can well come with justice in the formula of the much heralded G. I. Bill of Rights.

"There would be no question of injustice, for all would receive a proportional share in the distribution their taxes provided. Neither would the subject of religion intrude itself, nor could the shibboleth of union of church and state be raised, for the allowance would not be paid to any school but to the parents of the child.

"And banished forever from our fears would be the element of compulsion in education that rankles the spirit of freedom."

Obviously, the Cardinal was clearly aware of the concern of some Southern people for the continuation of segregated schools even if they must be

"private" schools. Apparently the commitment of the Roman Catholic church to desegregation would not prevent advancing "private" schools if in the process parochial schools can also be advanced. "Aid" for the "individual" seemed to the Cardinal to be the formula which will solve the impasse into which federal aid legislation has come.

The response of the Southern states to this proposal remains to be seen. The *Dallas Morning News* on December 12, 1956 carried an initial response under the heading "Episcopaptherians Object." This facetious application of the theorem concluded:

"It would be wrong to tax Cardinal McIntyre to educate Holy Roller children to jump up and shout in the meeting house. And it would be wrong to tax him to teach Jehovah's Witness children to spurn the flag, refuse military service in the country's defense and denounce clergy as a branch of the devil's service.

"As a matter of fact, Cardinal McIntyre, as an Archbishop and a church corporation, escapes taxation. Insofar as he is directing charitable and non-profit activities of the Kingdom of Heaven on earth, that is fair. But any tax-endowed church is wrong."

## The Wider Background

Protestant observers are often perplexed at the insistence of the hierarchy that the children of the Roman Catholic parents must at any cost gain their 3 R's and common knowledge from "the Church." All branches of Christianity believe in an adequate program of religious instruction in addition to the common learning given by the community. However, the groups that feel they must call for the support of the coercive powers of the state through taxation, police power, or otherwise, to compel or support religious instruction are few, and resistance to community education is rare. At least a partial answer to the Protestant inquiry regarding the difference was given last week in an address by the Pope.

The Pontiff addressed an audience of teachers from Munich, Bavaria. The Bavarian legislature passed a measure in August, 1955, which will replace denominational teacher-training academies with State operated inter-denominational institutions.

As reported by *Religious News Service*, the Pontiff said that the "Church's world-wide experience has shown that Catholic doctrine is the 'main sufferer' in so-called neutral schools."

The publicized estimates of the progress of the Roman Catholic church in the United States would not seem to validate the fears of the Pope, unless perchance the quality of Catholic doctrine has suffered in the United States.

## New Orleans Book Store Suffers Fire Loss

NASHVILLE, Tenn. — (BSSB) — The Baptist Book Store, 4141 Providence Place, New Orleans, La., suffered a severe fire loss on Christmas.

Temporary headquarters have been set up in the Music Building of the New Orleans Baptist Theological Seminary, and business has continued uninterrupted, according to Miss May Detherage, manager.

The store will move back into its old quarters in about 90 days or as soon as the building can be repaired and new stock installed.

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## CHILDREN'S PAGE

# God's Wondrous World

By THELMA C. CARTER

Have you ever watched the sunlight streaming into your room? Perhaps you noticed the bright rainbow colors of red and violet sunrays as they reflected the tiny dust particles in the air?



These rainbow rays, or sunshine, are "infra-red" heat rays, and "ultra-violet" chemical rays. They come from that great heavenly body, the sun! Although the sun is not even one of the largest of the stars, it is very powerful

and hot. It is many times hotter than the huge 6,000 degree furnaces used in steel-making!

Sunshine lights our day. We feel its heart when it strikes our body. If we stay out in the sunshine too long, we suffer the effects of sunburn, peeling and tanning.

Sunbeams are tiny, powerful and important, for when they pass through our skin and are taken up by the blood stream and distributed throughout the body—a miracle happens! Not only do the chemical sunbeams rays help produce a health-giving vitamin, but they also help kill harmful bacteria in the blood stream!

Man, animals and plant life cannot live without sunshine!

God puts a special kind of sunshine in the heart of every Christian. We feel the magic of its warmth and strength in our lives, and see its miraculous effect when Christ comes into the hearts of others! "I have put my trust in the Lord God, that I may declare all thy works." Psalm 73:28.

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## A Prayer is so Important

By BERTHA R. HUDELSON

A prayer is so important To say in morning light, Or when I kneel beside my bed The last thing every night.

A prayer fills me with happiness With thankfulness and love, I'm glad that I can pray to God Who hears me from above.

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## Name the Place

By MILDRED L. ACKERMAN

1. In what city did Solomon build the Temple?
2. What famous town is five miles from Jerusalem?
3. To what country did Mary and Joseph take Jesus as a baby?
4. In what village did Jesus live as a boy?
5. Where did Noah's ark land?
6. Where did Mary, Martha and Lazarus live?

7. Where was Christ's first miracle performed?
8. What city wall fell under Joshua's leadership?
9. In what river was Naaman cured of leprosy?
10. What land was promised to the Israelites?
11. To what city was Paul going when he was converted?
12. In what garden did Jesus pray just before His arrest?

- ANSWERS:
1. Jerusalem
  2. Bethlehem
  3. Egypt
  4. Nazareth
  5. Mt. Ararat
  6. Bethany
  7. Cana of Galilee
  8. Jericho
  9. Jordan
  10. Canaan
  11. Damascus
  12. Gethsemane

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## Wayland Scholarships Offered Three Refugees

PLAINVIEW, Texas. — (BP) — Wayland Baptist College has offered international student scholarships for three Hungarian refugee students in answer to an appeal from World University Service, non-denominational organization.

Between 1,300 and 1,500 university students, largely men, are among the Hungarian escapees who have fled from their homeland. A conservative estimate has been made that 300 to 400 students will seek to continue their education in the United States with most of them wanting to study medicine, forestry, and engineering.

These refugee students are being screened at Camp Kilmer, N.J.

## Stetson Breaks Ground For Library Building

ST. PETERSBURG, Fla. — (BP) — Ground has been broken for the half-million dollar law library building at Stetson Law Center here.

Guest speaker was New York philanthropist Charles Anderson Dana who gave \$250,000 toward the library building fund on condition that Florida lawyers and businessmen match the amount.

Dana Law Library, as the new building will be known, is the first new unit of the Stetson Law Center.

►Mrs. Grace Parris Hatler, wife of Pastor H. G. M. Hatler of the First Baptist Church of Princeton, Ky., died at her residence of a heart attack on January 16.

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# Christ Is The Answer

By **RICHARD MILLER, Pastor**  
**First Baptist Church, Raceland, Ky.**

*"But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you"—(Matt. 6:33).*

Our world needs an answer, an answer that is honest and real, one that comes from the eternal God. Never in this world's sinful history have men needed more to know the right answer to the perplexities of the life that now is and of that which is to come.

Sometime ago a man asked: "Preacher, why is it that I see so many people who are happy—wives in love with their husbands and families—yet mine is so unhappy?" He was sincere, very much concerned. His home is now broken. He failed to take the answer I gave him—the one quoted above as the text. He did not seek the kingdom of God.

Men seek the answer to life's perplexities in such odd places. They plod on in vain, in utter desperation.

The urgency of present-day conditions demands the right answer. Men must have the right answer if they are to live happy, intelligent, useful lives. With the sound of hydrogen bombs in our ears, we must know our civilization could be fast coming to a close.

There is an urgency born of the utter sinfulness of the world in which we live. The wrath of God is revealed against all unrighteousness (Rom. 1:18). Mankind must be given the answer—the right answer, the only answer. Read your daily newspaper and note the tone of despair: news of earthquakes; storms; the dreaded fact that Russia now has the means to destroy the world. These cause thinking people to ask again and again, "Is it well with my soul?"

Everywhere, there is a general sense of remorse, a feeling of uneasiness. The world is not at rest. And why? God has pronounced judgment upon the creature and creation. Never forget, man's days are numbered! Death will come to all. Judgment is ahead. All evil which man experiences is sin-produced; sin brought unhappiness, broken homes—all that blights.

Sin cannot come into God's presence. No sinner, as such, can enter the kingdom of God. Sin must be dealt with. It must be put away. God dealt with sin on the cross. Christ paid the sin-debt. Christ's blood made an atonement. This was and is the way of God. It is the blood-way. It was true when God spoke the first message of hope to Adam and Eve. Blood was shed; coats of skin covered man. Adam and Eve were saved from their sin by looking

forward to the Coming One who paid the price of our redemption on Calvary's cross. They were saved by grace, even as we are. "Without the shedding of blood there is no remission of sin."

All kinds of plans have been set forth since Adam's day—plans to solve man's dilemma. All man's plans have been futile, inadequate. They do not reach the source of the trouble. Man's trouble is with the heart. His nature is wrong, and nothing can change his nature except the New Birth. It takes a miracle wrought by the Holy Spirit, a miracle made possible because Christ died for our sins according to the Scriptures.

We are not left to flounder and fret our way out of our misery. God gives us hope and He gives us good grounds for hope in Jesus Christ His Son! Christ is the answer. He is the Father's answer to man's need. That answer is waiting for you, dear sinner friend! He offers peace—peace this world cannot give.

The truth makes us marvel, but we are not to question it. Christ Himself became sin for us—in our place. Ours is to trust completely what God has done for us through His Son, what His Son has done in our stead. There is salvation in no other name; there is no other forgiveness; there is no other way to the Father of our Lord; there is no other way by which the Saviour's Father can become ours, through the New Birth. God has, in Christ, forever settled the sin question for all who put their trust completely in Him and His atoning sacrifice. It is unmerited favor—grace—toward the undeserving (Eph. 2:1-10).

What deliverance, what happiness will burst on men's souls as they trust Him completely! "Christ in you" is "the hope of glory."

►Rev. and Mrs. W. Neville Claxon, Southern Baptist missionaries to Nigeria, may now be addressed at Baptist Headquarters, Ibadan, Nigeria, West Africa. Both are natives of Kentucky, Mr. Claxon of Switzer and Mrs. Claxon, formerly Emma Osborne, of Frenchburg. They make their permanent American home in Louisville.



**FIRST STANDARD FROM NEW MUSIC DEPARTMENT.** — Eugene Quinn, (right), music secretary, is presented to Paul Bobbitt (left) at the Third Baptist Church, Owensboro, an award for the Standard of Excellence for their church's accomplishing a three-month period, or a quarter, of standard work in their music ministry. The award was presented in the Sunday morning service, January 13. This is the first award to have been presented since the new State Music Department has been organized. The only church which has achieved this previously in Kentucky was the First Baptist Church at Madisonville, which attained the certificate in October-December 1954.

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## Let Baptists Be Baptists

One of the dangers of a fast-growing, aggressive, successful denomination is for the group to forget "first principles" and the basic fundamentals that make it what it is. Sometimes it is a temptation to accomplish a desirable result by undesirable methods.

Baptists must always live and act like Baptists and forever remain faithful to that which distinguishes them from other groups. Else why continue to be Baptists?

Two basic fundamentals must ever be kept alive. The functioning of either principle must never overshadow or smother the other. Baptists must remain true to both positions without sacrificing loyalty to the other.

These two principles are: 1. Baptist religion is a religion of the "grass roots," of the people. It is not a religion of a hierarchy of either persons or of an organization. The people of the churches are of prime importance in the Baptist set up.

2. The Baptist principle of autonomy, self-government, independence, democracy carries over into denominational organization. It expresses itself in the axiom that every Baptist body (church, association, convention) governs its own affairs.

Close and friendly ties must be forever maintained between the churches, the associations and the conventions in order to secure and maintain maximum co-operation from the people. But in

cultivating these friendly relationships we must not ignore the Baptist fundamentals nor forsake that which has made us a distinctive people. In order to give its co-operation a church should never seek to enforce its will on an association, nor should an association overstep its bounds of Baptist policy and meddle in the affairs of a convention. The reverse is also true.

Sometimes it tests the ingenuity of Baptists to remain true to their fundamentals and at the same time enlist the co-operation of all the people. One sure way to seal the doom of the Baptist cause is to take a short cut to co-operation by forsaking our distinctives. Let us Baptists continue to be Baptists and find a solution to our problems in the Baptist way.—Editorial, Baptist Beacon, Arizona.

## Education Group Elects Scofield New President

BIRMINGHAM, Ala. — (BP) — Fon H. Scofield, associate secretary for visual education for the Southern Baptist Foreign Mission Board, was elected president of the Missionary Education Council, which met here recently.

The Council, a semi-official organization which co-ordinates missionary education activities of Southern Baptist Convention agencies, also elected Miss Mary Christian of the Baptist Sunday School Board, vice-president, and Mrs. Mildred Dunn, editor of Home Missions magazine, secretary.

The Foreign Mission Board and the Home Mission Board outlined their missionary education programs for several years.

The Foreign Board will emphasize southeast Asia in 1958; world evangelism overseas in 1959; Spanish America in 1960, and, tentatively, Europe in 1961.

The Home Board themes will be Christ, church, and race in 1958; in 1959, world evangelism in the U. S. A.; missions in town and country in 1960, and probably heritages and horizons in 1961.

The Missionary Education Council will meet next year in Atlanta, Ga., January 2-4.

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## STUDY and PRAY about Homeland People

**MARCH WEEK OF PRAYER**  
 for Home Missions  
 March 4-8, 1957

## WOMAN'S MISSIONARY UNION

MRS. GEORGE R. FERGUSON, Executive Secretary

MISS MARY PAT KENT, Youth Secretary



Miss Juliette Mather

Miss Juliette Mather who has served with Woman's Missionary Union, auxiliary to the Southern Baptist Convention, for thirty-five years retired February 1 and will sail on March 15 for Japan where she will teach English in Seinan Gakuin University. She will not go as a regularly appointed missionary but upon the invitation of the Japan Baptist Mission and with the approval of the Foreign Mission Board. Miss Mather says, "Of course, I have always wanted to be a foreign missionary but the Lord did not lead that way until now."

Miss Mather served as Young People's Secretary from 1921 until 1948 and since 1948 as Editorial Secretary of Woman's Missionary Union. She was honored at a delightful luncheon during the meeting of the Executive Board in Birmingham recently.

She has made many very fine contributions to the development and marvelous growth of the work of Woman's Missionary Union and will be greatly missed from the staff of this organization.

She is widely known and greatly loved in Kentucky. Her many friends in the state will want to write to her and assure her that the prayers and interest of Kentucky women will follow her as she goes to the wonderful opportunities of foreign missions in Japan.

### Our Sympathy

Our sympathy is extended to Mrs. R. A. Jacob, of Franklin, Kentucky, missionary emeritus to China, in the recent death of her mother; and to Mrs.

Mrs. Fay Bowren. Pray that the Annie Armstrong Offering will be large enough to supply an adequate, attractive, well-equipped center.

*In Panama*—In the Republic of Panama there are almost 800,000 people who ought to know Christ. Will you pray for the Canal Zone and Panama?

*Six Dollars and Seven Cents*—Look at it in your hand: \$6.07. What will it buy. Things or life for the lost? All the Home Mission Board activities of Southern Baptists can be yours for one precious minute for \$6.07. Amazing! To hold missionaries, churches, chapels, services—life in your hand for \$6.07. How many minutes for you? for your society?

### Awards

Our Executive Board has voted that a special award will be given at the Superintendent's Conference during the State Meeting to each Association in which there are 100% of the churches having at least one of our WMU organizations. According to our records in the office only two of our Associations now qualify for this award. Does your Association qualify? Some Associations have only one or two churches without organizations. Have you done your best to be 100%? Notify our office as soon as you qualify.

Fred Austin, superintendent of Warren Associational WMU, in the tragic death of her only daughter in an explosion in her home. Mrs. Austin's son was killed in an accident eighteen months ago.

### Observe the Week Of Prayer, March 4-8

*For the Navajos*—The Baptist Indian Center at Gallup, New Mexico, welcomes the students from the Indian schools to the town activities. And they come. Probably Southern Baptists will never be able to send missionaries to all the remote Navajo villages but students come from all over the Indian reservation. With 85% of the tribe still not speaking or reading English the students are the key to winning the Navajo. Pray that the students may come to know Christ through the valiant ministry of our missionaries, Mr. and

### Hotels, Motels and Tourists Courts In Paducah For State W. M. U. Meeting

**Cunningham Tourist Court**, 2500 North 13th Street, Phone 5-9108  
2 Blocks from bus line, 20 Cabins, Private Baths, Radio  
Restaurant nearby, Air-Conditioned.  
Rates: Single \$4.00 and up; Double \$5.00 and up; Suite Apartment for five \$9.00.

**Nelson Motel**, 2322 Bridge Street, Phone 3-6246.  
On bus line. 24 rooms, Steam Heat, Playgrounds for children, Air-Conditioned, TV in rooms. Telephones, Restaurant nearby  
Rates: Single \$4.00; Double \$5.00; Family Rates (No charge for children).

**Oakwood Motel**, 2760 Park Avenue, Phone 2-1549. On bus line.  
18 rooms, Air-conditioned. Telephones. Restaurant nearby.  
Rates: Single \$5.00; Double \$6.00.

**Rose Motel**, 2504 Bridge Street, Phone 2-1601. On bus line.  
23 Rooms. Telephones, AAA, Air-conditioned, TV in rooms.  
Restaurant nearby.  
Rates: Single \$5.00; Double \$6.00; Twin \$7.00.

**Southland Motel Court**, US Highway 60-62-68. Phone 2-3595.  
26 rooms, Air-conditioned. TV in rooms. Restaurant connected.  
Rates: Single \$5.00 and up; Double \$6.00 and up; Twin \$7.00 and up.

**Timbers Motel**, Hinkleville Road US-60W. Phone 3-7371.  
20 Rooms, Air-conditioned, Restaurant nearby.  
Rates: Single \$5.00; Double \$6.00; Twin \$7.00.

**Timberland Lodge**, Hinkleville Road US-60W, Phone 2-1598.  
13 Rooms, Restaurant.  
Rates: Single \$4.00; Double \$5.00; Twin \$6.00.

**Vaughn's Motel**, US-45-South, One mile from City-Limits, Phone 2-0316.  
11 cabins, Air-conditioned, Restaurant nearby, Telephones.  
Rates: Single \$5.00; Double \$6.00.

**Broadview Hotel**, 1700 Broadway, Phone 2-3413.  
21 Rooms, Parking Lot Adjacent. Restaurant Nearby.  
Rates: Single \$3.00 and up; Double \$4.50 and up.

**Irvin Cobb Hotel**, 602 Broadway, Phone 3-5321.  
200 rooms, Garage Service; Dining Room; Air-conditioning.  
Rates: Single \$5.00 up; Double \$7.00 up; Twin \$7.50 and up.

**Oxford Hotel**, 501 Jefferson, Phone 3-4545.  
56 Rooms, Air-Conditioned.  
Rates: Single \$3.25 and up; Double \$5.00 and up; Twin \$3.50 and up.

**Palmer Hotel**, 110 North Fifth, Phone 5-7221.  
118 Rooms, Restaurant Facilities.  
Rates: \$3.00 and up; Double \$4.50 and up; Twin \$5.00 and up.

**Ritz Hotel**, 2201 Broadway, Phone 3-3661.  
100 Rooms, Garage Service, Dining Room.  
Rates: Single \$4.00 and up; Double \$5.50 and up; Twin \$7.00 and up.

## SUNDAY SCHOOL DEPARTMENT

ROY E. BOATWRIGHT  
State Secretary



Mrs. J. D. Sapp, Oklahoma City, Oklahoma, is the author of the new Vacation Bible School Textbook for Junior workers. The boon has the title of *Living for Jesus Every Day*. Mrs. Sapp will lead the conference for Junior workers at the State Vacation Bible School Clinic for the Eastern section of the State at the Central Baptist Church, Paris, February 28-March 1. The Clinic for the Western section of the state will be held February 25 and with the First Baptist Church, Russellville.

### Suggested Activities For February

1. Convention-wide Sunday School Clinic, Louisville, February 9-22.

2. Designate one week as "Young People's Expansion Week." Call together your Sunday School Young People, their officers and teachers, and needed additional workers. Study the book *Young People in the Sunday School* and plan for new classes and departments for all available young people in your community and enlist the needed workers.

3. Plan for your Vacation Bible School Clinic. In the Church and in the Association.

4. Plan to observe Christian Home Week in May, by the expansion of your provision for Cradle Roll and Nursery children, married Young People and younger Adults.

5. Enlist all Sunday School workers in the Training Union Study Course during March.

6. Study the *Guide to Better Vacation Bible Schools* by Sibley C. Burnett.

7. Plan to enlist Sunday School workers to attend the State Sunday School Assembly at Cedarmore, August 1, 2, and 3, 1957.

### High Ten Churches In Training Through December 31, 1956

Louisville, Victory Memorial	359
Severns Valley, Elizabethtown	223
Campbellsville, First	146
Walton, First	126
Lexington, Grace	117
Loyall, First	117
Danville, Gethsemane	115
Ten Mile	109
Covington, Latonia	101
Mayfield, North Side	94

### Standard Sunday Schools

Church	Pastor	Superintendent
Blue Spring (Little River Association)		
Wade Cunningham	Robt. E. Wade	
Louisville, East Audubon (Long Run)		
H. M. Johnson, Jr.	G. B. Masden	
Ashland, First (Greenup Association)		
M. D. Morton	John B. Blagg	

### Assemblies

#### Glorieta

June 27-July 3  
July 4-10

#### Ridgecrest

July 25-31  
August 1-7

### Standard Classes

Church	Class	Teacher
Bowling Green, Eastwood (Warren)		
"Victors"	Mr. Kenneth Kinser	
"Vota Vita"	Mrs. B. J. Ford	
Clay, First (Ohio Valley)		
"Dorcas"	Mrs. Charles E. Daniel	
Elizabethtown, Severns Valley		
"Priscilla"	Mrs. J. V. McPherson	
"8-D" Class	Mrs. Chester Horn	
"Young Women 20-24"		
	Mrs. J. Spencer	
Lexington, Grace (Elkhorn)		
"Lydia"	Mrs. C. E. Niemann	
"11-Year-Girls"	Mrs. E. Robertson	
"Cheerful Helpers"	Mrs. D. Hager	
London, First (Laurel River)		
"Eight-Year Girls"	Mrs. D. Creech	
"7-Year Girls B"	Mrs. Herman Kidd	
"8-Year Girls"	Mrs. C. P. Reeder	
"8-Year Girls No. 1"	A. R. Evans	
Louisville, 23rd and Broadway (Long Run)		
"Friendly Bible Class"		
	Mrs. A. K. Johnston	

## COUNSELOR'S CORNER

By  
DR. R. LOFTON  
HUDSON



### LOVE IN HEAVEN

**Question:** The Bible says that we are sown a natural body (in death) and raised a spiritual body. It also says that at death all of our loves, hates, etc., perish also, and that there is no marriage in heaven. If this is so, how are we going to know our loved ones and be happy with them? It seems to me that according to the way the Bible reads that our love will be the same for everyone.

**Answer:** When does the Bible say that that at death all our loves, hates, etc., will perish? I hope that our hearts will perish, but not love. Then "we shall be like him" (1 John 3:2). But, of course, he is not without love.

Your last sentence implies that it will not be acceptable to you if "our love will be the same for everyone." It seems to me that this is the kind of love that we need here and now. To find such a state in the hereafter will be heaven indeed.

Married love and physical bodies both have their limitations. They are imperfect. To have spiritual bodies—whatever they are like, we do not know—will be wonderful. To be accepted warmly by everyone and to accept warmly everyone will be ideal.

What is really your problem? Are you trying to wrap man's little mind around God's great package of grace? Is it not enough to know that "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him?" (1 Cor. 2:9).

And we certainly shall know ourselves and our loved ones

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

## CHURCH FURNITURE

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# Voting In Members

By BURTON A. MILEY

The practice of "home enrolments" in church membership and "private baptisms" has renewed interest in the question of why Baptists vote members into the church. Some feel it is absurd. Others tolerate it but feel that it is non-essential. Even Baptists question the practice, some sincerely, others critically.

The false sentiment that one church is as good as another logically leads to the fact that whatever practice causes the least stir is the best. Other religious bodies whose constituents never make a decision as a congregation are naturally interested in the practice. There is a popular illustration used by some which goes like this: A family had a baby born into the home one night; the family gathered at the breakfast table next morning in conference; "Now we shall vote to receive the child born last night into the family; all those in favor hold up your hands." The opponents, in the light of the example, show the absurdity in voting members into a church.

However, a fallacy in premise exists. No Baptist church votes any member into the family of God. The only way one can become a member of the family of God is to be born into it. That birth supersedes any action man can give. A man born into God's family needs no congregational vote to substantiate his status. His birth does not depend upon the congregation's willingness to receive him.

Church membership and salvation are not synonymous. Baptists believe in regenerated church membership. Salvation, which is sonship with God, precedes church membership. One unites with the church membership because he is saved, not in order to be saved. One initiated into church membership through baptism acknowledges that he is a child of God. The vote in the church is to determine the willingness of that body to add the prospective member to its number. The vote does not bring the child into the family of God.

## "Receive Ye"

But is this practice of voting obsolete? Is it with scriptural backing? Does it have practical value? It is thought that the answer to the second question will cover the answer to the other two. The "Beloved of God, called to be saints" in Rome are thought of as the church of Rome. Scholars accede to this. The church is admonished in Romans 14:1 to receive him that is weak in the faith. The command "receive ye" means to take him into the fellowship and must imply some kind of official action. The

command is not addressed to bishops, pastors or elders. The epistle is to the church which must take action. Here the principle is introduced that the church has every responsibility and right to receive members into itself. But how does a church act and what is its official expression? The principle is given in 2 Corinthians 2:6-8, "Sufficient to such a man is this punishment, which was inflicted of many." A literal translation of the words "afflicted of many" would be "by the more." That is, by the majority. MacKnight's translation is "by the greater number." In other words, the majority. MacKnight's translation is "by itself upon the issue involved." This is surely in keeping with Baptist polity, where each church is an independent self-governing body. When the majority speaks, the church has spoken. The governmental power of a church is with its members. Whether the expression is made by the uplifted hand, by secret ballot, or by oral vote is immaterial.

The validity of one's baptism rests upon proper authority which is the church. Baptists' belief is that the administrator only acts by the authority of the body. This authority can be granted either by conference or by virtue of relation as pastor. Therefore no man in Baptist circles can baptize promiscuously any who choose to request baptism. Therefore, a candidate who comes making a profession of faith is

received by the governing body through vote. The reception of this one by vote is the authority for the pastor to complete his duty. Those receiving membership through transfer of letter are approved by the church. Certainly the church must speak on the reception of those reinstated for church membership.

## The Trend

The modern trend is to make membership as easy as possible. It is easier to have some church representative appear in the parlor, or the hospital room, with an enrolment card in hand, write down a name, pat one on the shoulder and say, "Now you are a member of our fellowship."

It is well that one follow the principles set forth in Scripture which are never in conflict with New Testament policy of church operation.

It is worthy to note that Paul judged a man guilty of incest to be worthy of exclusion from the church in I Corinthians 5:4-5. Yet he tells the church, "In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with a power of our Lord Jesus Christ, to deliver such a one to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus."

Paul did not exclude the man; he did not claim any right to do so. He suggested to the Corinthian church (in 5:13) "to put away from among yourselves that wicked person." In this letter addressed "to the church of God which is at Corinth," the principle to receive, to exclude, to discipline its members by a vote of the congregation is plainly written. Baptists are voted in and must "die" out or be voted out.—*The Arkansas Baptist.*



IT'S LADIES' DAY at Southern Seminary in Louisville, Ky., as Woman's Missionary Union leaders pose for a picture with Mrs. Frances Phillips (right) president of the Seminary W.M.U. Others, left to right, are southwide officers Miss La Venia Neal, treasurer; Miss Alma Hunt, executive secretary; and Mrs. R. L. Mathis, president. The picture was made following a meeting of the Seminary Woman's Missionary Union, at which Mrs. Mathis spoke on "Woman's Missionary Union and Its Mission Program."

## How to Welcome Visitors

# A Method Outlined

By ALBERT E. SIMMS

It pays to pay attention to those who visit the services of your church. We had this dramatically demonstrated to us recently when we went into a program of remodeling our sanctuary.

Like most churches we had printed a neat "Visitor's Registration Card" and kept a supply in the pew racks all the time. In every service I welcomed our visitors and asked them to take a card from the rack before them, fill it in, and place it in the offering plate. With this system, we received 125 to 150 cards per year. We knew we had many more visitors than this; they simply were not bothering to sign the cards. Consequently, the church was failing to identify these people and to determine what ministry we could perform for them.

The important difference about our new system is that we now hand the cards to the visitors, instead of having them in the pew racks. And this new system brings in 25 to 50 cards per Sunday—about as many every month as we used to get in a year. I still say about the same thing when I welcome our visitors after the first hymn, except that I add the request: "Will you lift your hand so that all our people may know where you are seated, and will you keep them up till our brethren have given you a visitor's card."

As soon as I make this request, the ten deacons who sit on front pews on the main floor and in the balcony (to render this service and also to receive the offerings) stand at the head of their respective aisles and immediately hand a card to every visitor. I set the example for the visitors by lifting my own hand and by keeping mine up till the last visitor is given a card. Meanwhile, I am expressing our pleasure in their presence (one time, it came out, "pressure in your pleasanse") and inviting them to come back again.

The story of how we adopted this new plan is interesting. When we began to remodel our sanctuary, we had to move our worship services to Friendship Hall in our educational building. Because this room was furnished with folding metal chairs, there were no racks for the visitor's cards; therefore, we were compelled to hand them out to the visitors.

I frankly told the head usher that I didn't think I would like the plan; but when we received as many filled-in visitor's cards from that first Sunday as

*Albert E. Simms is pastor of Calvary Baptist Church, Newport News, Va.*

we had previously received in an average month, I promptly re-thought the matter.

I knew we were not having any more visitors in the services. Our temporary meeting place was at the rear of the educational building, far removed from the street, with no windows showing and around two corners in the corridor—too far for music to be heard by passersby. The sanctuary was on a prominent corner with its stained-glass windows and clear-glass doors shining forth a welcome by night and the sound of organ and singing voices easily heard on the street, day and night. No, the answer was in the fact that we were putting the cards into the hands of the visitors; and, having them in hand, they filled them in. Before, they had just let them stay in the pew racks.

So, when we moved back into our sanctuary three months ago, though the new pews have lovely card racks on them, we still distribute the visitor's cards by hand. And we are still getting the same fine results.

Our experience suggests three pointers:

(1) Use a neat, adequate card. We had ours printed to order with carefully worded sentences of welcome and blanks for name; local address; home address, if different; church membership; age and date; and the questions "Are you interested in becoming a member of Calvary Baptist Church?" We believe all these items are important for follow-up. Some, fearful of the old saw about people hating to divulge their age, will hesitate to include a blank asking "Age." So did we; but we took the leap and now we are glad. We find that fully 75 per cent of our visitors co-operate and fill in their age. Unquestionably, this helps us in assigning prospective members for visitation.

(2) We find it decidedly better to use our offering-receiving deacons who are on the front seats to distribute the cards. We first used our ushers, but they were often busy with other responsibilities and unable to be ready when we needed them. Also, they are at the rear of the aisles whereas the deacons are at the front. If the visitors see the deacons approaching them, they are more likely to keep their hands up for a card.

(3) Make use of the information the cards bring you. There is no point in asking for it if you do not use it. Each Monday we send a postcard to every visitor expressing our pleasure in their visit, inviting them to come again, and

offering our services to them in any ministry we can perform. The message to those whom we consider prospective members includes an appeal to consider the claims of Christ and his church. Each of these prospects is then assigned to some worker in the proper age group for a visit and report. The pastor also visits as many as possible.

We are convinced that the church which overlooks its visitors is neglecting its most likely prospects. Any well-located church will have more visitors than its people realize until they are actively pin-pointed by recognition in the services. If they are interested enough to come, we should be concerned enough to go; and when we go, most of them will come again, and many of them will become one with us in worship and witness and work for the Saviour.—*The Baptist Program.*

## Pastors' Conference Meeting Site Chosen

ATLANTA — (BP) — The 1957 Southern Baptist Pastors' Conference will meet May 27-28 in the grand ballroom of the Conrad Hilton Hotel, Chicago, according to Conference President James P. Wesberry, of Atlanta.

The session will open at 10:30 A.M. Monday and close at the afternoon session Tuesday. The pastors' conference precedes the annual meeting of the Southern Baptist Convention, opening the night of May 28 in Chicago's International Amphitheater.

## Southeastern Seminary Endowed With \$22,000

WAKE FOREST, N. C. — (BP) — Southeastern Baptist Theological Seminary here has received an endowment of approximately \$22,000 from the will of Miss Vivian Matthews, of Clinton, North Carolina.

Miss Matthews, a member of Mt. Gilead Baptist Church in Samson County, N. C., directed that the money be held in perpetuity by the trustees of Southeastern Seminary. It will be known as the Vivian Matthews Endowment Fund.

►The State Convention of Baptists in Ohio, affiliated with the Southern Baptist Convention, reports organization of its 100th church. There were 19 churches in Ohio in 1952 and the State Convention was constituted with 39 churches in 1954. In addition to the 100 churches there are 29 missions sponsored by them. Present goals in mission advance include 80 new missions, 36 new churches, and a mission budget of \$200,000—all in the current denominational year.



# The Church Has Many Members

By FRANK W. RHODUS  
Warsaw Baptist Church, Warsaw, Ky.

There are many metaphors used to describe the church in the New Testament. It is a building of which Christ is its foundation. It is a bride of whom Christ is the bridegroom. It is a body whose head is Christ. Paul uses the metaphor, "body," in many of his epistles when speaking about the church. One of the most illuminating passages in the Bible that presents the ideal church is I Cor. 12. In this chapter alone the word body is used no less than eighteen times.

To Paul was given the mystery of the stewardship of the church, and if we would heed his teaching there would be less emotional breakdown among our ministers and a more glorious ministry realized by our churches. The church with a God-given mission should live according to the principles given in the New Testament if she would accomplish the purpose of God in the world.

In chapter 12 Paul compares the church to an ideal human body, and gives us things to be done by the members if the church is to function as God's community on earth. Through His Church Christ moves and speaks, heals and accomplishes His Mission begun during the days of His flesh. Paul's use of the body with its many members, presents to us his concept of the inner life and work of the church. As each member of the human body performs a specific action, each member of the church is endowed for a specific task. As each member of the human body is under the control of the brain, each member of the church is under the control of the Holy Spirit. As each member of the body responds to the impulse of the brain, each member of the church is to respond to the impulse of the Holy Spirit. God endows us with gifts and the Holy Spirit empowers us to put to use our gifts in service to God and man.

The word "diversities" should claim our attention for it means to take apart that which is joined together. The several gifts come from the same source, the Holy Spirit, but they have different facets of expression. The diversities of gifts is not often found in one person, but rather you have one, I have one, and someone else has a third, etc. As each member uses his capacity for service to the glory of God, the church is blessed with a fruitful ministry. It is this part of togetherness that gives unity and strength to the church.

Believing that "gifts" refer to capacities for service we have in verses four and five, a three-fold ministry to be

performed by the members of the church. We are aware that this is the function of an ideal church, but it is not an ideal that cannot be realized, rather, it is one that must be reached if there is to be "glory in the church" and enrichment of life in the community. It is in knowing the function of the ideal church that we are able to train ourselves in being this kind of church. When each member of the church takes seriously the meaning of his membership and yields the members of his body to the cause of Christ, the church will become the living organism through which Christ is able to touch the world with redeeming grace, and give victory over sin and wickedness.

The "diversities of gifts" refer to the possibilities for service for each member. If he cannot perform one task he may be able to perform another. One member does not possess all the gifts, they are distributed among the membership. Each gift is to be used, not for selfish exaltation, but for the common good of the whole church. When the arm refuses to co-operate with the hand it renders the hand useless in performing its work. Or if the eye refuses to function because it is not the arm, ear or some other member of the body, it places a greater demand on the other members of the body. We see from this that when one member refuses to employ his gift a greater demand is placed upon the other member of the church. It is in this respect that the minister may feel he must assume a multiplex role if the ministry of Christ is to abound in the community. But when each member assumes his proper place in the life and work of the church the pastor is given more time to perform his ministry of preaching, teaching and comforting.

The "diversities of administrations" speak of the opportunities the members have for service. The administration, government and business of the church is to be performed by the members and not by the pastor alone. There are many in the church who possess administrative abilities and would be willing to serve if given the right training and opportunity. If the church would undertake a training program for its people many latent talents would be unearthed that would bring glory to God and a greater efficiency in the life of our churches.

The "diversities of operations" or "workings" show us that each member has something to do in the church where he holds membership. The Holy Spirit

is careful to equip each member with qualifications for a specific task. The ministry of the church becomes a great unifying force when each member shares in the preaching of the gospel of Christ to all the world. The church is called upon to perform the ministry of preaching, teaching and healing; to grow in wisdom, faith, and knowledge; to exercise her place in miracles, prophecy and interpretation. The church membership is equipped with gifts sufficient to fulfil this ministry if each member is willing to use his gift in dedication to the service of God. It is through this yieldedness of self to God that the unity and strength of the church arises to her world-wide mission and continues to march forward.

If the world is to see the majestic, awe-inspiring ministry of the church each member must place himself and his gift at the disposal of the Holy Spirit. When this is done we will see a greater missionary movement carried forward by the churches and a less number of our ministers breaking down emotionally.

►The third annual student missions conference is scheduled at New Orleans Baptist Theological Seminary February 22-23. Sponsored by the seminary's department of missions, it is expected to attract over 400 students from colleges and universities of the South.

►Dean Kaufman has resigned as educational director of the Dauphin Way Baptist Church, Mobile, Ala., to accept the call to be minister of education at the Woodmont Baptist Church, Nashville, Tenn. He assumed his new duties February 1. Formerly he was with the Deer Park Church, Louisville.

►Registration for the second semester at the Southwestern Baptist Theological Seminary is currently running ahead of student enrollment for the same period last year. According to Miss Katie Reed, Registrar, enrollment Friday afternoon has reach 1,714. In 1956, 1,691 students had completed their registration by this date.

►James R. Brown, Louisville, native of Clay, Ky., has been ordained as a minister of the Gospel by the First Baptist Church in Providence, Ky. Brown is the son of Mr. and Mrs. George H. Brown of Clay. A graduate of the Clay High school, he went on to the University of Kentucky and then to the Union University of Jackson, Tennessee, where he was graduated. He is now completing his third year in the Southern Baptist Seminary in Louisville. He has accepted a call to the pastorate of the Grangertown Baptist Church, where he has occupied the pulpit a number of times since the resignation of John A. Coble, last November. The new Grangertown pastor is married, and he and Mrs. Brown have one daughter, Teresa Lynn.

## SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, JANUARY 27, 1957

(Numeral after church indicates number of missions.)

Church	T.U.	Add.	S.S.
Lou., Walnut Street (4)	319	12	1,823
Lou., Carlisle Ave. (2)	312	1	1,471
Lou., Beechmont (2)	277	4	1,185
Lou., Parkland (1)	316		1,087
Lou., Beechland (1)	266	12	1,015
Owensboro, Third	237		958
Lou., St. Matthews	281	1	950
Bowling Green, First (1)	248		937
Evansville, Grace	297		913
Newport, First (2)	216		905
Lou., Victory Memorial (2)	204	2	902
Frankfort, First (1)	233	1	894
Harrodsburg (2)	253		891
Lexington, Immanuel	228	1	856
Madisonville, First	236	2	839
Lexington, Immanuel (3)	102	6	835
Owensboro, Calvary (1)	205	5	829
Lexington, Grace (1)	181		828
Hopkinsville, Second (1)	177		788
Ashland, First (2)	130		769
Mayfield, First	195		713
Somerset, First	180		700
Lou., Third Ave. (1)	140	2	675
Glasgow (2)	120		674
Murray, First (1)	180		668
Lou., Baptist Tabernacle	180		662
Lou., Broadway (2)	141	4	638
Hopkinsville, First (1)	109		611
Georgetown (3)	149		603
Campbellsville (3)	175		593
Lou., South Side	179		591
London (1)	136	3	590
Evansville, Calvary	160		579
Prestonsburg, Irene Cole	71		566
Memorial (12)	87	2	566
Lou., Hazelwood	156	1	559
Henderson, First	198	2	533
Barbourville, First	55		528
Lou., Okolona	135		520
Harlan	121		519
Lou., Eastern Parkway	85		516
Bellevue	151		506
Covington, Southside	117		501
Lou., Clifton (1)	96	5	500
Erlanger	156		495
Lebanon, First (1)	139		490
Owensboro	86		487
Buena Vista	143		483
Florence	78		474
Winchester, Central	136		472
Danville, Lexington Ave. (1)	78		466
Lou., Rockford Lane	162		464
Middlesboro, First (2)	70	1	464
Lou., Valley View	120		461
Ft. Thomas, First (1)	142	2	460
Ashland, Unity	454		456
Lou., Eighteenth Street (1)	454		454
Owensboro, Hall Street	450		450
Cynthiana (1)	180		446
Owensboro	121	1	437
Eaton Memorial (1)	212		429
Lou., Shawnee	130		425
Covington, First (1)	145		421
Lou., Immanuel	135		418
Hodgenville, First	102		414
Corbin, First	72		407
Fulton, First	123		402
Lou., Jeffersontown	103		388
Versailles	124	2	386
Walton, First	65		382
Ludlow, First	152	5	371
Lou., Farmdale	35		363
Hazard, First	90	3	362
Lou., Baptist Temple (1)	87		359
Bardstown	75		351
Ashland, Pollard (1)	123		349
Russellville, First (1)	69		349
Sturgis, First	152	5	349
Frankfort, Crestwood	144		343
LaGrange, DeHaven	122	2	338
Memorial (1)	119	1	327
Lou., Beechwood	107		324
Paducah, East	81		306
Lou., Mt. Washington	56		302
Nicholasville	226		297
Greenville, First	113		296
Scottsville, First	118		296
Lou., Audubon	147		289
Glendale, Gilead	68		283
Middlesboro	276		276
East Cumberland Ave.	68		272
Williamson	89		272
East Williamson	89		269
Campbellsville	38		266
Pleasant Hill	62		264
Shepherdsville	98		262
Middletown, First	92		250
Dayton, First			
Lou., Virginia Ave.			
Owensboro			
Seven Hills			
Falmouth (1)			
Dawson Springs			
Hawesville			
Marion			

Cloverport (1)	54	247
Paintsville, First (1)	85	244
Sonora	111	243
Monticello, First	88	238
Owensboro, Lewis Lans	90	235
Frankfort, Memorial	68	235
Covington, Ashland Ave.	70	231
Junction City	67	223
Newport, Trinity	93	223
Carrollton, First	48	216
Campbellsville		
South Campbellsville	92	211
Hudgins, Aetna Grove	85	200
Ashland, Belmont	64	118
Forks of Elkhorn	38	114
Frankfort, Thornhill	205	
Owensboro, Hall Street	181	

## BOOK REVIEWS

PATHWAYS OF THE INNER LIFE, edited by George A. Barrois. The Bobb-Merrill Co., Inc., Indianapolis and New York. Price \$5.

Here is a most unusual book—the record of a journey of exploration through the centuries by men and women of faith who sought God. Concerning his purpose Dr. Barrois says: "Our purpose is to ask those who have been conscious of encountering God... to tell us of their experience and to declare what they felt is the bearing of faith on human life and thought." A book of this type demands just such a broad list of names and quotations from their works. In this book thirty-three people, from Augustine to Albert Schweitzer tell of their quest for God. Some of these whose statements appear are Augustine; Bonaventura; Thomas A. Kempis; Savonarola; John Calvin; Martin Luther; Blaise Pascal; George Fox; William Law; Rufus M. Jones; Francis of Assisi; Thomas Aquinas; Catherine of Siena; Ignatius of Loyola; Francois De Sales; Jacob Boehme; Brother Lawrence; John Bunyan; John Wesley; Albert Schweitzer.

This work will serve a high purpose not only as a source book but as an aid in comprehending processes others have followed in their quest for deeper religious experience.

►Grace Baptist Church, Covington, Ind., which was constituted January 6, is the first new church to be organized in 1957 in the Illinois Baptist State Association.

►The Religious Herald, Richmond, Va., says that Dr. Samuel S. Hill has resigned as pastor of the Hatcher Memorial Church, Richmond, Va., to move to Florida.

►R. B. Hooks, Sr., president of the Brotherhood of Mercer Association, writes that his organization held their second quarterly associational meeting January 24 with the Harrodsburg Baptist Brotherhood. There were 175 men and Royal Ambassador boys present. The ladies of the Harrodsburg Church served a wonderful meal. Pastor C. R. Daley was elected program vice president; B. C. Chancellor the chorister; and J. C. Lay, secretary and treasurer. Stewardship and Evangelism was the theme of the program. Tom Kirkland spoke on Stewardship and Harry Holcomb spoke on Soul-winning. The next meeting will be held in July, and plans are being made for an old-time Baptist meeting when the whole family will be invited. President Hooks reports splendid co-operation of the men of the churches in Mercer County.

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►The West Baptist Church, McCracken County, ordained three deacons—William Davidson, James Rogers and A. L. Walls—on January 20. Jack Brown served as moderator; J. B. Tucker, clerk; and L. W. Carlin, interrogator. Pastor James Garlin, of West Church, delivered the ordination sermon and Frankie Chandler gave the charge to the churches. Also participating were Clarence Goode, Willard Harper, John W. Ried and Nathan Powell.

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## Crawley Summarizes Mission Developments In The Orient

RICHMOND, Va. — Dr. J. Winston Crowley, secretary for the Orient for the Southern Baptist Foreign Mission Board, summarized developments in Southern Baptist mission work in the Orient during 1956 in his report to the Board at its January meeting. He began by listing background events which set the stage for mission work in Asia:

"These events remind us anew of the continuing social revolution in Asia, with its nationalism and anticolonialism, and the concurrent power struggle (which is essentially a competition to win the mind of Asia).

"Progress toward independence and self-determination continued at many points. Definite agreements were reached looking toward self-government for Malaya in the fall of 1957. Failure to reach similar agreement concerning Singapore remains as a source of tension. Several Asian countries moved toward a more independent policy in international affairs, notably Ceylon and Japan. A number of countries were disturbed by internal sectional uprisings, as seen earlier in the year in Bombay, India, and more recently in Sumatra, Indonesia.

"Continuing democratic development in Asia is evident in the orderly elections held during the year in several countries. . . .

"The year has seen a general lessening of international tension in the Far East as the center of tension has shifted toward the Middle East . . . ; but the underlying tension still present made itself evident in such outbreaks as the rioting in Hong Kong in October. . . .

"Significant background religious developments included the movement of Pakistan toward an Islamic state; the climaxing of Buddhist ceremonies in Burma, Thailand, and Ceylon commemorating the 2,500th anniversary of the death of Buddha; and a controversy between Philippine nationalists and the public schools.

"In such a changing setting, Southern Baptist mission work continued to move forward during 1956. . . . Taken country by country, the following are some of the outstanding developments in our Baptist work during the year:

1. "In Korea, construction was begun at the new seminary site. Language school facilities for new missionaries were set up at Taejon. . . .

2. "In Japan, the major development was the increased emphasis on religious education through the churches, with the selection of Missionary Ernest L. Holloway, Jr., to head up promotion work along those lines for the Japan Baptist Convention.

3. "In Taiwan, a major development was the ordaining of several recent seminary graduates. In response to evangelism Taiwan continued to be our most encouraging field.

4. "In Hong Kong, a Baptist college and a Baptist clinic were opened. The seminary moved to a new and permanent location. The Henrietta school began a building program. And a great simultaneous evangelistic crusade was held in November with more than 2,500 recorded decisions.

5. "The Philippines saw the first ordinations to the ministry. A new and enlarged building was begun at the hospital at Mati. Procedures were initiated to bring into relationship with our mission work a Baptist high school and junior college at M'Lang. And a new station for missionary residence was opened at Marbel.

6. "In Indonesia, major projects were the construction of buildings on the hospital site at Kediri and the completion and formal dedication of the main seminary building at Semarang.

7. "In Malaya, the year saw the formal opening of the Phil Dawson Gads-

den Memorial Kindergarten at Singapore.

8. "In Thailand, the major new developments were the securing of a permanent site for the seminary and the opening of a new station at Paknam.

9. "The earlier decision of the Foreign Mission Board to undertake work in East Pakistan was implemented during 1956 by the appointment of our first couple for that country. They sailed for the field shortly before the end of the year."

►The Memorial Baptist Church, Frankfurt, has called Robert Coleman, Louisville, as its minister of music. Coleman is a sophomore at Georgetown College, majoring in speech and dramatics, with a minor in music. He is the son of Brotherhood Secretary Lucien E. Coleman, Sr., of the Kentucky Baptist Building. Robert Coleman goes to the Memorial Church with a variety of experience, having served as educational director of the Central Church, Winchester, and having worked with the Royal Ambassador camping program in the state. He is a graduate of Ather-ton High School in Louisville.

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# Man The Same-- God The Same

By EUGENE A. NIDA

One reason why the Bible speaks today is that *man is the same today as always*. The Bible, however, portrays not only man's unbelievable capacity for sin and self-deception, but also his God-given capability to respond to his Creator's love and will.

In the pages of the Bible one finds men who have met and talked with God, beginning with Enoch who walked with God and "was not, because God took him," and ending with His servant John who saw a vision of "Alpha and Omega, the first and the last." The Word of God is filled with accounts of men and women who answered the call of God; Abraham, the friend of God; Moses, commissioned by God to lead forth His people; David, a man after God's own heart; Isaiah, who saw "the Lord sitting upon a throne, high and lifted up;" Esther, who "came to the kingdom for such a time;" Mary, who in worship anointed the feet of Jesus; Peter, a man of audacious faith in the living Christ; and Paul, a persecutor of the church, who learned to glory in his suffering for the sake of his new-found Lord. These are everyday men and women, drawn from all walks of life; herdsmen, officials, kings, queens, nobles, housewives, fishermen, and scholars, who learned to love God because He first loved them and revealed Himself to them.

The same power of God is manifest today in those men and women whose lives have been transformed by an encounter with the unforgettable Galilean. This was the experience of Valentin Dorantes who was seized by religious fanatics as he visited from house to house in a small town of central Mexico, offering the Scriptures to any who wanted to read for themselves the matchless story of God's redeeming love. Senor Dorantes was dragged to the rear of a home and at gun-point was forced to start digging a shallow grave in which he was told he would be buried. But rather than lament his fate or blame his would-be murderers, he explained how he himself had hated Christians until one day he discovered the meaning of life in the message of the New Testament. He then asked if he might read from the words of the Saviour; and as he did, the threatening scowls changed into expressions of a puzzled astonishment and the guns were returned to their holsters. At least, when

Dorantes stopped reading, the ring-leader, "We never heard such words before. Please come into the house and tell us more."

Throughout the centuries men have continued to echo the words of those officers who returned to the jealous Sanhedrin and explain their failure to arrest Jesus by saying, "No man ever spoke as this man."

The Scriptures speak today, however, not only because man is the same but because *God is the same*. Theoretically, of course, we all admit this, but practically we tend to deny it. We may agree that God led the people of Israel out of Egypt, but we are fearful that the same God is quite powerless to resolve the present troubles of the world.

On the other hand, we can see how God did not spare His people, the Jews, when they sinned, but we would like to think that He cannot afford to let anything happen to us. At times we lament as though God were helpless to do anything about His world, but in almost the same breath we try to reassure ourselves that God is too dependent on us to think of transferring His favor to anyone else. If we are to take seriously the fact that God is the same today as always, we need to read again the message of the prophet Hosea, Amos, Habbakuk, Malachi, and Isaiah in order to grasp fully the fact that it is we who are dependent upon God, not He upon us.

The bustle and clamor of our modern world has apparently beguiled us into thinking that God is no longer the same, for we act as though we had been seduced into imagining that God must use our high-powered salesmanship and our commercialized mass-appeals geared to the popular theme of the moment if He is to be successful in communicating to present-day people. These media of communication are "the strong wind, the earthquake, and the fire" of our times, but God has chosen to speak to the hearts of men in that "still, small voice" of convicting power, with which He spoke to Elikah of old. Our ears have too often been confused by a multitude of competing sounds and our minds are frequently tuned only to the spectacular rather than to the true. God, however, is still the same and continues to speak by His Spirit through His Word and His witnesses.—*American Bible Society.*

## The Rising Tempo Of Rome's Demands

(Continued from Page 7)

recipient has been, in every instance, the Roman Catholic Church. Now that the principle has been accepted and "the Methodists are doing it too," there is no restraint.

The worst future of plural establishment would be the extremity of its pluralism. Our culture would be hopelessly enslaved as 250 religious establishments or more threw themselves into the wild scramble for tax funds. The principle beneficiary would be the "church" that is prepared for an operation of this kind, a "church" that has, in fact, lived on state subsidies for many centuries.

### The Alternative

The alternative is clear. Protestants must face this challenge frankly at the political level. As the Roman Church moves toward state financing and toward those favors which are the precursor of establishment, Protestants must stand in resolute opposition. They must do this in good humor and brotherliness, but with unbending firmness. The Roman Catholic propaganda that softens the nation for official favors must be dispassionately exposed. Protestants must recognize that they are not promoting secularism when they insist that the Roman Catholic Church shall raise its funds the way other churches do, or when they insist that there shall be no official favors or preferments for any church.

Roman Catholicism in the United States has come a long way in a century and a half. At first, as a feeble minority it accepted Church-State separation. The principle seemed best in the circumstances. Now, as a powerful minority—united in the minds of a divided majority—it calls for the end of Church-State separation. It intimidates Congress, censors and silences opposition, collects vast sums from the public treasury and drives toward official recognition and establishment. If the Protestants do not unite in determined opposition to this drive, another decade will see the end of Church-State separation here. We shall have, to all practical effect, a religious establishment will be pluralistic—or otherwise.—*Christianity Today* (Jan., 1957).

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**STUDENT CONGRESS.** — The program of the Southern Baptist Student World Missions Congress in Nashville included a key address by Baker James Cauthen (left), executive secretary of the Foreign Mission Board. With Cauthen on platform are Howard Bramlette, from the staff of the student department, Baptist Sunday School Board, which sponsored the Congress; Porter W. Routh, executive secretary of the Executive Committee, and Miss Margaret Bruce, from the Woman's Missionary Union office. The background display shows a man and the world torn between competing "plans of redemption"—the atom and the hammer and sickle of communism on the one hand and the cross of Christ on the other.—Baptist Press Photo.

## FALLING ASLEEP

RAN G. HOLBROOK

OWENTON, Ky., Jan. 19, 1957. — Ran G. Holbrook, the oldest member, chronologically, of the First Baptist Church, Owenton, died at his home here January 9, 1957, after a long illness.

Born in Owen County, January 25, 1864, he was the only son of William and Esther Holbrook.

In 1892 he was baptized into the membership of the Mussel Shoals Baptist Church, Owen County. When he moved to Owenton with his family in 1913, he transferred his membership. Until ill-health prevented him, he attended regularly the services of his church which he loved dearly. One of his greatest pleasures was singing gospel hymns. "Saved by Grace" was one of his favorite hymns.

He was Owen County clerk for four years and sheriff for seven and a half years. He was also president of the Farmers National Bank in Owenton for many years.

On December 28, 1956, he quietly celebrated with his wife, Ola Cobb Holbrook, their sixty-third wedding anniversary. To this union were born five children. The elder son, Ralph, died in France in World War I, and the eldest daughter, Esther, died at her home several years later.

Survivors in addition to his wife are a son, Roy, of Owenton, and two daughters, Mrs. Nell Smith, Owenton, and Mrs. B. C. Cotton, Dry Ridge; five grandchildren and five great grandchildren; and two sisters, Mrs. Mollie Prather, Lexington, and Mrs. Laura Wood, Owen County. A number of

nieces, nephews, and scores of friends mourn the departure of this Christian gentleman who took a fearless stand for righteousness.

God in his infinite wisdom had veiled his vision, but his radiant smile, happy disposition, and cheerful, patient acceptance of physical infirmities during his latter years inspired and blessed all who visited him.

Funeral services were conducted January 11 at Redding, Smithers and Kemper Funeral Home by his pastor, Harry L. Green. Burial was in Owenton Cemetery.

A. E. (JACK) COLE

PADUCAH, Ky., January 17. — Whereas, on December 23, 1956, God saw fit to call Brother A. E. (Jack) Cole home to glory, we wish to express publicly our appreciation for what he meant to First Baptist Church.

He served as a life-time deacon of the church, was on the Board of Trustees, and in such capacities discharged his duties faithfully. He supported the Baptist faith and doctrine, contributed much to the life and interest of First Baptist, and gave liberally of his time and means to Baptist hospitals and orphanages.

It was his privilege as a contractor to build many of the church buildings in this and the surrounding territory, including the present church building we are now occupying, and he lived to see the membership grow beyond the physical capacity of the present building.

He was a prominent citizen of our community, with active civic interests.

He was faithful in church attendance, even to the end. He was present in his regular pew one Sunday to worship our God and Saviour, and the next was in His Divine Presence in Heaven.

RESOLVED, that the First Baptist Church hereby gives formal expression of its grievous loss in the death of Brother Cole, and does hereby note in its records the passing from

this life of a man who was esteemed by his associates, loved by his friends, and respected by all. . . . Resolutions Committee, Elizabeth Dixon, Lucille Rawleigh, and H. C. Gilliland.

## Halsell Accepts Post With Colorado Baptists

DENVER, Colo. — (BP) — Howard Halsell, former administrative assistant to the executive secretary of the Arizona Baptist General Convention, has accepted a position as secretary of Sunday school, vacation Bible school, and church architecture with the Colorado Baptist General Convention. He assumes his new duties February 1.

The Colorado convention has 108 churches and operates in the states of Colorado, Wyoming, Montana, North and South Dakota, and Nebraska.

►Dr. W. W. Barnes, emeritus research professor of Baptist history, delivered the main address on the Missionary Day program, January 31, at Golden Gate Baptist Theological Seminary, Berkeley, Calif.

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