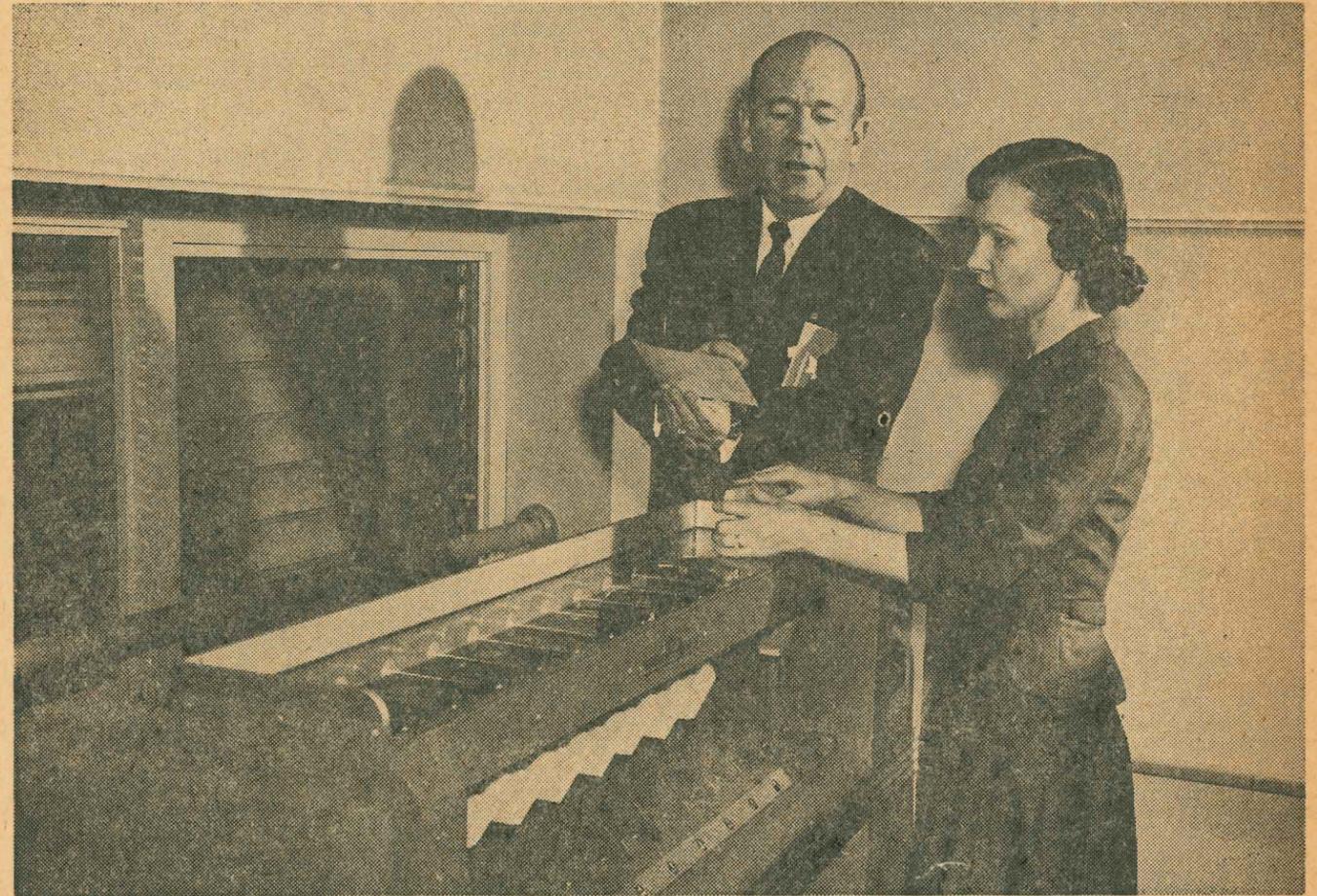


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# Western Recorder

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J. P. Edmunds, secretary of the Department of Survey, Statistics, and Information, Sunday School Board, with an assistant at the IBM machine, computing figures and tables for the Southern Baptist Handbook which will be released later on this month.

►W. R. Shettler, Hyden, Ky., has become pastor of the church at Morning View, Kentucky.

►Pastor Paul C. Doss led the Clermont Baptist Church, near Shepherdsville, in a dedication service January 27.

►The Harrodsburg Church has named a building committee of seven men and two women to proceed with building plans.

►A check for \$5,000 was received by the Clear Creek Baptist School, Pineville, Ky., from Davella Mills Foundation of Montclair, N. J.

►Pastor Earl Bell and members broke ground for the new Memorial Church Educational Building at Frankfort on January 13. This will contain a chapel which will seat 350.

►With 293 students enrolled for the spring semester, Golden Gate Baptist Theological Seminary, Berkeley, Calif., the cumulative enrollment for 1956-57 has reached a record high of 347.

►The Mt. Olivet Church has called Charles Flaesch as its new pastor and he has accepted. Formerly of Washington, D. C., he goes to his new work from Flemingsburg Baptist Church.

►Pastor Gerald McNeely resigned as pastor of the Carlisle Baptist Church on January 6, effective June 1, at which time he and his wife will go as missionaries to Spain.

►The new building of the Blue Spring (Caldwell) Baptist Church, was dedicated January 20. Included on the program were L. L. Spurlin, E. R. Noel, the present pastor, Wade Cunningham, and others.

►Tom C. Lawler of Richland Hills Baptist Church, Fort Worth, became pastor of Northway Baptist Church, Milwaukee, Wisc., February 1. He is the first Texas pastor to move to Wisconsin-Minnesota association since it became part of Baptist General Convention of Texas last November.

►Pastor A. W. Walker, Carlisle Avenue Church of Louisville, was on the program for a series of sermons at the District of Columbia Baptist Convention in January. His topics included: *Our Sunday School and Evangelism*, *The Evangelistic Program in My Church*, and *Re-Kindling Pentecostal Fires*.

►Pastor William Penrod has resigned as pastor of the Golden Pond Church, in western Kentucky, to go to Miami, Fla., where he and Mrs. Penrod will study at the University of Miami. He is being succeeded at Golden Pond Church by Randolph Allen, Pembroke, who began his new duties January 20.

►Rev. and Mrs. O. L. DeLozier, Jr., are the proud parents of a daughter, Susan Gale DeLozier, born January 30. The young lady's father is a student in the Southern Seminary. This means that Mrs. George R. Ferguson, executive secretary of the Kentucky W. M. U., is grandmother for the third time.

►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 for the new semester had reached 1,714; in 1956, 1,691 students had completed their registration by this date.

►The Ninth Street Baptist Church, Cincinnati, Ohio, has called unanimously Dr. Theron Marshall Chastain, New York City, to be its pastor. Chastain is a native of Indian Territory, now the State of Oklahoma. He earned his Th.M. in 1936 and his Ph.D. in 1939 at the Southern Seminary, Louisville. While here he was pastor of the Port Royal Church, in Henry County. Since 1952 he has been executive secretary of the American Baptist Home Mission Society. The Ninth Street Church has been supplied recently by A. K. Morris.

►The Perisho Award had been conferred by Sioux Falls College upon Dr. Earle V. Pierce, retired, but long pastor in former years of the Fourth Baptist Church, Minneapolis. This Perisho Award was given him on his fiftieth anniversary as a member of their Board of Trustees. His Alma Mater conferred the honorary D.D. upon him in 1916. Dr. Pierce, one time president of the American Baptist Convention, is now 87 years of age.

►Pastor Joe Canzoneri has resigned his 15-year pastorate at the First Church, Lebanon Junction. During that time 457 have been added to the church, which, though not a large number, may be exceedingly big for Lebanon Junction when consideration is given to the fact that the U. S. Army during the last 15 years has encroached on much of Bullitt County land, in order to enlarge Fort Knox, thereby acquiring property of many of the nearby citizens. The Lebanon Junction Church has given \$225,000 for all causes. Whereas, the budget was \$4,500 in 1942; it was \$18,000 in 1956. A new parsonage at a cost of \$18,000 has been added and last year a \$51,000 educational building was erected. The church gave Pastor and Mrs. Canzoneri a going-away present of an extra month's salary, and the church and other friends gave them a TV-set. Brother Canzoneri insists that though he has retired from an active pastorate, he has not retired from the Lord's work, and hopes to do evangelistic and supply work.

# Western Recorder

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

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►Leslie Baker, who was licensed to preach by the Poole Baptist Church, in Webster County, Ky., as reported in the Western Recorder of May 24, of last year, has now been ordained by the same church. Pastor Orville D. Hickey was moderator of the council and preached the ordination sermon. John A. Coble, Uniontown, was clerk, and Dr. C. O. Simpson was interrogator. Deacon Duncan presented the candidate. The charge to the church was given by John A. Coble, the charge to the candidate by A. F. Tuck, Sebree, and the Bible was presented by T. B. Cottingham, chairman of the deacons at Poole. Russell Duncan, pastor of Dupey Church, led the ordination prayer. Baker is pastor of the North Corbin Church, Corbin, Ky., and is a student at Clear Creek Baptist School, Pineville.

## A Seminary Professor Discusses—

# "The Heresy of Orthodoxy"

(The substance of a recent chapel address at Southwestern Seminary.)

By T. B. MASTON

John A. Mackay, in his *Preface to Christian Theology* (New York: Macmillan, 1941, p. 125), uses an expression that I want to use as the subject of this message—"The Heresy of Orthodoxy." He is not responsible, however, for the content of this message.

I do not like to use theological labels, although it does seem necessary to do so at times. One problem with such labels is the fact that they mean different things to different people at different times. They are always relative. This is certainly true of both the terms "heresy" and "orthodoxy." *The heresy of one generation is frequently the orthodoxy of the next.* Another problem is that each of us is inclined to have his own standards of orthodoxy. We tend to consider heretical anything with which we disagree.

Notice that the subject does not suggest that orthodoxy is heresy, but implies that it may be.

When and under what conditions does orthodoxy become heresy?

**I. Orthodoxy becomes heresy when the orthodoxy test is wrongly applied.**

This may be done by making things that are of secondary importance the primary test of orthodoxy. This happens when one gets his values out of focus or balance; when he attaches primary or supreme value to the secondary. There may be an orthodoxy of the secondary, but we should always recognize that it is secondary.

I hesitate to give illustrations, since some of you will tend to argue back with me. It may be, however, that a couple of specific examples will help.

One illustration, more prevalent a generation or two ago than at the present time, is God's relation to creation. It is of major importance to believe that in the beginning was God and that "without him was not anything made that was made" (John 1:3). The time and the method God used in his creative work is of secondary importance. Many people, however, in the past and some even today would make these matters a final test of orthodoxy. When such importance is attached to that which is secondary and that which is uncertain, then orthodoxy has become heresy.

Another example of the possible heresy of orthodoxy, which is more relevant today, is related to the millennium. There are many, even among Southern Baptists, who make one's view concerning the millennium the final

test of orthodoxy and the basis of fellowship. A belief in the triumphant return of the Lord is primary; the relation of that return to the millennium, whether the millennium be real or symbolic is of secondary importance.

The rise of millennial fellowships seems to me to attach entirely too much significance to the millennial question. What would happen to Southern Baptists if we had not only a premillennial fellowship but also an amillennial fellowship, a postmillennial fellowship—if enough postmillennialists could be found, and an agnostic-millennial fellowship composed of the great host of Baptists who do not know what they believe concerning the millennium, but who are for the return of the Lord. One's view concerning the millennium may be of considerable significance, but it definitely is not of primary importance when compared with many of the great doctrines of the faith. When it is raised to a place in the scheme of orthodoxy out of proportion to its importance, such at least borders on heresy.

Let us advise you to avoid the so-called fellowships that are arising among us, particularly those groups that tend to be divisive and threaten the broader fellowship of Southern Baptists.

Orthodoxy will also become heresy if the orthodoxy test is applied to methodology. The methods of Southern Baptists and the fact that those methods have been generally accepted and almost universally utilized by the churches help to explain the growth, vitality, and strength of Baptists. Unity of methods has been particularly evident in the area of evangelism, in our educational organizations and programs, and, to a lesser degree, in our financial policies.

**While there is strength in uniformity, yet there is real danger if we seek to maintain that uniformity by pressure or ostracism. How tragic it will be for Southern Baptists if we develop an orthodoxy of methods and consider individuals and churches heretical if they do not conform to the generally accepted pattern. The test of orthodoxy does not belong in this area, and if applied it will strike at two of the basic concepts of our Baptist way of life—the competency of the individual soul and the freedom of the local congregation.**

**II. Orthodoxy becomes heresy when it interferes with the search for truth.**

It will interfere with the search for truth when orthodoxy as such is the

final test of truth. How unfortunate if we accept a thing as true simply because it is considered orthodox. Also, how tragic for us and for the cause of truth if our first question, as we search for truth, is whether or not it is orthodox. The supreme question should be, "Is it true?"

Orthodoxy will also interfere with our search for truth if it erects artificial barriers for us in that search. The creative mind must be free from external restraints. It must be free from the fear of truth. The creative Christian mind is a disciplined mind, working under the guiding impulse of the divine Spirit with a deep sense of its responsibility to mankind in general but to God in particular.

Could it be that Southern Baptists have not contributed their share of creative scholarship because they have been too much under the constraints of heresy hunters? Is there a danger that we will develop a Baptist scholasticism—freedom within prescribed limits? The only limits that should be set for us in our search for truth are the limits of truth itself.

Again, orthodoxy may interfere with the search for truth by giving to us a premature or a false sense of finality in that search. Orthodoxy is heresy when it closes minds to new truths, to new insights. There is always the danger that orthodoxy will become too self-conscious and dogmatic. We should remember that even in the areas of basic importance we have not begun to fathom all the truth. Even the Apostle Paul said, "Now I know in part" (I Cor. 13:12).

How tragic for anyone or for any group or denomination to imagine that they know all there is to know about any area of divine truth. When we, as individuals or as a denomination, think we have discovered about all the truth there is to know, we begin to stagnate and die. The open-minded attitude toward truth is particularly important for a democracy—political or spiritual. A democracy cannot survive if it loses the ability of self-criticism. It will not retain this ability unless its face is set in the direction of new truth and fresh insights.

**III. Orthodoxy becomes heresy when it is substituted for consistency of life.**

An extreme emphasis on orthodoxy frequently includes an orthodoxy of practice as well as an orthodoxy of belief. There tends to be certain forms and ceremonies that must be adhered to and practiced. There is an inclination to substitute this orthodoxy of belief and practice for genuine Christian living. This tendency has been a continuing problem. The prophets, particularly those of the eighth century, faced it. The children of Israel in their day combined theological orthodoxy, along with the faithful observance of the

(Continued on Page 7)

**"Singing 'Ave Maria' in Church"**

This editor is taking one of Dr. R. Lofton Hudson's column-articles which usually appear under the heading, "Counselor's Corner," and using it editorially. The one to which we make reference, here, just arrived from Dr. Hudson's desk, and bears the caption above. We think Dr. Hudson has a point which deserves emphasis everywhere.

A good many pastors have faced a number of times the problem discussed by Dr. Hudson. Every now and then, some visiting singer, who wants to be heard in a special number, tries to sing "Ave Maria" in a Baptist church. Sometimes pastors, for the sake of all concerned, just endure the situation. Others put their "number nine" down pretty hard and stand up against heresies in solos the same as they would against heresies from the pulpit. Teachings contained in solos can be highly dangerous, and we should be on guard all the time against error from any source.

A person wrote Dr. Hudson and asked: "'Ave Maria' has been sung twice in our church as a special number by one of our members. It seems to me that this song is not appropriate for a service in a Baptist church. Isn't this a Catholic innovation, showing worship to Mary?"

Dr. Hudson rightly replied to the questioner: "It certainly is. Unfortunately, some of the most beautiful music in the world is set to words which declare false doctrine and detract from the glory of our Lord."

And he wisely continued: "Any special music which is questionable in verbal content should be cleared with the pastor. The pastor (or shepherd) is pastor of the whole church. I am confident that no well trained pastor would endorse the words to 'Ave Maria.' Musicians are sometimes pretty ignorant of doctrine and need the wise guidance of those who know the Word of God."

And Dr. Hudson was really telling it straight when he further said: "All of the mythology that has grown up around Mary is contrary to the Bible and [shows] a lack of faith in the Father of our Lord Jesus Christ. If God is love, and hears each of us, we do not need Mary to intercede for us. For the preacher and the Sunday school teacher to teach that Jesus is the only way of salvation, and then have Mary held up by the soloist as the one to be worshipped also, is enough to make Satan do a big guffaw."

Amen, Brother Hudson! How right you are! Each soul should approach Christ directly, not through Mary or any other. If Mary could speak today, she would tell every person who "says prayers" to her to look away from her to the Lamb of God that taketh away the sin of the world. She can't speak to us now, but the Bible does tell us just this:

The Spirit said through Paul: "For there is one God, and one mediator between God and men, the

man Christ Jesus; who gave himself a ransom for all . . ." (1 Tim. 2:5, 6). We have no need for any so-called "priest" to stand between us and God, except as Jesus Christ Himself is the Great High Priest of our redemption. There is no room for a pope, for the Holy Spirit Himself is Christ's vicegerent in the earth, and He only. Every believer is a priest and can, therefore, approach God for himself, through Christ the Great High Priest. John said in Revelation: "And hath made us kings and priests unto God and His Father." . . . "And hast made us unto our God kings and priests. . . ." (Rev. 1:6; 5:10).

**Hoover Blames Crime Problem on Youth**

According to an Associated Press release of February 3, F.B.I. Director J. Edgar Hoover pulled his gloves off and took some straight swings at the current crime wave. He spoke of "the present appalling youth situation," describing it as "the crux of our crime problem."

Mr. Hoover was tearing into some popular notions that all young people who are caught in crime-currents should be protected. It has been urged that the names of young people who are caught in acts of crime should not be published, and that in every way they should be "protected" to avoid embarrassment both for them and their parents. Mr. Hoover does not subscribe to this protect-the-criminal policy, but advocates publicizing the names of "young thugs," declaring that our major problem "is no longer one of bad children but of young criminals." And Mr. Hoover added, and we think, wisely: "Recent happenings in juvenile crime shatter the illusion that soft-hearted mollycoddling is the answer to this problem."

Mr. Hoover's words will not sound good to some parents who have never taught their children to respect high principles, to regard highly the rights of others, and to respect human personality always. We now have in America a generation of young people containing a rather heavy sprinkling of individuals who more or less "grew up wild;" they didn't have parents who taught their children high standards and who built real character; somewhere along the line somebody was too busy at other things and the children were neglected insofar as spiritual things are concerned.

The F.B.I. Chief asked: "Are we to stand idly by while fierce young hoodlums—too often and too long harbored under the glossy misnomer of juvenile delinquents—roam our streets and desecrate our communities? If we do, America might well witness a resurgence of the brutal criminality and mobsterism of a past era. Gang-style ferocity—once the evil domain of hardened adult criminals—now centers chiefly in cliques of teen-age brigands. Their individual and gang exploits rival the savagery of the veteran desperadoes of bygone days."

Last year a gang of 15-to-17-year-old hoodlums in Michigan confessed they had committed more than thirty major crimes, including rape and murder;

three teen-agers in Louisiana were guilty of house-breaking and murder, it was reported; a 14-year-old Maryland school boy fatally shot his teacher and wounded two others in a classroom brawl. Mr. Hoover says these are not isolated cases; and certainly they are not.

That all our readers may get a fuller picture of Mr. Hoover's findings regarding the current youth-crime-wave, we quote at length from his editorial:

"In the past four years, while population in the 10-to-17 age group has gone up approximately ten per cent, arrests of individuals in the same age brackets have increased at twice that rate. The present appalling youth situation—the crux of our crime problem—demands a vigorous new appraisal. No longer can we tolerate the 'tender-years' alibi for youthful law-breaking. This is certainly no time for police to be shackled by illogical restraints placed on unreasoned sympathy for these young thugs.

"Publicizing the names as well as crimes for public scrutiny, release of past records to appropriate law-enforcement officials, and fingerprinting for future identification are all necessary procedures in the war on the flagrant violator, regardless of age.

"Local police and citizens have a right to know the identities of the potential threats to public order within their communities. Certainly, reasonable leniency for children committing first offences and minor violations is a proper consideration. However, the present major problem is no longer one of bad children but of young criminals."

Yes, the time has come when our officers must really "get tough" with hardened criminals regardless of age, regardless of who their parents are. We are beginning to "reap the whirlwind" from foolish seeds planted years ago. We'd as well face it: a good deal of the so-called "liberty" and "freedom" of speech and action; a great deal of the familiarity which has grown up between the sexes; the flood of filthy, dirty literature which has been made available for young people; the compromises which they have observed in the behavior of older people; the lack of example in the home; the failure of churches

**The Finer Things of Life**

By JOHN R. SAMPEY, JR.  
Furman University

Several years ago a friend resigned his teaching position in one of our Baptist colleges with the remark that he was tired of living on starvation wages, and that he desired some of the finer things of life.

Quiz masters on radio and television shows, after the usual human interest interviews with the contestants, invite them to win some of the finer things of life.

The better things of life cannot be purchased, nor are they given away on quiz programs. The Apostle Paul packed a choice list of them into just one verse

in his letter to the Philippians (4:8): "Finally, brethren, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence, if there is anything worthy of praise, think about these things."

**Ohio Baptist Group Forms 100th Church**

SLIGO, Ohio — (BP) — The State Convention of Baptists in Ohio reached another milestone when First Baptist church was constituted here. The Sligo church is the 100th Southern Baptist Church to be organized in Ohio.

The church, formerly sponsored by

to provide for the spiritually social life of their young people;—all these things and more have had their effect, and we are reaping the bitter fruit. And there's more on the way; for a thing like this cannot be stopped, without a miracle, in a few short years. We must never forget that, left to himself, man is fundamentally evil. Only God can change his nature; and only the Holy Spirit can, using the Word of God and the influence of Spirit-filled men and women, make saints out of sinners. We had better turn away from a lot of the crazy notions being thrown at the people, and go back to the Book.

**Urgent Need in Flood-Stricken Areas**

From Dr. W. C. Boone, executive secretary of the General Association's Executive Board, has come an earnest appeal for financial aid for flood-stricken churches in eastern, east-central and southeastern Kentucky.

We join his urgent appeal and plead with churches to do what they can to help. Many of our Baptist church buildings and the equipment in them have been ruined or else badly damaged. If these churches are to carry on they must immediately renew their plants, put them back in usable form and order. The only trouble is, a good many of the churches are not financially able to finance the program. They must have help, and soon.

Mercer Association's Executive Board has voted to appeal to all the churches of that association for an offering to assist stricken churches. It may be that other associations have already voted to do the same. Surely hundreds of our churches throughout Kentucky will hear the appeal and give liberally in this emergency.

The Executive Board has no organization for handling clothing and things of that nature for our stricken brethren. Monetary offerings should be sent as soon as possible to Dr. Boone, 127 East Broadway, Louisville 2, Kentucky.

Blue Ash Church of Cincinnati had a charter membership of 35. At the present time the church has paid for a building site and constructed the foundation for the first building.

The State Convention of Baptists in Ohio, constituted in 1954 with 39 churches, now has 100 churches and 29 missions. Goals for this year include 80 new missions and 36 new churches.

►Trustees J. B. Wade, Hile Pritchard and Romey Needham, assisted by Pastor Charles L. Jenkins and Deacons Clinton Blair, Herschel McKinley, Edward Cowan and Clarence Bray, burned the note for the new educational building of the Albany Church on Jan. 13.

# Christian Kindness

By SAMUEL G. SHEPHERD

1 Corinthians 13:4 says: "Love is patient and kind." Yet, how truly does Henry Drummond speak in his fine little commentary on 1 Corinthians 13 in *The Greatest Thing in All the World*, when he says that kindness is one of the rarest of Christian virtues!

What is kindness? What does it involve? What does the Bible say about it? Webster defines kindness as that characteristic or feeling of generosity toward another. The English word has another meaning, too, which denotes the sameness of nature, or of the same species. Putting these two definitions together, we have the definition of a oneness or of a unity of feeling by the one being kind toward the other.

But if kindness in general is so defined, Christian kindness goes much farther. Kindness as defined in the Bible is indeed a wonderful virtue. First of all, kindness is an essential part of Christian love. We have already noticed what Paul said in his great love letter about that. Jesus would agree. When questioned by a lawyer what the greatest commandment was, Jesus answered it involved a love for God with all the heart, soul, strength and mind, and the love of one's neighbor as one's self. When further questioned as to who one's neighbor might be, Jesus gave the wonderful story of the Good Samaritan. The Samaritan, the good neighbor in the story, showed kindness in his actions toward the wounded Jew. In the story Jesus would say love towards one's neighbor involves kindness-in-action, no matter who might be the one in need of your kindness.

**Secondly**, the Bible would define kindness as that characteristic of loyalty toward one to whom the kindness is shown. In Jeremiah 2:2, God through the prophet reminded Judah of their loyalty to Him while Judah was still young, showing the loyal devotion a bride toward her husband. God was kind to Judah, and Judah reciprocated by a feeling of loyal kindness toward God. Jeremiah wished it had continued to be so!

**Thirdly**, the Bible would define kindness as that characteristic of faithfulness. In Psalms 31:21, the psalmist exults: "Blessed be the Lord, for he has shown his wonderful steadfast love (kindness) toward me!"

Kindness is not a sense of generosity one would turn off and on as a red light toward another; but Christian kindness is that feeling toward another which is *steadily generous, steadily loving*.

Samuel G. Shepherd is pastor of Trinity Baptist Church, Paducah.

Who is to be kind, and to whom? Does the Bible say?

**First of all**, the Bible says the superior is to be kind to the inferior. In Genesis 24:29, when the servant of Abraham met Laban, when that servant had been sent out by Abraham to search for a wife for his son Isaac among his own kinspeople, that servant begged Laban to show kindness toward him (1 Samuel 20:8). Again, in the description of that ideal mother and wife in Proverbs 31, the Bible tells us that kindness is on her tongue toward her children.

**Secondly**, we, as Christians, equals at the foot of the cross, are to show kindness in all our thoughts, deeds and words towards other Christians. In this manner Paul exhorts the Christians at Rome to be "kindly affectioned one toward another" (Romans 12:10).

**Thirdly**, we are to show kindness in striving to woo and win a lost world to Christ. In his defense against those at Corinth who would make accusations against him, Paul exclaimed: "We put no obstacle in another's way . . . but as servants of God, we commend ourselves in every way . . . by kindness (2 Corinthians 6:3, 6).

More people can be won to Christ by love and kindness than by condemnation. Paul did not forget that, and would urge us not to forget it!

Why be kind? Because we expect kindness thereby to be returned to us? It might not turn out that way, and people might even misinterpret our motives. Because we expect thereby to gain heavenly treasure? We might gain such treasure by being kind, but certainly even that is not the highest motive. Most of all, we are to be kind because we are imitators of God, and God is kind!

God's kindness toward us is full of forgiveness. When Israel and Judah sinned against God He had to punish them, but He did not forget them; and in some of the most moving passages in all the Old Testament, the prophet Isaiah speaks of God's forgiving kindness toward them and toward us. "In overflowing anger I forsook you for a moment but in everlasting kindness I will have compassion on you, says the Lord your God (Isaiah 54:8). "For the mountains may depart, and the hills be removed, but my steadfast kindness will not depart from you (Isaiah 54:10).

God's anger punishes sin for the moment, but His kindness endures forever. God's kindness spreads out to include all the world. In Luke's account of the Sermon on the Mount, Jesus urges

Christians to be kind, as God is. Jesus says God's kindness even extends to the ungrateful and to the selfish man (Luke 6:35).

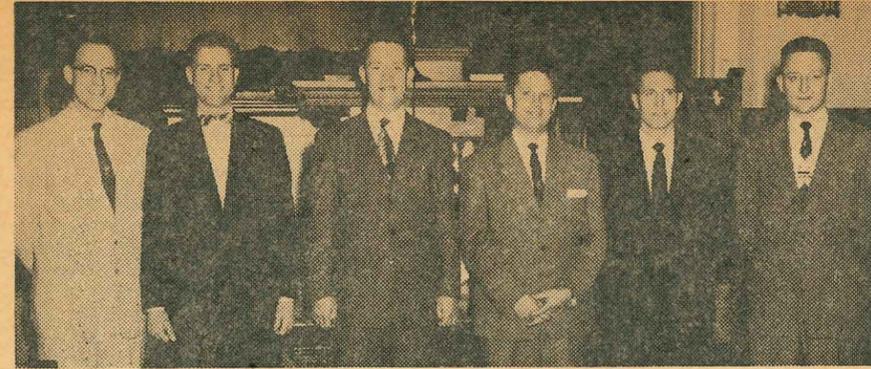
God's kindness is chiefly shown to us in the gift of His Son. Writing to encourage young Titus who was wrestling with problems in his church at Crete, Paul reminded that the goodness and kindness of God our Saviour was poured out to us richly through Christ Jesus (Titus 3:4). He put new iron in the blood of the young preacher by reminding him of what God's kindness had done.

The story is told of a young soldier who was cut down by the machine guns. The chaplain rushed up to him, offered to read to him from the Bible. "I'm thirsty" the young man cried out. The chaplain rushed to his canteen and poured the cool water down the soldier's parched throat. "It hurts so much," cried the soldier. The chaplain took off his overcoat, rolled and put it as a pillow under the soldier's head to ease his pain. "I'm so cold," said the young man. The chaplain took off his own coat and put it across the soldier's shoulders. Almost in his dying breath, the soldier exclaimed: "Chaplain, if there's anything in that Book which makes you do for me what you have done, read it, please!"

For our spiritual thirst, God's kindness provides the Water of Life—Christ Jesus. For our hurt condition, God comforts us with His love-gift—Christ Jesus. For our coldness and loneliness, caught in the pit of sin, God's kindness warms us with the love of Christ, which constraineth us! And for all of this wondrous kindness, God simply commands His disciples to do one thing: "Be ye kind, one to another!"

We stood before a juju shrine and saw there the offerings of feathers and bones and eggs that had been brought as sacrifice before the images of mud. In fear of what might befall them, the people had come to offer their simple sacrifices to appease the spirits of juju. The following Sunday we worshiped in a small bush church. The people were wretchedly poor, but they came dressed in the best cloth they could afford. As the offering plates were passed, a young girl, of Junior or Intermediate age, with shining eyes and a happy smile placed her gift in the plate—one orange. It was all that she had, but she gave it lovingly.—Elizabeth and Dewey E. Merritt, missionaries to Nigeria

I am still making mistakes in the new language. On a trip to the east coast, I asked a vendor alongside the train for a newspaper (*periodico*) and to my surprise he entered the train in a few minutes with an ugly dog (*perro*) to sell to me! I thanked him kindly and told him that that was not the edition I wanted!—Jean Carlisle, missionary to Mexico, who recently completed language school in San Jose, Costa Rica



**NEWPORT'S FIRST BAPTIST CHURCH ORDAINS FIVE MEN TO THE OFFICE OF DEACON.** — Five of the young men of the First Baptist Church, Newport, were recently given the signal honor and the corresponding responsibility, of being elected deacons. Following their election to this place of service, they were ordained to this office by their church upon the recommendation of an ordination council of which Leo Drake, pastor of Trinity Baptist Church, Newport, was elected chairman. Pictured above (left to right), are the new Deacons: Donald Grosenbach, James Ogden, Thomas Cosner, Rev. D. T. Pomeroy, pastor of First Baptist Church, Newport, Joe True and Harry Morgan.

## "The Heresy of Orthodoxy"

(Continued from Page 3)

formal requirements of their religion, with personal injustice and immorality and public scandal. The prophets cried out against this combination. They frankly stated that profession was no substitute for practice, nor ritual for righteousness. They proclaimed, in tones that have reached down through the centuries, that no man can be right with the holy and righteous God and at the same time wrong his fellowman.

Jesus faced the same problem. The Pharisees of his day were the orthodox party, yet Jesus called them "blind guides," "whited sepulchres," "hypocrites." They might outwardly appear righteous but within they were full of hypocrisy and iniquity. They might be unusually faithful in tithing, a thing they should have done, but they had left undone weightier or more important matters such as "justice and mercy and faith or fidelity." These who were so orthodox in belief and in practice bound heavy burdens on men, but they would not "move them with their finger." These self-righteous religious leaders of the people were the only ones for whom Jesus had any words of condemnation.

This tendency to substitute orthodoxy for basic morality and practical Christian living is prevalent in the contemporary period. Some of the most unscrupulous, dishonest, immoral preachers are loudest in proclaiming their orthodoxy. Some one thoroughly at home in the field of psychology, who is Christian in his approach and skilled in the use of the best research methods, needs to make a study of this rather perplexing and entirely too prevalent phenomenon.

Are we guilty, to any degree, of substituting orthodoxy for every-day

Christian living? If so, we should hear the Master say, "This you ought to have done, but not left undone the weightier, the more important matters."

There is a great truth in Mackay's statement that it is much easier "to be a Calvinist or a Lutheran or a Thomist than to be a Christian!" We could just as truthfully say, "It is much easier to be a Southern Baptist, even an orthodox one, than to be a real Christian."

## S. B. Hospital Commission Seeks to Clarify Position

NEW ORLEANS, La. — (BP) — At its recent annual session January 24, 1957, the following statement was unanimously passed by the Board of Directors of Southern Baptist Hospital:

In light of recent statements in the Baptist Press and actions by some Baptist groups, the Hospital Board of the Southern Baptist Convention meeting in New Orleans January 24, 1957 would like to make the following clarifying statements:

I. With reference to the Hospital Board of the Southern Baptist Convention building, owning and operating Baptist Hospitals:

Neither the Southern Baptist Convention nor its Hospital Commission has ever taken the initiative in any movement to establish a hospital. The movement to get the Convention to build a hospital in New Orleans originated with the New Orleans Baptist Association. It was approved by the Louisiana Baptist Convention and submitted to the Executive Committee of the Southern Baptist Convention February 19, 1920 and to the Southern Baptist Convention in May, 1921.

The Baptist Memorial Hospital of San Antonio, Texas was established under the sponsorship of the Hospital Commission of the Southern Baptist Con-

vention at the request of the San Antonio Baptist Pastors' Conference and the Executive Board of the Texas Baptist Convention.

The Baptist Memorial Hospital in Jacksonville had its beginning in an action taken by the Baptist Association of Jacksonville which was later approved by the Executive Board of the Florida Baptist Convention, then by the Convention itself before being presented for action to the Hospital Board of the Southern Baptist Convention, and later submitted to the Southern Baptist Convention for final approval.

Neither the Southern Baptist Convention nor the Hospital Commission of the Convention has ever considered the building of a hospital in any state except at the request of the Baptists of the city in which the hospital is to be located and with the full approval of the State Baptist Convention or its Executive Board.

II. With reference to Baptist hospitals accepting Government financial aid in the nature of grants:

The position of the Southern Baptist Hospital Board and the Southern Baptist Convention on the question of the separation of Church and State has been clearly and unmistakably set forth through our history that any consideration of accepting Federal grants is out of the question.

We are of the conviction that the acceptance of Government grants to be used in the building and/or operation of hospitals by any Baptist group is in violation of the principle of separation of Church and State, regardless of the favorable conditions and circumstances under which the grants are made. Complete freedom by a governing Board in determining hospital policies and practice cannot justify the violation of a cherished principle. If we accept Government funds for the building of hospitals, we certainly can raise no objections to the Government subsidizing denominational schools or any service institutions or organizations operated and conducted by religious groups.

Perhaps baking cakes and breads is not the most glamorous phase of mission work, but we feel the pastors were a little more receptive toward North American ideas of Sunday school and Training Union after being introduced to hamburgers and chocolate cake.—Bernadine and Charles W. Campbell, missionaries to Argentina

More than ever I am grateful for the prayers of those who love me and the work. So many days I simply marvel at God's enablings. My strength is as the strength of ten. There are days when I don't know how I can possibly meet all the demands; but, surprisingly enough, I look back at the close and wonder at God's undergirding of frail human flesh in response to the petitions of his children.—Thelma (Mrs. Albert I.) Bagby, missionary to South Brazil

# How May We Please God?

By H. H. SMITH, SR.

We can have no higher aim in life than to please God in all that we do. Nowhere in the Bible can we find justification for a lower ideal.

The book of Hebrews offers helpful suggestions on this subject of pleasing God. The author of Hebrews gives an impressive account of some of God's servants of old who were noted for high achievements because of their faith in God. While some parts of the Bible's early narratives may be obscure, not easily interpreted, the record shows that there were a few men in those days who stood out above others—men who earnestly endeavored to do the will of God.

Such a character was Enoch, of whom it was said: "By faith Enoch was taken up so that he should not see death; and he was not found, because God had taken him. Now before he was taken he was attested as having pleased God. And without faith it is impossible to please Him. For whoever would draw near to God must believe that He exists and that He rewards those who seek Him" (Heb. 11:5. RSV).

## Faith the Important Thing

Faith is the important thing in all our efforts to please God. We please Him by doing His will, but we cannot do His will in our strength alone. By faith, by trust in Christ our Savior, receive grace sufficient to serve Him faithfully. "This is the victory that overcomes the world, our faith" (I John 5:4).

Jesus said: "He who has seen Me has seen the Father" (John 14:9). Therefore we know that whatever pleased Jesus, pleased His Father also.

Let us note some things that pleased our Saviour when He was here upon earth. Nothing rejoiced the heart of the Master more than to see people coming to Him and believing in Him as the Son of God, the Savior of the world. He came to save the people, and was "able to save unto the uttermost," but He could save only those who trusted in Him as Lord and Savior. This makes faith of paramount importance.

## Rejoicing the Master's Heart

Recall the case of Jesus healing the servant of the Gentile soldier (Luke 7). This military officer showed humility and faith that greatly moved the heart of the Master. He sent an urgent message to Jesus: "I am not worthy to have you come under my roof; therefore I did not presume to come to you. . . . But say the word, and let my servant be healed" (Luke 7:6-7. RSV).

Jesus was so pleased and moved by the faith of this Gentile soldier that He

turned to the multitude that followed Him and said: "I tell you, not even in Israel have I found such faith" (Luke, 7:9. RSV). And the servant was healed.

Again, the Master was deeply moved by the faith of another Gentile—the Canaanite woman, whose unconquerable faith would take no denial, as she pleaded with Him to heal her afflicted daughter. "O woman," He exclaimed, "great is your faith! Be it done for you as you desire. . . ." "And her daughter was healed instantly" (Matt. 15:28. RSV).

The author of Hebrews offers another suggestion as to how we may please God. "Do not neglect to do good and to share what you have, for such sacrifices are pleasing to God" (Heb. 13:16. RSV). This attitude toward others should be the natural result of faith in God. We know from the Word of God, the teaching of the Master, and from all we have learned about Christian discipleship, that we can do nothing more pleasing to God than to show kindness to others—and that means ALL OTHERS. This covers a broad field. Do good "to all the people you can, in all the places you can, in all the ways you can, as long as ever you can."

This reference to sharing, coupled with the word, "sacrifices," implies that the writer had in mind "generosity of spirit" in all our sharing—even to the point of making sacrifices. We are living in trying times, and that goes for the whole world. In these days we should be exceedingly careful how we handle our money and all that we possess. The way we use our money may mean the difference between life and death for some others. John Wesley spoke wisely concerning a Christian's relationship to his possessions. He taught that the talent of making money was not to be despised, but regarded as God-given and used for His glory. He emphasized the good that money might do if properly used: "It may be eyes to the blind, feet to the lame—yea, a lifter-up from the gates of death!"

## Neglect Not—Forget Not!

We should note the significant words of caution used in connection with the subject of being kind to others and sharing with them. While there may be only a slight difference, two words are used. The King James Version says: "Do not forget." The Revised Standard Version says: "Do not neglect." Here is where we so often fail in our Christian duties and opportunities: we are not alert, we neglect or forget, and the result is that an opportunity to help

others is lost forever. But the story below is of another kind.

It is about a young man who "did not neglect." As I write, my eyes fall upon the front page of my county newspaper which carried a picture of a group of happy, smiling faces of Korean orphans. They had just been fitted out with warm clothing for the winter and given Christmas toys. The story goes back to last summer, when a young soldier was sent from this county to Korea. He became interested in the sad plight of so many orphans and began a correspondence with the editor of his home paper about ways to help these unfortunate children. There were some fifty children in an orphanage which he and his company were sponsoring. The result was that a group of young people here became interested and secured clothing and toys for the children, which reached them before Christmas.

Such incidents might be multiplied a thousand-fold, if we were all as alert as that young soldier. May we hear the voice of God speaking to us today: "Do not neglect—do not forget!"

## Board Urges Help For Stricken Churches

The Executive Board of General Association of Baptists in Kentucky is making a survey of flood damages to churches and missions affiliated with the General Association in Eastern Ky.

Persons wishing to contribute toward rehabilitation of these churches and missions may send funds to Dr. W. C. Boone, treasurer, 127 East Broadway, Louisville 2, Ky.

The Kentucky Baptist Executive Board has no machinery set up to handle food and clothing, but only funds.

If any church or individual wishes to contribute to general relief of flood victims in Eastern Kentucky through the Kentucky Baptist Executive Board they may designate their gift for that purpose.

## Mercer Association Churches Responding to Flood Relief Appeal

The Executive Board of Mercer Association has voted unanimously to take a special offering among the churches for the relief of Baptist churches in the stricken flood areas of Eastern Kentucky.

►The First Church, Paris, has purchased a residence adjoining its property and plans to convert it into class rooms.

►Rev. and Mrs. Samuel A. DeBord, Southern Baptist missionaries to Tanganyika, may now be addressed at Box 20529, Dar es Salaam, Tanganyika, East Africa. Mrs. DeBord, formerly Martha Lindsay, is a native of Bonnyman, Perry County, Ky.

# A Big-Name "Preacher"

By RAY K. HODGE

A friend of mine was scheduled to preach in a revival meeting in one of our larger southern cities. This Baptist church was not a large church, and the pastor was a close friend of the one invited to be the evangelist.

The commitments for the meeting had been asked for, and pledged, three or four months ahead. About one month before the meeting was scheduled to begin, the invited evangelist was shocked to hear from his friend, who relayed the desires of the leadership of the church. The message said, "We are sorry, but we will have to cancel the meeting; we have decided to get a 'big-name' preacher for this meeting." What a miserable mistake it was to do such a thing!

Actually, many churches make this mistake. Usually they are not so articulate about it or so tactless, but in the end this is the result.

This incident reveals several things:

1. The pastor over-stepped his jurisdiction in inviting a man without consulting the church. (Many churches tell a pastor to select an evangelist, but they appreciate their desires being considered.)

2. The pastor of the church must have been in poor standing with his church or they would have respected his invitation. They may have rejected his friend to show their disapproval of the pastor.

3. The church showed a real breach of good taste and courtesy toward the evangelist by not confirming this invitation, even if it were, conceivably, a bad one. (I, personally, am sure it wasn't.)

4. The church expressed poor judgment of the gospel itself in thinking

that only a "big-name" preacher could proclaim it. The marvel of the gospel is its power to change lives regardless of the vessel bearing it. Of course the bearer must have character and conviction, along with as much training and preparation as possible; but the success of a message is not contingent upon whether its proclamation is by a "big-name" preacher or an "unknown" preacher. It is successful by virtue of its content, its faithful proclamation, the work of the Holy Spirit, and the acceptance of it by the hearer.

5. Here was a desire expressed not to get a good preacher, but a "big-name" preacher. This is the sad part of it. Every church would want a good preacher, but the question is: Must he be a "big-name" preacher?

In Paul's first letter to the Corinthians he attacked their discord because some were of Cephas, some of Apollos, some of Paul, and some of Christ. They felt their salvation was better because of the importance of the preacher under whose preaching they were converted, and by whom they were baptized. Who the preacher was is not the important thing. I am sure there are many Christians who do not remember the name of the preacher under whose ministry they were converted. His message is the matter of importance. If this is not true, then most of us as preachers are wasting our time, the Lord's, and our hearers' because most of us are not "big-name" preachers. I feel sure faithful preaching will be rewarded in its effect upon some or all of our hearers. Our need is not for more "big-name" preachers, but for more qualified preachers who will faithfully proclaim the message and the really "big-name" of our Lord.

ways be loyal to and reflect the views of the churches that gave it birth and sustain it."

About six Southern Baptist colleges (not including seminaries) have decided to admit students of other than the white race. "Most of our colleges are still caught in the struggle. Their ultimate course is yet to be determined," according to Guinn.

The college president declares that both those who want to maintain segregation and those who want to open colleges to all races rely on Scripture to support their arguments.

Asserting that the decision of the individual college should be based on the churches that support it, Guinn says: "It is certain that the college should not integrate without the assurance that it

is carrying out the will of the churches." The Southern Baptist Convention, although it owns and operates seminaries, does not own and operate colleges and universities. These are owned and operated by the various state Baptist conventions which co-operate with the Southern Baptist Convention.

## Brotherhood Group To Meet September 18-20

OKLAHOMA CITY — (BP) — The first National Conference of Southern Baptist Men will meet here September 18-20. Sessions will be held in the Municipal Auditorium.

The gathering, sponsored by the Brotherhood Commission of the Southern Baptist Convention, will have participants—both laymen and pastors—from Baptist churches in more than 30 states. About 8,000 to 10,000 men are expected to attend.

Held in honor of the 50th anniversary of the Brotherhood movement, the conference will strive to "capture the attention and interest of Southern Baptist men from across the country" and "to send Southern Baptist men home on fire to work through their churches to present the claims of Christ upon men throughout the world."

The theme for the conference will be "Free Men Through the Ages."

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# The Bible Speaks To Living Man

By EUGENE A. NIDA

Theoretically we may be willing to grant that the Bible speaks today because man's problems, God's nature, and the plan of redemption are the same, but we still tend to feel that the Bible is somehow powerless to penetrate the solid accretions of learning which protect and to an extent immobilize the modern mind. But *the Word of God does speak to living men and women.*

I recently spoke to a young man who impetuously demanded of a Bible Society representative "the best book on your faith." The young man had expected to obtain a polemic treatment of Christian doctrines, but he was finally induced to accept a New Testament as the best introduction to Christian beliefs. The young man left the office, but still defiant and unimpressed.

After about five months the young man returned, but this time he seemed almost a different person. He could not wait to share his experience and in the hours which followed he poured out his heart about the meaning of that Book. Purely on the basis of what he had read in the Scriptures he had made what for him were four-all-important discoveries: "First, I found you've got to read the Book like a child, for you can't argue with it." He had tried to talk back, but to no avail, for the Book kept right on speaking to his heart and answering his petty rationalizations and self-righteous objections.

"Then," this young man continued, "I learned something I didn't know about forgiveness. You know, it seems easy enough for God to forgive, but it is so hard to be forgiven." The young man had learned what many others have failed to see, namely, that the readiness of God to forgive a sinner is indissolubly linked in the Scriptures with the admonition to "go and sin no more." "Be thou holy, even as I am holy" is the Bible's antiphonal response to the words "thy sins be forgiven."

But what seemed to impress this young man more than anything else was the love of Jesus for men and women. "I never knew a man could love like that!" he exclaimed. This, of course, would be incredible if it were not for the fact that Jesus, the Son of God, was more than merely a man. But here lies the transforming, redeeming power of God—"we love Him because He first loved us."

In summing up the new life of faith which this young believer had found,

he said, "You know, I cannot always trust myself, my prayers, or my meditations. But I know I shall never be closer to God than this Book brings me."

A superficial judgment of this young man's experience might pronounce his conclusions as doctrinally naive; but a clearer look will reveal unusual insights, reflecting the fact that the Scriptures still speak to men with a startling freshness and a probing illumination. *No man can read this Book and remain the same.*

But the Bible has a message not only for men and women in our so-called civilization society, but also for those whom the rest of the world has mistakenly regarded as primitive aborigines.

In 1871 the Hmar tribe in Assam joined with the Lushais to attack a British outpost in Alexanderpur. Finally, through severe punitive action the Hmars were subdued but the British declared the territory to be an excluded Area and classed all the Hmars as head-hunters. No missionaries were ever able to work among the Hmars, but some of these hill people heard of the Good News about the Son of God. A number of them walked one hundred and twenty miles to visit some Lushai converts in order to read and memorize portions of the Lushai Scriptures, then to return and to translate this message into their own language.

For thirty-nine years this work of evangelization continued, and at last a brilliant young Hmar was graduated as a medical doctor from the Dibrugarh Medical College, with honors in chemistry. But Doctor Thanglung felt that his primary work was to give the Word of God to his own people, and so began the long and arduous task of providing the whole Bible for the Hmar tribe. Later, his gifted nephew Rochunga Pudait joined him, and at last, by 1946, the New Testament was printed, and book-by-book the Old Testament is coming out.

In the meantime the little band of earnest believers, empowered by the Spirit of God, guided by what they found in the Scriptures, and dependent entirely upon indigenous leadership, has grown until now almost 50,000 of the tribe of about 60,000 are Christians. They not only have their own self-supported churches and schools, but have a unique Sunday school system which includes almost every man, woman and

child. Furthermore, each student must take a yearly examination in the Bible, so firmly do these people believe that the Bible speaks today and that all Christians must know its message.

The statement that the Bible speaks today is dismissed by some as purely a metaphorical interpretation of its historical relevance, a way of saying the truth is eternal. But in saying that the Bible speaks today, we mean much more than the simple claim that its message makes sense to modern men and women.

We also recognize the fact that the *Spirit of God speaks through the message of the Scriptures.* His Word goes forth through the words of Holy Writ and by the supernatural power of God's own Spirit the Bible speaks to men today. In affirming this truth, which has been recognized by all Christians, though in slightly different ways, we do not for a moment mean to imply that the Word became a Book, as in Islam. In Christianity, "the Word became flesh and dwelt among us, and we beheld His glory, the glory as the only begotten of the Fathers." But the same God Who revealed Himself in human flesh has also sought to communicate His message in human language. It is this Written Word which God has chosen to be used by His Spirit to reveal to men and women the Living Word, Christ Jesus.

The Bible speaks today because God speaks today—in and through His Word.—*The American Bible Society.*

## Theological Education Committee Plans Report

NASHVILLE — (BP) — The Southern Baptist Committee on Theological Education plans to draft its report to the Convention when it meets here February 19-20.

The committee has completed many of the details of transferring control of Carver School of Missions and Social Work, Louisville, Ky., from the Woman's Missionary Union of the Convention to the Convention proper.

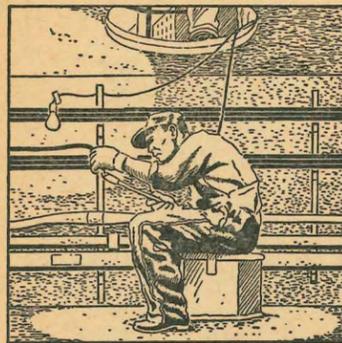
Committee members also have visited Chicago, Kansas City, and Denver since the 1956 Convention directed them to study possible sites for a sixth Southern Baptist seminary.

W. Douglas Hudgins, pastor of First Baptist Church, Jackson, Miss., is chairman of the committee.

He came to the service and went forward. When I told him I was happy about his decision, he replied: "It was not I. I had no intention of going. It was someone else. There was something so strong within me, a compelling urge that overpowered me." I loved hearing him try to explain regeneration to me!—Thelma (Mrs. Albert I.) Bagby, missionary to South Brazil

# CHILDREN'S PAGE God's Wonderful World

By THELMA C. CARTER



It takes an unbelievable amount of work and planning on the part of engineers to keep a big city like New York in running order. We are told that under the asphalt highways of this great metropolis there are a jungle of pipes and cables—carrying water, electricity, gas, sewerage, etc.

This network of cables and pipes has been called a marvel of human genius!

## George Washington The Gentleman

By HELEN SEYMOUR

George Washington did not spend very many years going to school, but he never stopped learning from everything he saw and did. Like the man with the ten talents in the Bible, he made the most of his abilities and through using what he knew he doubled his knowledge and talents.

While Washington spent a great deal of time in wild, frontier country, his manners were perfect. They were based, as all really good manners are, on our Lord's command to "Love thy neighbor as thyself." Here are some of the rules of behavior that the father of our country considered most important. They are written here as he copied them in a school copy-book when he was about fifteen years old:

"In the Presence of Others sing not to yourself with a humming Noise, nor Drum with your Fingers or Feet.

"Sleep not when others Speak, Sit not when others stand, Speak not when you should hold your peace, walk not on when others stop.

"Turn not your back to others, especially in speaking; Jog not the Table or Desk on which Another reads or writes; lean not on anyone.

Yet, in 1947, when a great snowfall buried this city under tons of snow—nothing worked!

Traffic was stopped! Utility companies were beset with emergency calls. People were marooned in buildings where they worked—or in their homes.

Quietly, softly the snow fell and all movement and industry slowed down. Man's efforts and genius were of little avail in the face of nature's gift of snow.

People must have remembered the words of the psalmist who said: "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; What is man?"

Perhaps there were many who were reminded of Job when he queried: "Hast thou entered into the treasures of the snow?"

Isn't it strange how many limitations nature places upon man? And how great and powerful God becomes to us when we recognize and respect Him in nature?

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"Use no reproachful language against any one, neither Curse nor Revile.

"Play not the Peacock, looking everywhere about you, to see if you be well decked, if your shoes fit well, if your stockings fit neatly, and clothes handsomely.

"Gaze not on the marks or blemishes of others, and ask not how they came.

"Treat with men at fit Times about business; and Whisper not in the Company of Others.

"Be not Curious to know the Affairs of Others, neither approach to those that speak in private.

"If others talk at table be attentive but talk not with meat in your mouth.

"Labor to keep alive in your breast that little spark of celestial fire called conscience."

We know that George Washington didn't just copy these rules of conduct and then forget them. He really lived by them. When he was appointed Commander in Chief of the American army he said, "I beg it may be remembered by every gentleman in the room, that I this day declare with the utmost sincerity, I do not think myself equal to the command I am honored with."

Again, at Valley Forge, when the soldiers were ragged, freezing, and starving, some of Washington's friends suggested that he move into a nearby house, and command the army in comfort from there. He refused, saying

that he could endure anything that his men had to endure. He loved his neighbors—his soldiers, as himself.

Washington was a wealthy man. He could have lived in luxury. Instead, for years he underwent hardships that most of us cannot even imagine. George Washington was truly the servant of the people, and because he served so willingly and well, he is remembered and loved by all the world. His "little spark of Celestial fire" burned brightly.

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## Gaza Hospital Staff Gets Tribute from UN

RICHMOND, Va. (FMB) — The work of the staff of the Baptist hospital, Gaza, has received a tribute in a special report of the director of UNRWA (United Nations Relief and Works Agency) for Palestine refugees in the Near East.

The report, presented in order to inform the General Assembly of the United Nations of the emergency actions taken by UNRWA as a result of the recent hostilities in the Near East, covers the period from November 1 to mid-December, 1956.

The following paragraph of the report deals with the Baptist hospital: "The re-establishment of UNRWA's basic relief services during the emergency was made possible only through the devoted work of many individuals, members of the Agency's international and local (mostly refugee) staff. Their work deserves the highest praise. In addition, particular mention should be made of the work of the medical staff of the Baptist hospital in caring for the many serious surgical cases caused by the fighting and the subsequent incidents at Khan Yunis and Rafah, where a number of refugees were severely wounded."

More than two thirds, or over 213,000 persons, of the total population of the Gaza Strip are ration-recipient refugees whose lives depend upon UNRWA's fortnightly distribution of rations and other services.



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# 1957 Regional Conferences on World Missions



Dr. Eugene L. Hill



Dr. Carroll Hubbard



Dr. Chester L. Quarles



Dr. Courts Redford



Dr. Peyton Thurman



Dr. E. N. Wilkinson

## FIRST WEEK, FEBRUARY 25-MARCH 1-WESTERN SECTION OF STATE

### FEATURED SPEAKERS:

Dr. Eugene L. Hill, Education Secretary, Foreign Mission Board, Richmond, Va.

Dr. Carroll Hubbard, Pastor, St. Matthews Baptist Church, Louisville, Ky.

Dr. Chester L. Quarles, Executive Secretary, Mississippi Baptist State Convention, Jackson, Miss.

Monday, February 25—First Baptist Church, Paducah, Ky., Hankins F. Parker, Pastor.

Tuesday, February 26 — First Baptist Church, Henderson, Ky., Francis R. Tallant, Pastor.

Thursday, February 28—Morgantown Baptist Church, Morgantown, Ky., Charles H. Ham, Pastor.

Friday, March 1—Severn's Valley Baptist Church, Elizabethtown, Ky., Verlin C. Kruschwitz, Pastor.

## SECOND WEEK, MARCH 11-15-EASTERN SECTION OF STATE

### FEATURED SPEAKERS:

Dr. Courts Redford, Executive Secretary, Home Mission Board, Atlanta, Ga.

Dr. W. Peyton Thurman, Pastor, First Baptist Church, Hopkinsville, Ky.

Monday, March 11—Dry Ridge Baptist Church, Dry Ridge, Ky., G. R. Henson, Pastor.

Tuesday, March 12 — Lexington Avenue Baptist Church, Danville, Ky., Elroy Lamb, Pastor.

Thursday, March 14 — London Baptist Church, London, Ky., George R. Phillips, Pastor.

Friday, March 15 — West Liberty Baptist Church, West Liberty, Ky., Robert Bruce Hullette, Pastor.

## Additional Speakers And Conference Leaders

W. C. Boone, E. N. Wilkinson, Eldred M. Taylor, L. E. Coleman, Sr., W. H. Curl, B. F. Fox, Gainer Bryan, Jr., Mrs. George R. Ferguson.

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**Speaker For Regional  
Conventions, March 18-22**



Dr. Verlin C. Kruschwitz will be the inspirational speaker for the first week of Regional Training Union Conventions. The meetings will be held March 18 at Mayfield, Southside Baptist Church; March 19 at First Baptist Church, Greenville; March 21 at First Baptist Church, Mt. Washington; and March 22 at First Baptist Church, Bowling Green, Kentucky.

He attended High School at Marine City in Michigan and also Taylor University at Upland, Indiana. In 1942 he received his Ph.D. from the Southern Baptist Theological Seminary, Louisville, Kentucky.

Dr. Kruschwitz has served as a member and later as secretary of the Radio and Television Commission of the Southern Baptist Convention. His pastorates in Kentucky include Nebo Baptist Church, Nebo, Kentucky, Zion Baptist Church, Columbia, Kentucky and St. Matthews Baptist Church, Louisville, Kentucky. At the present time he is pastor of Severn's Valley Baptist Church in Elizabethtown. This church was the first Baptist Church organized west of the Allegheny.

Brother Kruschwitz will speak each evening during the closing sessions of the Regional Conventions. Other features of the conventions include the events for the Junior, Intermediate, and Young People.

The time of the conventions each day is 2:00 p.m.

**Reports from the  
Associations**

**Caldwell Association**—Mr. Luther D. Barnes, the associational director, reports a Mass Meeting with an attendance of 125 last quarter. Several churches held study courses during the quarter and plans are being made for the observance of Baptist Youth Night. There are 24 churches in the association that now have Training Unions.

**Liberty Association**—Rev. Arvie Thorton, the associational director, reports that 77 people attended "M" Night last quarter. At the Executive Committee meeting held every associational officer was present. Two new Training Unions were also organized during the quarter and plans are being made for the observance of Baptist Youth Night.

**Salem Association**—Mr. W. D. Pritchard, the associational director, reports 16 of the 20 churches in the association now having Training Unions. There were eight officers present at the Executive Meeting last quarter with 64 at a Mass Meeting. The association was also standard for the quarter.

**Tates Creek Association**—Mr. Gordon Terrill, the associational director, reports 257 present at the Mass Meeting last quarter. There are 16 of the 29 churches that now have Training Unions.

**Simpson Association**—James O. Hatter, the associational director, reports that eight of the twelve churches in the association now have Training Unions. During the quarter the associational officers helped to plan study courses in several of the churches. There were 164 people who attended the Mass Meeting of last quarter.

**One Hundred and Eleven  
Kentucky Churches have  
Study Course For First Time**

During the year 1955-56 111 Baptist Churches in Kentucky requested Training Union Study Course Awards for the first time since 1938. Over the entire Southern Baptist Convention, 1,219 churches requested awards in 1955-56 for the first time. Kentucky was third in comparison with other states. North Carolina and Texas were the only states that had more churches requesting awards for the first time. We are looking forward to an even larger number of churches requesting awards for the first time this year.

In October, November, and December of 1956 a total of 184 churches in the state requested 4,352 awards. This is a larger number of awards than we requested for the same period last year.

**COUNSELOR'S  
CORNER**

By  
**DR. R. LOFTON  
HUDSON**



**Question:** A Baptist minister said to me the other day that he believed that when we die our spirit instantly left the body and went to heaven or hell. The question is this: Do you think that anyone who believes that could possibly believe the Bible? It plainly teaches us about the resurrection of the dead, the sea giving up the dead, etc.

**Answer:** The minister is right. The saint goes to be with Christ immediately upon the event of death.

Christ said, "Today thou shalt be with me in paradise (Luke 23:43); and in a few moments cried, "Father, into thy hands I commend my spirit" (v. 46). Stephen, breathing his last breath, said, "Lord Jesus, receive my spirit" (Acts 7:59).

The Apostle Paul said that he was "willing rather to be absent from the body, and to be present with the Lord" (2 Cor. 5:8). In the Philippian letter he said that he had "a desire to depart, and to be with Christ; which is far better" (Phil. 1:23).

Side by side with these references is the revelation that we shall all be raised (except those who will be translated) when Christ returns (1 Cor. 15:51 f; 1 Thess. 4:13-18).

This merely means that when the individual dies he goes as a person to be with his Lord to await the resurrection of the body at the end of the age. I do not see anything difficult about this, if our Lord chooses to do it that way. Why all the bother? Where do you think the soul stays until the resurrection? In the grave? No, the spirit of a Christian is never separated from his Lord. He is with us while we live, and we go to be with Him when we die.

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

We so often lose the grins in life by filling it with gripes.—Jane (Mrs. James E., Jr.) Musgrave, missionary to South Brazil

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ROY E. BOATWRIGHT, State Secretary

**State Vacation Bible School Clinics**

Russellville, First Baptist Church — February 25 and 26  
Paris, Central Baptist Church — February 28 and March 1

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Associational Sunday School  
Superintendents  
Associational Vacation Bible  
School Superintendents

**Associational Officers**  
Teams to Conduct Associational Clinics  
Missionaries  
Other Interested Persons

**Graves County Holds  
Central Training School**

The Graves County Associational Sunday School organization conducted a very successful Central Training School, January 21-25 under the leadership of Chester A. Igleheart, associate in the Sunday School Department, Rev. Orman Stegall, associational missionary and Mr. Hub Cope, associational Sunday school superintendent. The School was held with the First Baptist Church, Mayfield, of which Rev. John Huffman is pastor.

The 328 people who were enrolled earned 238 awards. The average attendance was 227. Administration and other books were taught by the following people:

Mrs. Carlos Broach, Cradle Roll; Mrs. Charles H. Ham, Nursery; Mrs. Lyman Austin, Beginner; Mrs. R. B. White, Primary; Mrs. Roy E. Boatwright, Junior; Miss Mickey Martin, Intermediate; Mr. Gainer Bryan, Jr., Young People; Rev. Harry L. Garrett, Adults; Mr. Orman Stegall, Extension; and Chester A. Igleheart, Pastors and Superintendents; Rev. James Tharp, *Outlines of Bible History*; Rev. W. W. Dickerson, *These Things We Believe*; Rev. James H. Currin, *Improvement of Teaching*; Rev. John H. Huffman, *The Gospel According to Paul*.

We congratulate the Graves County Associational Sunday School workers for such a splendid school.

**Ten Mile Association's  
Outstanding Achievement**

Congratulations are in order for Estill J. Noffsinger, associational Sunday school superintendent; Mr. Robert E. Morris, associational moderator; and E. J. Kuhn, associational Sunday school secretary of Ten Mile Association for again claiming the distinction of being the first Association in Kentucky to attain the Standard of Excellence in As-

sociational Sunday School work this year. This Association has had the honor of being standard for many years.

To attain the Standard is no small achievement. Last year there were a total of 17 Standard Associations in the Southern Baptist Convention and seven of these were in Kentucky.

The Sunday Schools in Ten Mile Association that are Standard are:

Church	Superintendent	Pastor
Elliston	Claxton Sipple	B. A. Sizemore, Jr.
Glencoe	Ed. Shinkle	Claude B. Richerson
Oakland	James Hemingway	E. D. Hensley
Pleasant Home	Lonnie Poland	Jesse Bourne
Poplar Grove	Leonard Ayers	H. E. Spurgeon
Ten Mile	Ellsworth Collins	Robert E. Morris
Vine Run	Avery Beach	G. B. Freeman
Warsaw	Carl R. Flynn	Frank Rhodus

**Standard Sunday Schools**

Church	Superintendent	Pastor
Louisville, Buechel Park	J. R. Brown	Wallace H. DeLoach
Louisville, Shawnee	James A. Wright	Grady L. Randolph
Arlington, First	Walter Slayden	R. E. Sasser
Sturgis, Old Bethel	John Glass	Donald J. Collins

**Standard Department**

Church	Department Superintendent
Louisville, Walnut Street	Junior 3
	Kenton R. Hayes

**Standard Classes**

Church	Class	Teacher
Covington, Latonia	"6-8 Year"	Mrs. Jane Ogden
	"6 Year"	Mrs. Ramona Pribble
	"6 Year"	Mrs. Dorothy Huston
	"6 Year"	Mrs. Harold T. Banta

**Thus Saith the Preacher—**

**Lord, Do It Again!**

Dear Editor:

In one of Leslie Weatherford's books he tells the story of going one night years ago to the little church in Aldersgate Street in London for some personal meditation and prayer. It was late afternoon, and dusk was coming on. On one of the pews was a light burning to illumine a plaque. The inscription read: "On this spot John Wesley felt his heart strangely warmed." Dr. Weatherhead went on to a rear corner to sit and pray in the twilight. As he sat there he heard another person come in. It was an aged Negro man who moved on to the illumined pew. The old man took out his gold-rimmed spectacles and bent carefully to read. He audibly spoke the words: "On this spot John Wesley felt his heart strangely warmed." Then, dropped to his knees the old man raised his voice in prayer: "Lord, do it again. Lord, do it again to me."

Ah, Doc, if there's anything our generation of Christians could use it would be that strange warmth of the spirit of God coming to us. Many of us have followed well the earlier pattern of John Wesley. Wesley, you remember, travelled far in his journeys of service to God before that Aldersgate experience. He had a multitude of good works to his credit, but his heart was filled with an unsatisfied longing.

I suppose one of the things which keeps us from being warmed is the fact that we are willing to give everything we have to God except ourselves. We can talk a great Christian language. We can give sums of money. We can sacrifice hours of time. We can add up the good works. Still we remained on the cold side. Remorse is substituted for genuine repentance. Sorrow of being caught is more our emotion than sorrow for evil itself.

Nothing can take the place of a complete commitment of our lives in surrender to God if we want to feel the warm glow of the presence of God. So many of us miss out on that. And, honestly, I believe we want it. We either don't know what's lacking, or, knowing, we are unwilling to take the step of commitment.

Right now I'd like to pray the prayer of the Negro worshipper at Aldersgate: "Lord, do it again to me."

Yours, in need of warmth  
G. Avery Lee  
Ruston, La.

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# Long Look At Life

By **GEORGE RAGLAND**  
Lexington, Kentucky

"Jesus Christ the same yesterday, and today, and forever."—Hebrews 13:8.

We have come on a day of doctrinal dispute concerning the continuance or change of the meaning of important Bible passages involving Christian conduct and church laws and denominational practice.

This dispute affects many individual lives and many church practices, and finds its way into denominational groups.

We are seeing striking changes all about us. Lexington newspapers recently announced a woman preacher in a prominent church. The same Lexington newspapers announced revised rules on divorce and remarriage because of "a new view on a long-disputed Bible passage" with a new policy in the matter of divorce and remarriage.

There are still other evidences from pulpits of churches and practices in denominations that confuse and change former interpretations of scriptural truth.

In determining any doctrinal change and consequent practice we need to go back to the Word of God and resist any merely human interpretation of it.

It is well, therefore, for us today to take The Long Look at Life and consider the truth of the text in Hebrews 13:8: "Jesus Christ the same yesterday, and today, and forever."

The Bible recognizes and the text points to the changing world in which we live.

"One of the most evident facts about us," says J. M. Price in the *The Baptist Pulpit Speaks*, "is the constant change that goes on in the world around us. Everything seems to be in a state of flux. . . . Customs are a constant change. Our grandparents read by the old-fashioned lamp, used a cedar churn, cut wheat with a scythe, and wrote their letters with a goose-quill pen dipped in home-made ink. . . . Material surroundings also change. Houses, roads, automobiles and modern conveniences are different from what they were."

The Bible admonishes us not to look at the things that are seen, but to take the long look at the things which are eternal.

### The Changeless Word

The Bible recognizes and the text points to the changeless Word which God has given to us.

In this changing world there are changeless things to which we can cling

with comfort. One of these things is the changeless Word of God. He is wise who will resist the temptation to set aside God's Word for the sentiment which would magnify itself to our hurt.

God has not changed nor has His Word changed: "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1).

Paul recognized the changeless Word when he wrote to the members at the church at Corinth that there is "nothing beyond what is written" (1 Cor. 4:6). He told them in these words that God's Word is the finality of judgment, the finality of authority, the finality of revelation, the finality of the gospel.

We can depend on the changeless reality of God's Word. We are foolish to try to change it to suit human sentiment or man's sense.

Thank God that in this changing world we have the changeless Word.

### The Changeless Christ

To a changing world the changeless Word declares in the text on the changeless Christ: "Jesus Christ the same yesterday, and today, and forever."

The purpose and providence and power of God for our salvation and our sanctification and our glorification have never changed.

We can take God at His word for past and present and future, and know that He will never go back on His word.

By the changeless Christ the world was called into creation. By Him the world was kept after creation. By Him creation will have its new birth and an eternal heaven.

The Incarnate Word is changeless. So, too, is the written Word. It is "the same yesterday, and today, and forever."

We fool ourselves to our hurt when we think that we are wise enough to re-write the Word of God. We dishonor God when we subject His Word to the superior wisdom of an advanced age and say that if God were writing His Word now He would change it.

### THE LONG LOOK AT LIFE

The text invites to the Long Look at Life.

In a sermon on Second Corinthians 4:18: "The things which are seen are temporal, but the things that are not seen are eternal," J. M. Price, in *The Baptist Pulpit Speaks*, says:

"Every great character has taken the long look at life. Paul was no exception to the rule. By means of this, he, as well as others, has been able to see things in their perspective and to give them true evaluation."

(Continued on Page 21)

## NURSE NEEDED

Woman age 35 to 55, with practical nursing experience and training, to work with children in a Baptist children's home. Must live on premises. Good salary, room, board, hospital benefits. A wonderful opportunity for Christian service. Applicants should be Baptist and active church members.

Write to:

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Glen Dale,  
Glendale, Kentucky

### SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, FEBRUARY 3, 1957

Numeral after church indicates number of missions.

	T.U.	Add.	S.S.
Lou., Walnut St. (4)	327	15	1,738
Lou., Carlisle Ave. (2)	321	2	1,507
Bowling Green, First (1)	329	7	1,288
Lou., Beechmont (2)	235	2	1,119
Madisonville, First	257	1	1,043
Lou., Beechland (1)	274	2	1,016
Hopkinsville, Second (1)	245		1,004
Owensboro, Third	956		841
Evansville, Grace	302		931
Harrodsburg (2)	319		922
Mayfield, First	269		921
Murray, First (1)	921		913
Lou., Victory Memorial (2)	206	3	908
Lou., St. Matthews	255	1	878
Georgetown	388		878
Newport, First (2)	224		870
Henderson, Immanuel (3)	121		865
Covington, Latonia (1)	206		844
Lexington, Immanuel	252	6	817
Lexington, Calvary	167	8	809
Hopkinsville, First (1)	198		750
Covington, Calvary	198		747
Frankfort, First (1)	335		735
Ashland, First (2)	133		703
Danville, First (2)	200		689
Campbellsville (3)	197		672
Lou., Third Avenue (1)	153	1	652
Harlan	154		635
Lou., Broadway (2)	130		631
Somerset, First	631		595
Lou., Hazelwood	97		588
Lou., Baptist Tabernacle	213	1	573
Lou., South Side	170	3	563
Fulton, First	152		563
London	124		527
Evansville, Calvary	124		525
Lou., Highland	163		521
Middlesboro, First (2)	99		520
Covington, Southside	136		513
Lou., Eastern Parkway	154		509
Lou., Deer Park	116	3	506
Lou., Clifton (1)	129		497
Whitesburg, First (8)	136		494
Erlanger	94	3	493
Central City, First	263	2	492
Lebanon, First (1)	155		482
Owensboro, Hall Street	193		473
Bellevue	80		460
Winchester, Central	151		459
Owensboro, Buena Vista	147		458
Hodgenville, First	133		457
Paducah, East	182		456
Lou., Okolona	55		454
Lou., Eighteenth Street (1)	125	1	450
Ft. Thomas, First (1)	71		447
Cynthiana (1)	71		446
Richmond, First	89	6	441
Owensboro			435
Eaton Memorial (1)	217		420
Florence	94	3	420
Lou., Immanuel	131		420
Lou., Shawnee	110	5	408
Lou., Bethany	109	7	404
Russellville, First (1)	67		403
Jeffersonton	177		403
Ludlow, First	103		397
Lou., Rockford Lane	136		395
Lou., Farmdale	135	7	386
Lou., Fairdale	127		373
Springfield	125		369
Bardstown	50		365
Greenville, First	106		356
Middlesboro, East			356
Cumberland Avenue	86		354
Versailles	80		350
Sturgis, First	80	1	349
Walton, First	121		349
Glendale, Gilead	252		333
Nicholasville	123	1	321
Lou., Baptist Temple (1)	133	3	321
Bowling Green, Eastwood	87		321
LaGrange			321
DeHaven Memorial (1)	53		321
Mt. Washington	104		321

Dawson Springs	87	319
Cadiz	87	316
Lou., Beechwood	121	315
Ashland, Pollard (1)	75	314
Williamson		
East Williamson	122	311
Lou., Gethsemane	111	304
Scottsville, First	94	299
Marion	119	292
Campbellsville		
Pleasant Hill	148	289
Dayton, First		281
Middletown, First	75	274
Campbellsville		
South Campbellsville	116	272
Lou., Virginia Ave.		272
Danville, Gethsemane		269
Benton, First	62	264
Owensboro		
Seven Hills	87	261
Sonora	111	252
Hawesville	99	251
Covington, Ashland Ave.	58	232
Cloverport (1)	60	229
Hazel	108	223
Perryville, Beech Grove	112	223
Newport, Trinity	97	220
Carrollton, First	68	215
Carlisle	72	207
Paintsville, First (1)	58	169
Ashland, Belmont	56	169
Owensboro, Third	254	110
Frankfort, Thorn Hill	178	

### Charles Maddry Retires From N. C. Pastorate

HILLSBORO, N. C. — (BP) — Charles E. Maddry, former executive secretary of the Southern Baptist Foreign Mission Board, has retired from pastorate of First Baptist Church here.

Maddry began his preaching ministry in 1901, and he came to the Hillsboro church in 1902—his first pastorate.

Maddry says he wants to make room "for a younger man, one with new enthusiasm and a new outlook on the intricate problems and needs of a church in this confused, atomic age."

### Moore Elected to Post By Illinois Baptists

CARBONDALE, Ill. — (BP) — E. Harmon Moore, secretary of stewardship and missions of the Illinois Baptist State Association, has been elected associate executive secretary in charge of missions.

Moore will continue to direct the mission program in Illinois and will work under the direction of the missions committee. In addition he will assist in the general promotional work done by the office of the executive secretary.

Centertown Church, Ohio County Association, has licensed two men to preach. They are Jackie L. Maddox and William E. Morton. Brother Maddox is a son of Mr. and Mrs. Glenn Maddox, and he hails from a long line of Maddox preachers from Ohio County. He is also a brother of Pastor Larry Maddox, Parrish Avenue Church, Owensboro. He is now in his freshman year at Bethel College. Morton is a son of Mr. and Mrs. Ross Morton. His father is chairman of the Centertown Church Deacons. Young Morton is now employed with a coal company, but plans to enter college next fall. J. Arnold Porter is pastor of the Centertown Church.

### CLASSIFIED ADS

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

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**FOR SALE CHEVROLET BUS** — 48 passenger, in good condition. If interested call High Grove 2104 or Bloomfield 4924, or see **Fred Bowman**, Fairfield, Kentucky.

**FOR SALE** — Quality watches, seven and seventeen jewels, at incredibly low prices. Free price list, or send 25c for Men's or Ladies \$1.00 Band and List. **Abbott's**, Department M, Hardinsburg, Ky.

**FOR SALE, PRINTING EQUIPMENT**—Brown Folder equipped with Cross continuous feeder. Ideal for small weekly newspaper. Sheet size 39x54. Can be seen in operation at the **WESTERN RECORDER**, 127 E. BROADWAY, LOUISVILLE, KENTUCKY. Price \$1,000.00.

Ralph Freer has accepted the position as minister of music of Sorgho Baptist Church where Bill Carter is pastor. Freer is a Baptist student at Kentucky Wesleyan College and a native of Fordsville.

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WESTERN RECORDER

## WOMAN'S MISSIONARY UNION

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

### "More Things Are Wrought By Prayer . . ." Pray And Give

EVERY ONCE IN A WHILE SOMEONE IS TROUBLED ABOUT A MATTER THAT DOESN'T NEED TO BE CONFUSING. WHEN THINKING ABOUT THE WEEKS OF PRAYER AND THEIR ACCOMPANYING MISSION OFFERINGS, IT IS NOT NECESSARY TO FEAR THAT WOMAN'S MISSIONARY UNION WILL NOT USE THE LARGE SUMS OF MONEY WISELY. WOMAN'S MISSIONARY UNION DOES NOT DECIDE WHERE THE MONEY WILL BE SPENT. HOME MISSION BOARD AND FOREIGN MISSION BOARD ADMINISTER THESE MISSIONS FUNDS. THEY DO SEND LISTS OF THEIR ALLOCATIONS FOR DISCUSSION AND PUBLICATION BUT THE FINAL DECISION LIES WITH THE BOARDS.

WOMAN'S MISSIONARY UNION PROMOTES THE WEEKS OF PRAYER, BELIEVING THAT WHEN PEOPLE "KNOW, THEY WILL PRAY; WHEN THEY PRAY, THEY WILL CARE; WHEN THEY CARE, THEY WILL GIVE." NEITHER BOARD HAS EVER BEEN ABLE TO EXHAUST ALL ITS LISTS OF PRESSING NEEDS BY EITHER LOTTIE MOON CHRISTMAS OFFERING OR ANNIE ARMSTRONG OFFERING IN ADDITION TO COOPERATIVE PROGRAM AND ADVANCED PROGRAM MONEY. Pray and Give as never before in this World Missions Year—January issue of *Royal Service*.



### Regional Conferences

World Missions will be the emphasis of the annual regional conference promoted by the State Executive Board in February and March. This is to undergird the 1957 denomination-wide emphasis. Dr. W. C. Boone will be in charge of the meetings to be held as follows:

#### WESTERN KENTUCKY

**February** Church  
25 ..... First Baptist, Paducah  
26 ..... First Baptist, Henderson  
28 ..... Morgantown Baptist  
**March**  
1 ..... Severns Valley, Elizabethtown

#### EASTERN KENTUCKY

**March**  
11 ..... Dry Ridge Baptist  
12 ..... Lexington Avenue, Danville  
14 ..... London Baptist  
15 ..... West Liberty Baptist

Featured speakers the first week: Dr. Eugene L. Hill, Foreign Mission Board, Richmond; Dr. W. Peyton Thurman, Hopkinsville; Dr. Chester L. Quarles, Mississippi Executive Secretary, Jackson.

Featured speakers the second week: Dr. Courts Redford, Executive Secretary, Home Mission Board, Atlanta; Dr. W. R. Pettigrew, Louisville; Dr. E. N. Wilkinson, Louisville.

Others on the conference program will include Eldred M. Taylor, L. E. Coleman, Sr., W. H. Curl, B. F. Fox and

them." She refers to posters sent out in the Week of Prayer for Home Missions' materials. In case your society did not receive one, you may write for such from this office.

### YOUTH CORNER

#### Hello, YOUTH-All:

How do you like "my sudden accent?" Today, on this Valentine's Day, I have the yearning to come into your living room as you read this *Recorder*, and chat with you "right from the heart!"

We have just returned (at time of this writing) from the semi-annual Board meeting in Birmingham, and what a thrill to note the way those state WMU Presidents (including our own Mrs. Randall!), those Executive Secretaries (yes, Mrs. Ferguson, too!) and those YOUTH Secretaries (hm-m-m), plus the resident members and professional staff meet, work, study, "commit" and prayerfully seek His leading on all phases of the work of Woman's Missionary Union as it encircles the globe. By the way, the Executive Board meetings are open to you to attend—would be wonderful for your WMU to visit the headquarters in Birmingham.



Upon my return, I was especially pleased to note the organization of another new YWA (don't know anything I'd rather get mail about than that! We're pushing over that 400 mark now of YWA organizations in Kentucky!); my phone has been busy with plans for YWA Focus Week, which incidentally, if you and your church (and association) are not observing this week—by all means, include it in your church program in the immediate future; the second issue of "YWA News" is out—from Editor Phyllis Amis at 190 N. Ashland, Lexington (if your counselor did not get a copy, write me—her name may not be on the mailing list); from South Central Region comes word of the schedule for organizing 5 or 6 associational YWA Councils this month and in March; new YWA Book Clubs are being organized—in other words, more of His world-wide plan is being made aware to the young ladies of our churches, colleges and communities, for which we give thanks to God for you wonderful counselors and leaders!

May I drop another word about YWA's—there is no reason to limit Kentucky's Youth to two buses to Ridgecrest this June. It would be wonderful to have a bus from each of the EIGHT regions—and it's highly possible! Some of the large associations like Long Run, West Union, Daviess-McLean, North Bend, Elkhorn, etc., could well manage to have a bus full themselves! Counselors, you could take a car-load; anyway—just go—June 13-19! Want more information? Write me!

Mrs. George R. Ferguson, assisted by Mrs. H. C. Randall, Miss Ella Fay Hayes and others. Each session begins at 2:30 p.m. with the night session at 7:00.

#### "I'm Going to Preach!"

Bill Jones is fourteen years old. He has followed the crops from Florida to Maryland but by working very hard his parents have kept him in school part of the time at least. He has a keen mind and likes to go to hear our migrant missionary preach.

One day Mr. Mayo asked all the Christians to raise their hands. Bill's hand shot straight up. After the service he went to the missionary. "More than anything else I want to be a preacher," he said.

Pray that he may become as successful a preacher as George Washington Carver was a scientist.

Our migrant missionary work is supported largely through the Annie Armstrong Offering and through it the Home Mission Board has money for scholarships to help train Negro preachers. We must reach and pass the offering goal for \$2,000,000.

#### WEEK OF PRAYER FOR HOME MISSIONS—MARCH 4-8!

#### Prayer Poster

Miss Alma Hunt writes from Birmingham: "In case you have had inquiries from your societies about the prayer poster, suggest use of the announcement poster, placing the circles as indicated on the cover of the WMS program folder. Or the cutouts may be used on the travel map. Or they may want to make their own map on which to use



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Royal Ambassador Secretary

### ATTENTION ALL MEN!

One of the features of this year's REGIONAL CONFERENCES, sponsored by our state Executive Committee and directed by Dr. W. C. Boone, our General Secretary, will be that of further introducing the FORWARD PROGRAM OF CHURCH FINANCE to Kentucky Baptists. This new program of church finance, recently developed by Southern Baptists, and introduced for the first time to Kentucky Baptists on the afternoon of January 14 at the Walnut Street Baptist Church in Louisville preceding our annual Evangelistic Conference which began that night, is a complete program of church finance for the every-member support of an enlarged church program including world missions, local work, and building needs. It is a plan for greatly increasing budget receipts and developing the spiritual vitality and missionary achievements of a congregation. It is a plan initiated and developed by Southern Baptists, and already used in several states. Among these states are Arizona (where the plan was first used), Georgia, Oklahoma, Missouri, Florida and Mississippi.

Dr. Chester L. Quarles, Executive Secretary of the Mississippi Baptist State Convention, will lead our conferences on this subject the first week and Dr. E. N. Wilkinson, pastor of Parkland Baptist Church, Louisville, chairman of our State Executive Board and a member of the Executive Committee of the Southern Baptist Convention, which initiated this plan, will be our speaker on this subject the second week.

Your Brotherhood leadership is anxious to help in getting the introduction to this plan across to the men of our state, and we are urging all of men, whether members of Brotherhoods or not, to attend the conference to be held nearest them at one of the following places and on the date stated:

FIRST WEEK (WESTERN SECTION)	SECOND WEEK (EASTERN SECTION)
<b>FEBRUARY</b> 25—First Church, Paducah 26—First Church, Henderson 28—Morgantown Church, Morgantown	<b>MARCH</b> 11—Dry Ridge Church, Dry Ridge 12—Lexington Avenue Church, Danville 14—London Church, London 15—West Liberty Church, West Liberty

The general program then will be on the subject of WORLD MISSIONS. We believe the men of our churches will want to avail themselves for these conferences where they will receive information about our plans and total program along with the inspiration of such meetings and the fellowship of the brethren. Afternoon programs will begin at 2:30 P.M., and the night sessions will begin at 7 P.M. Local time will govern.

#### "We Want Bibles"

##### American Bible Society

There has probably never been a greater evidence of the power and need for the Bible than has been shown by the thousands of requests for Scriptures received by the American Bible Society from the desperate and homeless Hungarian people.

"The very first convoy of trucks driving into Budapest found terrible depredation—absence of bread, loss of great stocks of clothing, but the cry was for an adequate supply of Scriptures," according to a report made to the Bible Society by Dr. Franklin Clark Fry, well-known churchman whose information came from an authenticated source. Immediately the refugees began cross-

ing into Austria all available supplies of Hungarian Scriptures in Western Europe were rushed to Vienna for free distribution. But the several thousand available volumes were not enough for the one hundred thousand refugees. More Bibles were needed. Arrangements were quickly made to ship 60,000 Hungarian Gospels of John from American Bible Society stocks in the United States. Through the co-operation of the Federation of Swiss Bible Societies 100,000 copies each of Luke and John were to be printed in Zurich for delivery by December 15. Before Christmas the Society planned that there would be enough Gospels on hand for free distribution to every refugee so that he could read the Christmas story himself.

Presses in England were already printing 10,000 Hungarian Testaments for the British and Foreign Bible Society and authorization was given to increase the edition to 20,000 volumes. These Testaments will be ready by March 15. And what about whole Bibles? The Bible Society learned that printers in Holland had paper and an available press. Printing of 30,000 Testaments and 15,000 Bibles could begin immediately. Delivery of these books has been promised also for March, 15, thanks to the modern method of printing from photo-offset plates prepared from photographs of Bibles and Testaments printed in Hungary in 1955 and shipped to Amsterdam for distribution to Hungarians in Western Europe.

Faced with this unexpected crisis it was only a matter of days before a program of printing, shipping and distribution involving six countries and four Bible Societies was initiated. Already delivered or on the presses for delivery within a short time are 260,000 Gospels, 50,000 New Testaments and 20,000 Bibles. The American Bible Society is responsible for 80 per cent of this production and free distribution. Its expenditure so far is about \$35,000.

Scriptures are also being supplied for Hungarian refugees arriving in the United States. Secretary Richard H. Ellingson has been meeting the refugees at Camp Kilmer, New Jersey, and personally and with the added help of the Chaplains at the Camp offering them either a Hungarian Bible or a New Testament. These Scriptures have been eagerly received.

Since 1953 Hungarian Scriptures have been printed in Hungary. The American Bible Society has sent one hundred ten tons of paper to the Hungarian Bible Council, which has published about 125,000 volumes for distribution throughout Hungary. At the time of the revolution, arrangements were being made to send eighty tons of paper to the Council for the 1957 publications program. Because publication was possible in Hungary it had not been necessary since 1952 to publish large quantities outside that country. Consequently no large stocks were available for refugee distribution.

The further we go with the Lord, the clearer becomes the way.—William P. Andrews, missionary to Chile

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For February 24, 1957

By H. C. Chiles

# Interpreting Signs of The Times

Matthew 16:1-12

Opposition to Christ was increasing rapidly. To avert more conflicts with certain extremely hostile individuals and groups, whose minds were closed by prejudice against Him and His teachings, and to give His disciples additional and much-needed training, our Lord withdrew from the populous centers. He was especially anxious to warn His disciples they were certain to encounter quite frequently.

The Pharisees were a religious sect among the Jews, who were noted for their strict and formal observance of the rites and ceremonies of the written law, for their insistence on the validity of the traditions of the elders, and for their punctiliousness in paying tithes. They set their traditions above the laws of God by making them the interpreters thereof, and thus by them the former were made void. They prided themselves on their knowledge of the law, their orthodoxy, and their assumed superiority of living in devotion to God. However, their lives did not substantiate their pretension to being more holy than others.

The Sadducees were a sect among the Jews composed largely of the priestly aristocracy. They rejected the traditions of the elders, and regarded as obligatory only those observances which were enjoined in the written law. Having no faith in spiritual religion, they were cold-hearted. Being the skeptics, or the rationalists of that day, the Sadducees denied the resurrection, the possibility of immortality, the existence of angels or demons, but they took for granted the freedom of the will. They took little stock in supernaturalism; hence, they were severe critics of others.

### I. The Request. Matthew 16:1.

Although the Pharisees and Sadducees were bitterly hostile to each other, they both had a greater hatred toward Christ. Because of their murderous hatred of Him, it was not very difficult for them to unite in an attempt to ensnare Him. Ignoring their differences, they approached Him with a sinful purpose. Hoping to discredit Him, they requested Him to show them a sign from heaven. It was their hope that, in case He either refused or failed to give them a sign, His influence would be destroyed thereby, or at least that they might be able to convince the people that He was not the Messiah. They were presumptuous enough to attempt to limit Christ as

to the method He should use, namely, by means of a special sign from heaven. Such requests frequently spring from sheer curiosity, and at other times they are made with a malicious intent. These men who requested this sign had no intention of believing on Christ. They were determined that they would not be convinced, no matter what He did or what He said in response to their request.

### II. The Reply. Matthew 16:2-4.

Aware that His enemies expected their request to be denied, and in case that it was, they would use it as a proof of His inability to do something unusual and dramatic, He called them hypocrites. He reminded them of the fact that they were able to discern the face of the sky, but were unwilling to recognize Him as the Messiah, even though His words indicated as much and His deeds of mercy provided it beyond a shadow of a doubt. They professed to be pious, but were total strangers to real piety. Being estranged from God, they were not sincere in their request for a sign, and Christ did not hesitate to tell them so. It is amazing how many people today seek after signs rather than walk by the Scriptures as God wants them to do.

### III. The Revelation. Matthew 16:5-12.

Following His reply to their request, Christ got into a boat and went over to the other side of the Sea of Galilee. Ere long His disciples followed Him. When they came again into His immediate presence, the Lord Jesus warned His disciples against the teaching of both the Pharisees and the Sadducees. He said, "Beware of the leaven of the Pharisees and of the Sadducees." Since the thoughts of the disciples were occupied with bread, which they had neglected to provide, it is not surprising that they misunderstood His warning. The leaven of the Pharisees included pride, bigotry and tyranny, whereas that of the Sadducees was worldliness, materialism and rationalism. Error is like leaven in that it is very subtle in its influence.

This admonition of our Lord, "beware of the leaven of the Pharisees and of the Sadducees," needs widespread proclamation today. By the former is meant ritualism and human righteousness as a sufficient basis for the hope of salvation. By the latter is meant crass material-

ism and rank rationalism in the sense of trying to reduce everything to absolute conformity to human reason and the teaching that there is no life beyond the present one.

## European Tours

More Americans will travel in Europe during 1957 than ever before in history. And more and more of them will do it on credit.

That is the word of DuPree Jordan, Jr., director of *Star Tours*, Atlanta, Ga., an organization sponsoring a variety of economy tours to Europe this summer. "Foreign travel is more common now than was a trip to the West Coast fifteen years ago," says Mr. Jordan.

*Star Tours* has a wide selection of budget tours for this year, from a 4-country, 15 days in Europe offering for \$585 to a 18-country, 50 days in Europe tour for \$989.40. These prices include round trip air travel, and all expenses. And the trips can be bought for only \$100 down, with the balance paid in easy monthly installments after the traveler returns home.

"We are not planning luxury first-class accommodations, but we will provide good, comfortable and wholesome facilities, at a price anyone can afford. We hope to have secretaries, farmers, school teachers, people from every walk of life taking our tours this summer," Mr. Jordan said.

For more details about 1957 European travel and these low tour prices, write to *Star Tours*, Station A, Box 23, Atlanta, Ga.

## Gardner-Webb Student Works Despite Polio

BOILING SPRINGS, N. C. — (BP) — Martha Mason, resident freshman at Gardner-Webb College here, is the nation's only boarding college student confined to an iron lung.

An 18-year-old who has been in an iron lung since 1948, Martha "attends" classes by using a two-way communications system leading from the various classrooms to her apartment in the dormitory where she lives with her parents.

The young co-ed manages to hear chapel programs, church service, social and sports events, and to complete her studies with "honor roll" rating.

►Rev. and Mrs. Oren C. Robison, Southern Baptist missionaries to Nigeria who are in the States on furlough, have moved from Hickory, Ky., to Shawnee, Oklahoma, where they may be addressed at Oklahoma Baptist University, University Station, Box 795. Both Mr. and Mrs. Robison are studying at the university. Mrs. Robison, formerly Martha Boaz, is a native of Murray, Ky.

## Long Look At Life

(Continued from Page 16)

By such a long look we can rejoice in the Word for "yesterday, and today, and forever."

### For Individual

Here's the truth for the individual believer. Any other attitude to the Word will bring hurt to us.

There was a day when Baptists dared to stand for the changeless truth of the Word and we thank God for heroic Baptist stalwarts who did not try to change the Word but gave themselves to obey it.

This is a day when Baptists need to dare to stand for it. There are so many interpretations, so many methods, so many movements that, if we do not stand, we will lose the scriptural heritage we have.

### For Church

Here is the truth for the church. There are so many methods and so many organizations and so many practices that are unscriptural that we can be caught by the slogans and systems of the world and put aside the scriptural direction which God has given to His church.

### For Denomination

Here is the truth for the denomination. One modernist in a denomination can poison it. One liberal in a denomination can hurt it. One church in a denomination can confuse it. One pastor in a denomination can propose a substitute for Scripture and bring harm to the denomination.

Incidentals of life may change with the individuals who make up the generation but the fundamentals of truth do not change.

God knew what He was doing when He gave His Word, and Psalm 119:89 says that it is settled forever.

"The stability of nature," says Alexander Maclaren, "witnesses to the steadfastness of the Word which sustains it. . . the solid earth would not be solid, but for God's power immanent in it."

If this is true for physical truth. Let's not tamper with it. Let's not peddle it for praise of men or hurt of truth, but let's be willing to pay the price for humble submission to it as the changeless Word of the Changeless Christ "the same yesterday, and today, and forever." We must do this in our individual response, in our church service, in our denominational practice.

Let us stand when the changeless Word calls on us to be changeless. May the God of all grace help us so to do!—*Sling and Stone.*

## Baptistry Burns In Greenville, S. C.

GREENVILLE, S. C. — (BP) — The baptistry at Brushy Creek Baptist Church here caught fire recently.

The electrical system used to heat the water in the baptismal pool developed a short circuit. The pool was empty so the heat built up and a fire resulted. The church janitor doused the fire before fire trucks arrived.



NOTE BURNING CEREMONY. — E. Durward Weldon (right), representing the Deacons of the Georgetown Baptist Church, was one of fourteen persons who burned \$155,000 in notes on the church's Educational Building during special services January 6, 1957. Standing behind Mr. Weldon is Dr. Dan C. Moore, the pastor.

►The new \$67,000 educational building of the First Church, Mt. Sterling, was opened on January 6. It adjoins the church proper, and has 27 class rooms, four assembly rooms, the library and offices. It will be dedicated at a later time.

►Rev. and Mrs. William E. Arnold, Southern Baptist missionary appointees to the Gold Coast, have sailed for their field of service and may be addressed at American Baptist Mission, Box 118, Kumasi, Gold Coast, West Africa. Both Mr. and Mrs. Arnold are natives of Kentucky, he of Louisville and she, formerly LaVerne Hutchens, of Bowling Green. They make their permanent American home in Louisville.

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# The Trend in Churches

By **LEE T. GALLMAN**  
Director, Seminary Extension Dept.

Nearly three years ago, I made a trip to California, Washington, and Oregon. On that trip I saw a preacher from Georgia who had decided there was no place for him in Georgia and so he was on his way to get a job in San Francisco.

After conversing with him I discovered that in the county where he was pastor there was such a trend toward seminary and college trained preachers and that he was left "holding the bag," so to speak. Within a period of three or four years he had seen all the available churches call better educated men.

Not too long after this I was in Chicago. I was discussing with leaders some of the problems relative to our program. I discovered there were quite a number of preachers from the South who had moved into the Chicago area and secured secular jobs. The reason they gave for leaving the South was the same: They had been displaced by well trained men. In Detroit and in Columbus, as well as in other places, I discovered the same situations. We have found this condition also in southern cities. This process has been going on for many years.

This is a trend which must not be overlooked. Churches are demanding trained men. The reason for this, it seems to me, is altogether understandable. There is a general trend toward higher education. Columbia University made a survey a few months ago and discovered that the educational level for people fifty years and over was the seventh grade. The average level for education for those twenty-six to thirty is high school, and the present trend is toward the junior college as the terminal point of education.

Whereas one in four attended college a few years ago, now four out of five high school graduates go to college. This survey was made in some particular area, but it was quoted by Dr. Bruner of Columbia University quite recently.

If one could analyze these facts, he would understand why my friend left Georgia and went to the West Coast and why others went to Chicago, Cincinnati, Birmingham, Atlanta, and other cities seeking profitable employment. The educational level of people is rising, and no more can a man of inferior education pose as the leader in his community. In one church a group of youngsters demanded of the leaders that a man of more education be secured as pastor.

## The Answer?

What is to be the answer to this situation? Will we come to a day when, in Southern Baptist life, one without seminary and college training can find no place of service? Will we come to the day in which the terminal point of ministerial education will be the B.D.? Will we come to the place where churches think no one can speak for God except those who have had adequate training?

Some will say "Yes," to each of these questions, but I don't think so. In the first place, it is not true that God speaks only to trained men. It is true that a trained man has a better chance of leading the people of God. If one expects to continue to work for God, he must have sufficient training to meet the demands.

In the next place, one without an education can get an education. Actually, the value of an education does not consist so much of the accumulated data which one acquires as acquaintance with important information.

If one would be a well-trained preacher, he must begin where he is. God called him at the level of education he now has, but God does not expect him to remain at that level. Beginning with whatever liberal education he has, the preacher should do three things:

1. He should initiate a well-disciplined type of study in academic subjects.
2. He should set up a study of the Bible in all of its contextual relationships that will lead him to become an authority to his congregation.
3. He should initiate a program of evaluation that will help him determine what he needs to study next and seek to do it.

For just such a project and program as this, the Seminary Extension Department was set up. Realizing we will never be able to come to the day in which all preachers have college and seminary education and not desirous necessarily that such a condition be attained, Southern Baptists set up this Department to help men who have been called of God late in life.

The extension center program is projected by colleges separately, by the Seminary Extension Department separately, and by colleges and the Seminary Extension Department jointly. Our programs have been designed with the preacher and Christian worker in mind who need the kind of help that this article suggests. Of course we cannot guarantee an individual he will get all the training he needs through our departments. We can guarantee that a

preacher who initiates our program of study and diligently follows it will be a growing preacher and will be able to develop to an increasing usefulness.

We have in our files letters from men who were "inactive" four or five years, that is to say that no church had called them. Now they are wanted. They have fresh information and new insights and have something of value to offer the churches.

Another factor that should be taken into consideration is that the whole scope of adult life is undergoing vast changes. Some changes are taking place within our society so quickly that adults have to study. People are no longer satisfied to be in ignorance. Thus those who are above fifty with their seventh grade education are attending night classes to learn, to understand, and grow. The preacher who would be a leader must not only keep up, he must step ahead of his congregation in education and learning.

Late at night I sometimes wonder what I am doing here, and then I know it is time for sleep. Each morning I arise praising God for the opportunity we have to witness to those about us of his great love.—Wallace L. DuVall, missionary to Nigeria

Working along by the side of the Argentine people, I sometimes forget that I am an American from the North and that they are American from the South. We smile and love in the same language.—Christine Eidson, Argentina

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Surprised, the bishop pressed for an explanation.

Finally, a local townsman replied: "Well, I'd rather not tell you, but if you insist, here's the reason. We folks out here don't really want any preacher at all, and he's the closest we've come to it."—ARKANSAS BAPTIST.

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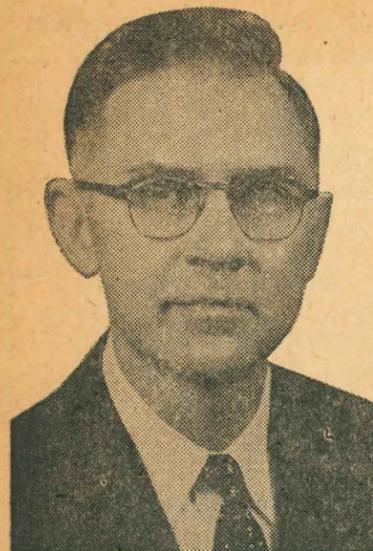
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Mrs. Scales recalled she owed a pledge too.

Southern Baptist Treasurer Porter Routh of Nashville, said the money will be applied to the Convention's current financial plan, the Cooperative Program, which supports all missionary and benevolent work done by the Convention.

I have never known a happier year in all my life; and with the psalmist I can say, "For thou, Lord, hast made me glad through thy work: I will triumph in the works of thy hands."—Mary Sampson, missionary to Taiwan



President D. M. Aldridge of Clear Creek Baptist School

# PRESIDENTS

## *Must Beg*

*"I have begged harder for the Southern Baptist Seminary than I would have begged for myself had I been starving."*

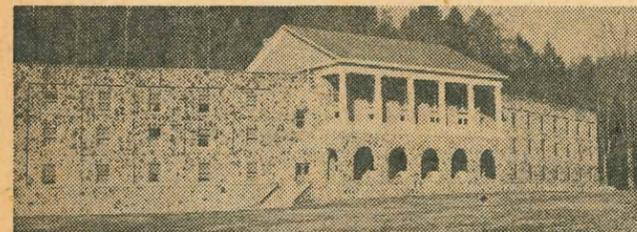
—JAMES P. BOYCE

Whatever else may be the duties of the president of one of our Baptist schools, he must be willing to beg for his institution in emergencies that cannot be met out of the regular income.

IT IS RATHER ironic that Clear Creek Baptist School should this year be having its greatest session and its most pressing emergency. With more students than ever before, the school's Church Furniture Factory, only source of income for most of the students and their families, is more essential than ever. But we are lacking \$50,000 for completion of the factory now under construction—an emergency resulting from a fire which swept our former factory last May.

THE STATE BOARD of Kentucky Baptists has authorized us to conduct a fund-raising effort in our emergency. We believe that many of you who read this page will want to help us to continue to prepare preachers and missionaries for our destitute rural and mountain sections. Our men are serving in hard and needy fields that are not being reached by anyone else.

IF YOU WOULD like to be one of 500 friends to give \$100 or more, please fill out and mail this coupon today. Thank you!



To: President D. M. Aldridge

**CLEAR CREEK BAPTIST SCHOOL**  
Pineville, Kentucky

Dear President Aldridge:

I believe your school is meeting a desperate mission need in our rural and mountain sections and want to help you complete the CHURCH FURNITURE FACTORY. My gift in the amount of \$\_\_\_\_\_ is enclosed. I shall send you the following amounts as indicated: June 1 \$\_\_\_\_\_; SEPTEMBER 1 \$\_\_\_\_\_; DECEMBER 1 \$\_\_\_\_\_.

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