

Western Recorder

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—Photo by Hurt

Food, clothing and bedding enough to fill up two trucks given by the people of Logan, Todd and Simpson Counties has just been loaded at the First Baptist Church of Russellville to go to the victims of the disastrous flood in Eastern Kentucky. Standing in the foreground are, left to right, Mrs. Paul Atchison, prime mover in the enterprise, Mrs. Warren Allen, Mrs. Russell Moseley, and Miss Patricia Moore, some of her helpers. See brief story on page 10 about response of Pastor D. Galloway, of Russellville.

►Rev. and Mrs. J. Edward Cunningham, Campton, Ky., are the proud parents of a new son, Edward Craig.

►The Deer Park Church, Louisville, observed the first anniversary of Pastor J. Herbert Gilmore, Jr., on February 3.

►Now that the Third Church, Owensboro, has completed its new Educational Building, they are making plans to remodel their church auditorium.

►Wesley O. Hanson has resigned as pastor of the Yellow Creek Church, Daviess County, and has become the pastor of the Hartford Baptist Church, in Ohio County.

►The state music secretaries and the Baptist Sunday School Board have recommended the use of the term "church music ministry" instead of "church music department."

►Lee Shane, who for ten years has served the Calvary Baptist Church, Charleston, W. Va., has accepted the pastorate of the National Baptist Memorial Church, Washington, D. C.

►The Third Avenue Church, Louisville, where Henry Beach is pastor, is about to have some new pulpit and choir furniture. Redecorating has already begun. Lionel King is the new minister of music.

►W. G. Potts supplied the pulpit of the Harlan Baptist Church for both services on February 10. The pastor, Dr. E. Keevil Judy, was serving as a director in the enlargement campaign for the convention-wide Sunday School Clinic in Louisville at that time.

►Pastor John M. Wall, Buffalo Baptist Church, was the evangelist recently assisting Pastor A. H. Phillips in a revival at the Columbia Baptist Church, Columbia, Ky. Jack McCarty, of Columbia, was the song leader. Three were received by letter, twelve by baptism, and there were a number of rededications.

►Earl Waldrup, secretary of the Audio-Visual Aids Department of the Baptist Sunday School Board, Nashville, participated in the program of the Northern Kentucky Church Workers' Clinic February 25 at Southside Baptist Church, Covington, Ky. He conducted conferences on using audio-visual aids in the church.

►Baptist Tabernacle, Louisville, noted the thirteenth anniversary of Pastor Lewis C. Ray on February 3. A total of 1,681 persons have united with the church in that time, which is an average of 129 a year. The membership in 1944 was 881; today it is 1,473. Total receipts have amounted to \$625,757.76, and a new \$418,000 building was erected.

►Dr. Hansford D. Johnson will be retired as dean of the Department of Christianity at Mercer University, Macon, Ga., at the conclusion of this school year. At a former time he was for eleven years pastor of the Broadway Baptist Church, Louisville, Ky. He is being succeeded at Mercer by Prof. Henry Lewis Batts, who has been professor of religious education.

►Letters, notes, telephone calls and personal mention have all come to us expressing regret that the Sunday School Lesson by Dr. H. C. Chiles did not appear one week, and some have been afraid the lessons had been stopped. No, dear readers, the Murray pastor had three funerals on the day he expected to prepare that lesson, so he could not perform the service that week.

►The 20th anniversary of Pastor Perry F. Webb was observed by the First Baptist Church, San Antonio, Texas in January. Nearly 15,000 people have united with the San Antonio church during those two decades. He has led the church in enlarging their facilities in four major building projects, until the present value of the property is \$3,000,000. The church now has 8,500 members.

►Pastor Mahlon R. Thompson writes us that back in December the First Baptist Church, Paintsville, acquired property located one block from the present building. The lot is 140 feet by 154 and is ideally located for a church building. "It now has on it a two-story brick building which is being used for the Intermediate and Young People's Departments of the Sunday School," he writes. "The price of the property was \$42,000."

►One of our subscribers calls attention to an error in the article by Charles A. Leonard on page 8, our issue of January 24, wherein he states that Tacoma (Washington) has a population of 150,000, "yet this [Highland Hills] is the only Baptist church in . . . [Tacoma]." Our esteemed subscriber says that there are other Baptist churches there. "Two of them," he says, "the First and the Temple, are down town on the main streets. Two others are North American Baptist churches—the Calvary and Portland Avenue. These originally were German, but they remain in this group to help the thousands of refugees that are coming here and in Canada." He says that he was in Tacoma in 1946 and there were 14 Baptist churches at that time, and there must be more by now. We do not know just what Mr. Leonard meant to say, but perhaps he may have intended to say the "only Southern Baptist church in Tacoma." However, not knowing Baptist affairs in Tacoma, even that may not be correct.

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

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►The third anniversary of Pastor Gordon W. Paschall was observed by the First Southern Baptist Church, 5602 East 38th Street, Indianapolis, Indiana, on February 3. Some 602 new members have been added in the last three years, and during that time, through the help of the Home Mission Board workers and the Illinois State Association, three churches have been organized from its membership. One church in West Indianapolis, one in Northwest, and one downtown. The First Southern Baptist Church is planning to start another mission in the southern part of the city. The church has erected the first unit of a four-unit plan. It seats 350, and has class space for 355, and is located on the corner of the half-block owned by the church.

General Harrison Replies To Graham Critics

By LIEUT.-GEN. W. K. HARRISON

[The following excerpts are taken from a letter written to a well-known Christian leader in America by Lieutenant General W. K. Harrison, Commander in chief, Canal Zone, U. S. Army. The letter, which appears in the January 21 issue of "Christianity Today," pertains to the controversy over "modernist" ministerial co-operation in the coming New York City campaign of Dr. Billy Graham.]

The questions you raise are important and should be carefully and prayerfully considered.

The first question is, Does Billy Graham consistently preach the Gospel? . . . I have heard Mr. Graham speak and have read some of his writings and not once have I heard him depart from the Gospel. By the word "gospel," I mean essentially the good news that Christ died for our sins according to the Scriptures, and He was buried, and that He arose from the dead according to the Scriptures (1 Cor. 15:3). He preaches this truth, with its attendant truths, in a positive and sincere manner. . . .

The basic position in your letter, as I understand it, is that it is a disobedience of God's command for Bible-believing, born-again men to associate themselves with modernist churches and church organizations in supporting the dinner of September 17 given in honor of Billy Graham. You cite 2 Cor. 6:14; Ephesians 5:11; 2 Thess. 3:6. Since the purpose of this dinner, sponsored largely by modernists, was to gain support for the coming evangelistic campaign (in New York City) by Dr. Graham in 1957, it seems fair, also, to assume that you object to association with them in that campaign.

I examined the matter on the premises you stated in your letter; that is, that the major group supporting the dinner and the campaign is the modernist Protestant Council of the City of New York . . . These men . . . have preached the social gospel, which is the only gospel they can preach until God speaks to their hearts. They would see some of the fruits of true Christianity, without the living tree itself. Now, after years of Christ rejection and of social gospel, they set failure. They are frustrated. Their religion is losing its adherents. Now they do the only thing really left to them. They turn to the kind of revival ministry that Dr. Graham has, and Moody, and others before him. True, they are not seeking salvation of the soul; they are seeking better morality and environment, better Christianity, but they are seeking them in the only place that they can see hope, in the Christian gospel. And behind them,

unseen behind the big names and ecclesiastical titles, are hundreds of thousands of little people who "don't know their right hand from their left." To me, it is a demonstration of God's infinite love and grace that these unsaved blind leaders of the blind are, in their blindness, turning to the only truth which can lead them and their followers to salvation. In a way, it reminds me of Paul's vision of the man of Macedonia, who beckoned to Paul to come over and help them. Do you not see the similarity? . . .

If these modernist groups invite Mr. Graham to preach the gospel to them and offer to support it with money, effort and prayer, should he refuse? God's command is to preach the gospel to every creature. Would you accept an invitation to speak in a modernist church, in a synagogue, in a Roman Catholic church? I would, because I think that every ambassador of Christ would welcome the opportunity to tell the lost of the good news. It seems to me that rather than reject the Macedonian call we should praise God for it.

Now, if it is right for Mr. Graham, or you, or me, or Paul, to accept an invitation by unbelievers to speak the gospel to them and their flocks, is it right for other real Christians to refuse to associate themselves with this ministry of the gospel? . . . The crux of the matter is, what is to be preached and expounded? And that, we know, is the true gospel of Christ.

In considering the verses which you cite in your letter, I noted first 2 Thess. 3:6 ("Now we command you brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us"). It seems to me quite clear that this verse, taken in its context, verses 6 to 15, refers to persons who are disorderly in their conduct, not working, but busybodies. Yet, even so, these are to be treated not as enemies but as brothers (verse 15). It is a matter of discipline in conduct among believers.

The next verse is Ephesians 5:11, which says, "And have no fellowship with the unfruitful works of darkness, but rather reprove them." In consider-

ing this verse I have examined six translations and three commentaries. The context in which this verse occurs is a condemnation of and warning against fornication, all uncleanness, covetousness (which is idolatry), filthiness, foolish talking and jesting. Those are all sinful immortal acts . . . I must say that I see no resemblance between the unfruitful works of darkness mentioned in the context and the present action of the New York modernists in seeking and supporting a true gospel ministry in that city, unless we must take the position that their action is a work of darkness simply and only because they do it. This alternative leads to the following discussion of the third verse you cite, 2 Cor. 6:14.

This verse states, "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" I think that this verse is really the one which is relevant to the question . . . It seems to me that where born-again Bible scholars differ as to the exact meaning and application of this passage, the least they can do is to treat one another in love, remembering that only God is infallible. . . .

In trying to discover from the Bible the application of this verse to myself, I reached the conclusion, first, that it does not mean total separation from unbelievers. This seems clear from John 17:15, 1 Cor. 5:10 and 1 Cor. 10:27. Christ maintained contacts with people generally; many of whom were undoubtedly unbelievers (John 2 is an example). The most obvious example is the fact that during His earthly ministry He included Judas Iscariot with the other Disciples. We are also told to love and do good to our enemies, both of which involve contacts and action. Similarly, we are to remain in the human calling wherein we were called into God's kingdom and service (1 Cor. 7:17-24). This inevitably involves some form of yoke or association with unbelievers and it is so indicated (Romans 12:1-7). Therefore, the separation commanded in 2 Cor. 6:14-17 is less than total and must have a special character.

It seems to me that the government word is "unequally" and that its meaning must be understood in the light of righteousness, light, Christ, belief, the temple of God on the one hand as against unrighteousness, darkness, Belial, unbelief, idols respectively on the other hand, as indicated in verses 14-17. We are to be separate, not necessarily by segregation, but by not touching that which is unclean (verse 17). Admittedly, this separation may, and often does, require segregation in some matters, but not inevitably in others. That is, if we are yoked or associated with unbelievers in objectives, purposes, methods or actions which are contrary

(Continued on Page 23)

Baptist Youth Given Challenge for Future

By R. ORIN CORNETT, Executive Secretary, Education Commission, S.B.C.

A common question in the minds of Southern Baptist youth is "What shall I do for a lifework?" More than one million teenagers enrolled in Sunday schools are faced with this perplexing problem. Many will be entering church-related vocations, but the tremendous majority will be choosing from more than 22,000 other possible careers. If Southern Baptists are to capture the leadership potential of these boys and girls for maximum service in the future of the denomination and the causes for Christianity, they must help them develop a realistic scale of values for vocational decisions and understand the most effective Christian use of their talents and abilities. It is the task of the church—through the pastor, church staff, counselors, and other leaders—to help every youth become a significant part of God's world.

Because of the urgent need of Baptist youth for guidance, materials for the 1957 April Emphasis on Christian Higher Education have been prepared on the theme, "Christ—and My Future." The purpose of this special emphasis is to stimulate each Intermediate and young person in Southern Baptist churches to evaluate vocations by Christian standards and interpret them in terms of Christian responsibility.

The success of this annual emphasis depends upon pastors, educational and youth directors, Training Union and Sunday school workers, and other leaders in the church. Packets containing samples of the materials are being mailed to the pastors and educational directors throughout the Southern Baptist Convention. Each sample kit, prepared by the Education Commission of the Southern Baptist Convention, contains detailed information and procedures for a thoughtful presentation and study of the basic principles involved in selecting a career. Kits containing materials for ten Intermediates or young people may be ordered from the Education Commission, 127 Ninth Avenue, North, Nashville, Tennessee.

The theme pamphlet, "Christ—and My Future," was written by Dr. Donald F. Ackland, editor of *Open Windows* and general tracts for the Baptist Sunday School Board, Nashville, Tennessee. Dr. Ackland discusses the Christian and vocation, stating that the Christian should regard employment not as a mere job but as a vocation, a calling. Work offers possibilities which go far beyond a bread-and-butter purpose. Other

topics discussed by the writer are: influences on vocational choice, sacred or secular vocations, finding God's purpose, and preparation for advancing toward the future. Thought provoking questions in the pamphlet probe into the objectivity of one's plans for the future.

The kit also includes: "World Missions and the Christian College" in which Dr. R. Orin Cornett presents the impact Southern Baptist colleges and



BEN C. FISHER, administrative assistant to the President and Director of Public Relations, Southeastern Baptist Theological Seminary, Wake Forest, N.C., was elected president of the Baptist Public Relations Association of the Southern Baptist Convention which met recently in Nashville, Tenn. The Association is composed of public relations officers from the various agencies, schools, and institutions of the Southern Baptist Convention. Prior to coming to Southeastern Seminary in 1953 Fisher served as executive secretary of the Department of Christian Education of Kentucky Baptists.

schools might have on world missions if their role is properly interpreted; "The Case for Christian Education," by Dr. D. Harley Fite, president of Carson-Newman College, Jefferson City, Tennessee. Dr. Fite states concisely and pointedly the place *Christian* education has had in building America and the place it must again have if we are to

develop boys and girls into leaders for tomorrow.

The *Leader's Plan Sheet* is a detailed guide for using effectively the materials in the kit. Six suggestions are made for use of the material—a Youth Week Retreat, worship programs in Sunday school and Training Union assemblies, the midweek prayer service, Sunday evening worship service, Sunday evening Fellowship Hour, a special sermon on the theme, "Christ—and My Future," or "The Case for Christian Education." Any one or all of these suggestions may be adapted to the local church situation.

An innovation in this year's packet of materials is a detailed plan sheet for a Youth Retreat to be held on the Saturday preceding Youth Week. The entire program is outlined, along with committees and their duties for organizing and planning the retreat.

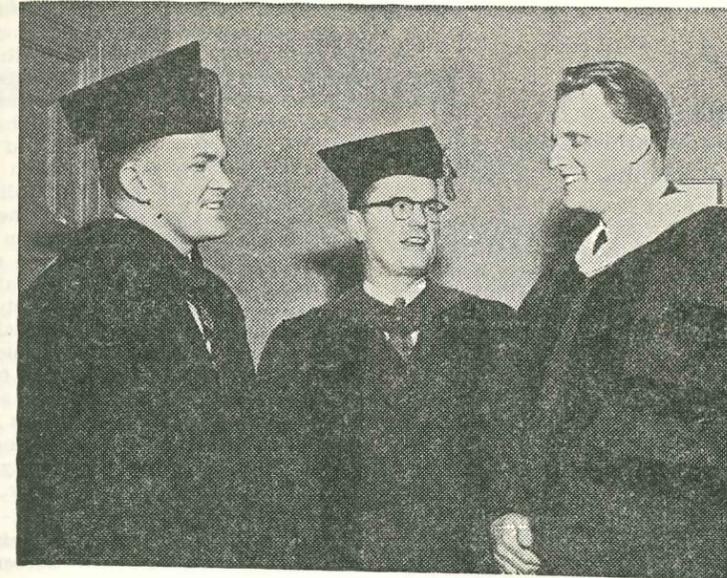
A booklet giving detailed information on Baptist schools in each particular state will be included. Each packet contains a form for ordering sufficient materials for distribution among Intermediates and Young People in the churches.

The choice of a lifework through which a young person can make his greatest contribution is one of the most important decisions in life. Pastors, teachers, parents, and counselors are charged with the responsibility of guiding the boys and girls into a Christian concept of work. This ministry to them must be dynamic if their potential is to be utilized to the fullest in Christian service through their chosen vocation. Careful, detailed planning by church leaders will produce a Christian Education Emphasis which challenges the young people to prepare seriously for their roles of leadership.

Mr. and Mrs. Louis O. Ball, Jr., have participated in the dedication of a new organ and piano at the McCalla Avenue Baptist Church in Knoxville, Tennessee. They serve as minister of music at Severns Valley Baptist Church where Dr. Verlin C. Kruschwitz is Pastor, Elizabethtown, Kentucky. Mr. and Mrs. Ball played a short concert of organ and piano selections prior to the dedication.

Homer B. Reynolds, Sr., has resigned the pastorate of the 1,435-member Ross Avenue Baptist Church, Dallas, Texas, in order to accept a 32-member English-speaking Baptist church at Maracaibo, Venezuela, which they started last year. Mrs. Reynolds is the former Martha Higdon, of Louisville, Ky. Back in their early married life 20 years ago they had applied for appointment as foreign missionaries, but the board at Richmond did not appoint them because he had already passed the maximum age. There are about 7,000 English-speaking people in Maracaibo, and this number is expected to be doubled within five years because of American oil concessions there.

Billy Graham Addresses Southern Seminary Grads



Billy Graham (right) talks with graduating student Alastair Walker of Scotland (left) and Seminary President Duke K. McCall at the mid-session commencement of the Seminary (Louisville Courier-Journal Photo).

Billy Graham urged graduating students at Southern Baptist Theological Seminary to "speak with fervency and fire" in his recent address at the school's mid-session commencement.

"Nazism had fire, fascism had fire, communism has fire. Let's make Christianity a religion of fire!" he admonished.

Dr. Graham spoke in the Seminary's Alumni Memorial Chapel, which was filled to capacity with graduates—an even hundred—their families, and friends.

Himself "an honorary alumnus" of Southern Seminary, Graham gave the graduating students this advice:

1. Be authoritative in your preaching. Unless the church becomes authoritative "I predict there will be a tremendous turning away from the church in the next generation."

2. Make your message one of simplicity. Remember your congregation has not had the privilege of several years at the Seminary.

3. Make your message relevant. Someone has said ministers are answering questions from the pulpit that nobody is asking.

4. Make your message decisive. Urge men to make a decision for Christ.

Radio Station WGRC Deserves Our Appreciation

By GAINER E. BRYAN, Jr.

At one of the ministerial breakfasts held at the Henry Clay Hotel in Louisville during the Billy Graham Crusade Billy said that he found himself bucking against a spiritual situation that he could not put his finger on.

"We are having to contend with something here that is different from anything we have met elsewhere," he said. "I supposed it is what the Bible calls 'the mystery of iniquity.'"

One explanation of this mystery is not hard to find. It is the massive liquor and beer evil that hangs over Louisville.

Louisville is the hard liquor producing capitol of the world. Louisville ranks

third in the nation and first in the South in the number of alcoholics per 100,000 population.

Walter C. House, executive secretary of the Temperance League of Kentucky, is the source of these statements.

Even the Christian people in Louisville tend to take the alcoholic situation for granted. They do not do enough to combat the vested interests which thrive on this corrupter of the soul of our chief city.

There is one commercial organization in Louisville, however, that has taken a stand, even at a financial loss. The man who led that enterprise to take its position did so at a monetary sacrifice.

The company is Radio Station WGRC. And the man is Charles Harris, owner of WGRC.

Two and a half years ago Mr. Harris led the station to drop beer advertising. He did so at the insistence of his commercial manager, Tom Underwood, who is a Baptist deacon.

"It is not congruent for us to carry three hours of religion in the morning and sell beer all the afternoon," the two men reasoned.

In dropping beer advertising WGRC cut off revenue on which radio stations are most dependent.

This story has been told to Baptists before, but they are in danger of forgetting. WGRC is continuing to turn down beer advertising against many pressures. It is the only commercial station in Louisville—possibly in America—that follows this policy.

In addition, WGRC carries The Baptist Hour without charge.

Baptists should show their gratitude by favoring this station and giving it their patronage whenever possible.

Clear Creek Registration Reaches 159; More Than Half Elect High School

PINEVILLE, Ky., Feb. 19. — Second semester registrations have brought the enrollment of the Clear Creek Baptist School to a total of 159 for the current session, according to an announcement from the dean's office.

The enrollment sets a new record for this preacher-training institution operated by the General Association of Baptists in Kentucky. Dean Abercrombie reports that the enrollment figures for the 1956-57 school year represents an increase of 56 per cent over the previous year.

"A striking thing to be noted," he said, "has been the immediate and enthusiastic acceptance of the work in the high school divisions which was started the second semester. More than half of the students now enrolled in the Bible School have registered for one or more of the courses offering credit toward a high school diploma.

"Clear Creek is an adult-education institution," Dean Abercrombie explained. The average student who comes to us lacks several units of completing high school work. By adding a high school division we are offering to every student who desires, the opportunity to earn a high school diploma while completing the course leading to the regular Bible School certificate."

FAMILY LIFE: The most wonderful thing a man ever made is not the automobile, the television set, the atom bomb or any such. It's a living for his family.—Oren Arnold, *Kiwanis Magazine*

Baptists And The Problem of Bigness

By GAINES S. DOBBINS

Distinguished Professor of Educational Administration
Golden Gate Baptist Theological Seminary

Are Baptists—especially Southern Baptists—developing “big-itis?” If so, are we not to be congratulated? Granting that the ailment represents growing pains, entailing difficulties and even dangers, does it not give promise of strength and maturity? Are not its outcomes far more desirable than those of dwarfism?

Baptists are challenged by a big world. The planet Earth is small compared with some other planets; yet its importance outweighs all the other planets known to science because it is the home of man. If it were inhabited by just one man, he would give to the planet Earth more value than all the rest of the heavenly bodies in our solar system. When we consider that the present 2.7 billion people in the world will have increased to an estimated 4 billion by the close of the century, dare we think in any other big terms? As matters now stand, fewer than one-half the people of the world have heard of Jesus Christ, fewer than one-fourth are related to him. If within less than fifty years the population practically doubles, Baptists must increase from twenty-two million to forty million if we hold our own! To make the same proportionate gain as in the past fifty years, we would have to attain a total membership by 2000 A.D. of more than one hundred million! Should we be afraid to think in such terms?

Baptists of the United States live in a big country. There are other larger land areas but again bulk is not the measure of significance. Whether we like it or not, the United States has become the most strategic nation on earth. The direction our nation takes will largely influence the course of history. If communism is topped, we Americans must stop it. If war is to be outlawed, we must outlaw it. If a just and enduring peace is to be achieved, we must bring it about. If missionaries are to be sent in large numbers to regions beyond, we must send them. Baptists, in their total numerical strength, represent the largest non-Catholic religious body in the United States. Upon us, therefore, rests tremendous and inescapable responsibility for making and keeping the United States Christian.

The most striking social phenomenon of our decade is population growth in the United States. Between April, 1950, and July, 1956, some 16,400,000 people were added to the total population, a

gain of 10.9 per cent. Percentage-wise, Florida led the procession with a 36% gain or almost 1,000,000 added to its population in six years. In total number, California led with nearly 3,000,000 added to its population. Other states with phenomenal gains are Texas, New Mexico, Colorado, Utah. East of the Mississippi River, gains approaching 1,000,000 were made by Illinois, Michigan, Ohio, New York. The birth rate has grown from around 2,000,000 during the depression years and the early years of World War II to more than 4,000,000 babies a year since 1950. At the other end of the line, the number of persons sixty-five years of age and above has been increasing at the rate of 500,000 a year. The estimated total population of the United States by 1975 is 225,000,000 to 230,000,000. It is predicted that eighty per cent of the population will be concentrated in or near cities, creating vast new suburbs. Relative to possibilities, all Baptist bodies of the United States should have a total of not less than 30,000,000 members by 1975.

Baptists confront the threat of world-wide paganism. The editor of *Christianity Today* writes: “The West once was pagan and then became Christian; historically, it is the pagan-Christian West. Today, in contrast, it has become the Christian-pagan West. . . . Call it a return to paganism or barbarism or what one will, the fact remains that in the West for three centuries Christian influences upon society, the state and culture has decreased while secular influences have increased to dominating proportions.” We Baptists in California feel the full impact of a Christian-pagan culture. Golden Gate Seminary is seeking to discover a strategy of attack upon a highly polished civilization that superficially appears to be Christian but in reality is dominantly pagan. To win for Christ in such a culture is a supreme necessity.

Baptists have a distinctive witness in an age of confusion. Have you read *Life's* special Christmas number featuring “The Seven Sacraments?” The Baptist mind recoils at this frank presentation of sacramentalism as the genius of the major non-Baptist Christian bodies of the United States. One of our professors tells of attending a Greek Orthodox mass where he saw the priest forcing the communion bread into the mouth of a screaming infant! We bear witness to the falsity of all such claims of saving efficacy of baptism, the sup-

per, or any other outward acts no matter how religiously or sincerely performed. We bear witness that Christ only is the head of the church, that he is our only mediator, that each soul has the right of direct access to God through Christ, that the conscience is free and must not be coerced, that there must be a free church in a free state, that the Bible is our sole rule of faith and practice. We believe that a church is an organized body of baptized believers, voluntarily covenanting together to practice what Christ taught, not in order to be saved but because we are saved. We stand for the equality of all believers before God and for a society with equal rights and privileges for all citizens. There is no place for intolerance in our Baptist witness—we stand for the right of every man to believe and to worship according to the dictates of his conscience. We preach and teach an undiluted gospel and profoundly convinced that this is the gospel our world desperately needs.

Baptists grow by sharing their differences as well as their agreements. We glory in our right to disagree among ourselves concerning matters that admit of difference in interpretation and concerning methods and procedures. We believe that it is just as democratic to share our honest differences as to share our conformity. Southern Baptists did not consider it an “invasion” when Northern Baptists carried on successful and helpful home mission work during reconstruction days following the Civil War. When Southern Baptists move to communities north of the Mason-Dixon line, form churches, and seek to win the lost multitudes to Christ, they would like to be thought of as allies to other Baptist groups who are often overwhelmed by the magnitude of the evangelistic and enlistment responsibilities. There is more than all of us put together can do—we should therefore seek to do together what we cannot do separately.

Baptists have a great commission to go and preach and teach and baptize. a great gospel to be given to a great world at a time of great need and opportunity. Once our problem was that of littleness—we were few, scattered, despised. Now our problem is that of bigness—we are many, well-organized, influential. We must not confuse numbers and wealth with spiritual power, but we can together bring our resources to Christ for his endowment of power.

Let us not be afraid of bigness! Rather, let us with the sublime confidence of Paul, confront our world and say with him: “That is why I want, as far as my ability will carry me, to preach the gospel to you who live in Rome (or St. Louis, or Chicago, or New York, or Los Angeles, or San Francisco). For I am not ashamed of the gospel. I see it as the very power of God working for the salvation of everyone who believes it, both Jew and Greek” (Rom. 1:15-16, Phillips translation).

The Lord's People Have Robbed Him

By W. A. SLOAN, Clinton, Ky.

The Lord's people have robbed Him! What a solemn statement! What a terrific indictment! What a horrible crime! All the robberies of man throughout all time when added together, as heinous as they are, pale into insignificance in comparison with robbing God. It seems incredible that a human could stoop to such wickedness. Can it be true? Let God answer: “Will a man rob God? yet ye rob me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye rob me, even this whole nation” (Mal. 3:8, 9). How fatal the consequences! Robbing God by withholding tithes and offerings.

1. Individual Baptists Have Robbed God.

According to Mr. J. P. Edmunds the per capita income of Southern Baptists for 1955 was approximately \$1,800.00. A tithe of this would be \$180.00. This is what the average Southern Baptist owed the Lord. What did we average in our total individual gifts to Him? The answer is: \$39.51. Therefore, individual Baptists stole from the Lord in 1955 \$140.49. Are we proud of our record? Hear Him again as He probes our hearts: “Why call ye me, Lord, Lord, and do not the things which I say?” Luke 6:46.

2. Churches Have Robbed God.

The 30,377 churches in the Southern Baptist Convention, with 8,474,741 members gave for all purposes in 1955 approximately \$355,000,000. Of this amount \$276,798,000 was spent on themselves, while only \$58,202,000 went for all missionary, educational and benevolent causes for the rest of the world. That is to say, the average Baptist church keeps for itself almost six times as much of the contributions of its members as it gives for sending the gospel to all the rest of the world.

To make the matter more tragic many, many churches do not contribute one penny for missions. To be exact, we are told that in 1955 there were 1,561

churches in the Southern Baptist Convention that did not give one thing to missions. Yet God tells us the field is the world, and that we are to take the gospel to every creature. Six times as much for self as for others!

What is the result of our robbing God by our churches giving too small a percentage for world-wide missions? God gives the answer: “Ye are cursed with a curse: for ye have robbed me, even this whole nation” (Mal. 3:9). Aside from national calamities as a part of the curse for robbing God, the naked truth is that today three-fourths of the population of the world is lost and on the way to eternal torment; while, in spite of the large amounts kept for ourselves debt on local churches for buildings is skyrocketing.

3. Southern Baptists Have Robbed God.

Not to mention offerings and sacrificial giving, but in tithes alone, the first step in God's financial plan, Southern Baptists have robbed God. According to Mr. Eugene Hill, of the Foreign Mission Board, the income of Southern Baptists 1955 totaled approximately \$12,000,000,000. A tithe of this would be \$1,200,000,000. That is what Southern Baptists owed God. What we actually gave for all causes was \$335,000,000. Therefore, Southern Baptists stole from God in 1955 \$865,000,000.

What an astounding robbery! “How much owest thou unto my Lord” (Luke 16:50), Southern Baptists? Hear it again: \$1,200,000,000. How much did we give Him? Repeat it softly: \$335,000,000. How much did we steal from Him? More softly: \$865,000,000. O my soul! Instead of giving the Lord ten per cent of our income which belongs to Him, and which He demands, we gave Him only about 2½ per cent. Yes, we robbed Him, even of His tithe, not to mention offerings and sacrificial giving. “Why call ye me, Lord, Lord, and do not the things which I say?” Luke 6:46.

collection of letters written by a converted Pharisee unacquainted with present-day theories of psychology. But except for the superficial physical difference of a speeded-up, atomic age, we are essentially no different from those who preceded us by several thousands of years.

It is quite true that modern man has invented many new machines, but he has not contrived any new sins. His head has gathered more facts but his heart is beset by the same worries and selfish concerns. If anyone will only read the Scriptures with an eye open to the portrayal of modern life, he can see our present day delinquency mirrored in scores of pages, from the account of the irresponsible Cain, who killed his brother out of cruel jealousy, to the story of Annanias and Saphira, who, through calculated deception, tried to win favor and prestige from the earnest band of early believers. However, it is not only individuals who revolt against the divine will and attempt to deceive both God and man, but entire nations set out upon plans of wholesale rebellion—beginning with Babel, when men imagined they might storm the gates of heaven and make a name for themselves, and ending on the day Armageddon, when man's rebellion will meet with utter destruction.

Even the man who thinks he can cover up his own sins beneath the mass of religious profession, will find his ancient counterpart in the pages of Holy Writ. From the day that Balaam accepted money to prophesy against the Children of Israel to the occasion in which Simon of Samaria thought he could purchase the gift of the Holy Spirit by money, men have mistaken religious faith for a kind of magic means for controlling spirit power and putting God under obligation to man.

If one wishes to discover the roots of personal delinquency, national rebellion, or religious racketeering, he will find the biblical account a very up-to-date portrayal. Perhaps this is what prompted a Congolese to respond to an inquiry as to why he was reading the Bible so intently: “Ah, that is us, right there in those pages,” was his frank reply. If we are completely honest with ourselves, we will be obligated to echo this African's candid evaluation of himself and his people.—*American Bible Society.*

In all my twenty-two years I have never experienced the joy that I have known these two months since I found the Saviour.—The testimony of a new Christian in South Brazil

The biggest revolution in any life comes at that moment when a man meets Jesus in a personal experience.—Baker James Cauthen, executive secretary of the Southern Baptist Foreign Mission Board

A Message for Our Times

By EUGENE A. NIDA

For many people the Bible does not seem to have a measure for our times. They tend to regard this Book as belonging to another age and to a totally different culture. Surrounded and engulfed in the mechanical gadgetry of

our contemporary world, they seem unable to comprehend how Jewish peasants, fishermen, shepherds, or kings of a bygone age could communicate to them. They reject the suggestion that there is anything to be gained by reading books written by an ancient Greek physician ignorant of modern antibiotics or that there is any profit in a



—Photo by Gainer Bryan

LONG RUN CHOIR—Ronald Wells, minister of music at Walnut Street Church, Louisville, directs the 150-voice combined choirs that sang at the conclusion of the first Long Run Association school of music. The soloists shown here are Colin Bray of Twenty-Third and Broadway Church, Louisville, and Farold Stephens of Broadway Church and the seminary School of Church Music. The women are a part of the choir. Beechmont Church was the setting for the concert. Walnut Street was host to the music school. There were 285 people from 37 churches enrolled, with average attendance of 184. Earning Church Music Training Course awards were 119 people.

Maine Baptists Survive Opposition to Establish Church of Their Own

(17th Century Baptist Press)

BOSTON, January 11, 1682 — (BP) — William Screven today was ordained by the First Baptist Church here as pastor of the First Baptist Church of Kittery, Maine. The church at Kittery has been functioning as a mission of the Boston Church.

Boston Baptists received a letter from the group at Kittery earlier this month in which they declared their intention "to have a gospel church planted here in this place." At the same time they asked the church here to ordain Screven as their pastor.

The letter, signed by Humphrey Churchwood, deacon, added, "We think it meet that our beloved brother, William Screven, who is through free grace gifted and endowed with the spirit of veterans to preach the gospel, be called of us, who are visibly joined to the church. When our beloved brother is ordained . . . our humble petition is that he will be pleased to carry on this good work."

Screven preached a "trial" sermon before the Boston congregation and was duly approved today. His certificate of ordination reads, "Having had trial of his gifts among us, and finding him to be a man whom God hath qualified and furnished with the gifts of his Holy

Missionary Quotes

Can we fail to have a merry Christmas with such a delightful family, such a challenging work, and such a sufficient Lord?—Ida Nelle and Ernest L. Hollaway, Jr., missionaries to Japan

We need your prayers, your co-operation, your contributions. If you fail in any of these, life will inevitably be bound in shallows and in miseries.—A. Benjamin Oliver, missionary to South Brazil

We thank God and have increased courage as we hear the good reports from the churches at home in their support of world missions.—Minor Davidson, missionary to Malaya

In the pattern which God has woven for me there have been threads of gray; but they were put there to accentuate the crimson, silver, and gold in the fabric of my western sky. God is fulfilling his promise to me, "At evening time it shall be light."—Maude B. (Mrs. Charles K.) Dozier, upon the seventy-fifth anniversary of her birth and the fiftieth anniversary of her appointment to missionary service in Japan

Oh, how glad I am to be a missionary! How glad I am that I am allowed to preach Jesus and his way of life to students of the Porto Alegre school and their parents and friends.—Thelma (Mrs. Albert I.) Bagby, missionary to South Brazil

I have found that the work of the Lord is sweet. Times of being tired, discouraged, or dissatisfied with results have come; but when self has been revived in God's presence peace has come regardless of circumstances.—Donal (Mrs. Charles L., Jr.) Culpepper, missionary to Taiwan

►Announcement has been made by Mr. and Mrs. A. H. Polley, New Orleans, of the engagement of their daughter, Miss Imogene Polley, Anchorage, Alaska, to Mr. Walter Daniel Renshaw, Prince Rupert, British Columbia, Canada. Miss Polley is a graduate of Georgetown College and the School of Religious Education at Southern Seminary. For a time she was a student secretary for the Executive Board, General Association of Baptists in Kentucky, associated with Mr. J. Chester Durham, state secretary. The wedding is to be at the Calvary Baptist Church, Anchorage, Alaska, where she is secretary of religious education, on March 2.

Student and Seminary Parting After Eleven Years

Twelve years, two churches, and 220,000 miles after he enrolled in Southern Baptist Theological Seminary, in Louisville, Kentucky, Millard Ross Cherry emerged with a doctor-of-theology degree.

He received the degree at midsession commencement exercises of the institution.

His continuous residence at the seminary is one of the longest on record.

As pastor of Yellow Creek Baptist Church, Owensboro, from 1944 to 1952, he supervised the construction of a \$120,000 building completed in 1949.

As pastor of the Little Mount Baptist Church at Taylorsville from 1952 to the present, he guided construction of a \$40,000 building. It was finished in 1952.

In commuting weekends from the seminary to the two churches, he estimates he drove 20,000 miles a year, or a total of 220,000 miles in the 11 years.

On leaving the seminary, which has been home to him for so long, Dr. Cherry said, "I love this place. I have no family except one brother, so if anything happens to me the seminary will get whatever I've got."

The 35-year-old bachelor, a native of Franklin, Kentucky says the seminary and his church "are my life and my purpose in living."

Going to Taylorsville

He plans to take up residence in Taylorsville and continue as pastor at Little Mount. Eventually he hopes to enter the teaching ministry.

Dr. Cherry was graduated from Ouachita College, a Baptist institution at Arkadelphia, Arkansas in 1944. He entered the seminary here in the fall of 1945 and received a bachelor of divinity degree in 1948.

His 12-year tenure at the seminary is not due to any dullness on his part. He just took his time. Each summer he lived in Owensboro or in Taylorsville and the rest of the year lived at the seminary.—(Used by permission of the Louisville Courier Journal.)

W. R. Bryant Completes Fifty Years Preaching The Gospel in One County

Over in Garrard County Pastor W. H. Bryant has just completed fifty years preaching the Gospel mostly in that one county—his native county. He was ordained in 1906 and was first called to be pastor of Hickory Grove Church on Brindle Ridge. Then he was called to Mount Zion, Valley, Brindle Ridge Church, Fairview, Scaffold Cane, Harmon's Lick, Good Hope, and then to White Lick, where he has been for the past thirty-three years.

Within the last fifty years he has baptized 251 persons, more than half of these being at White Lick. He has married 127 couples.

Uncle Will, as he is familiarly known, has attended all but about four sessions of the Tate's Creek Baptist Association. One of these absences was due to the death of a close friend.

After all these years he is still regular in his church attendance. He leads the singing, teaches a Sunday school class, and preaches every Sunday morning.

He likes to see a church grow, and is having an opportunity to see his church do that throughout the past few years. White Lick has added one new room in front and three new class rooms; equipped the auditorium with better seats and new heaters have been installed. Attendance has doubled, and the church now has a Training Union conducted by a student from Georgetown College.

Uncle Will recalls one occasion in his earlier ministry when he was called to the home of a girl who was blind from her birth, and was at the time quite sick. She had accepted Christ and wanted to be baptized. Her parents registered objection, but the girl was insistent. After much persuasion by the pastor and the pleas of the girl, the family finally consented. Her baptism took place at six o'clock in the evening. At nine that same night, she passed away.

This veteran of the cross was born in Garrard County on August 9, 1878, to Mr. and Mrs. F. P. Bryant. His parents, of course, have long since passed on.

He accepted Christ at the age of twelve years and became a member of the Union Baptist Church, which held its meetings in a school house. Later its name was changed to the Good Hope Church of the Flatwoods community. He was a member there for nine years. He then joined the Carter's Chapel in 1899 by letter. Carter's Chapel became White Lick Church in 1910.

Uncle Will was a member of the Building Committee, and helped with the new structure, donating money toward its erection.

In early life he worked on the nearby farms at fifty cents a day. When he married he bought a farm, and he lives on that same property even to this day.

Mrs. Kate Winkle Given A This-is-Your-Life Program at Lexington

A *This-is-Your-Life* program was given at the Porter Memorial Church, Lexington, Ky., on February 15, honoring Mrs. Kate Winkle, a long-time member. She was presented with a bound scrapbook with gold lettering, giving an account of her life and service to the church. She was also presented with a white corsage of carnations, and was

accorded the seat of honor at the annual Sweetheart Banquet of the church, attended by 185 persons.

Dr. H. Leo Eddleman, president of Georgetown College, gave an inspirational message on the theme, "Love Never Changes."

Pastor Lowell Sodeman crowned Miss Susan Hitchner as queen of the young hearts and Johnny Tatman as king of the young hearts of Porter Memorial. Minister of Education Robert N. Solomon presided.

An even larger group of 225 have just completed study courses at Porter Memorial. Pastor Lowell Sodeman taught *The Book of Hebrews*; Education Minister Solomon taught the Intermediates *Jesus The Teacher*; and Mrs. Frank Whitney taught the Juniors *Living For Jesus*.

Offers Exceed Demand For Refugee Support

WASHINGTON — (BP) — The Baptists of America have been so hospitable in offering homes and employment to Hungarian refugees that "there are not enough refugees to satisfy all the requests."

A. Klaupiks, co-ordinator of the Baptist Alliance's relief committee and refugee resettlement program, has notified volunteer sponsors that many of them are likely to be disappointed.

He said that about 135 Hungarian refugees have been assigned to Baptist sponsors in America through the committee's processing office at Camp Kilmer, New Jersey.

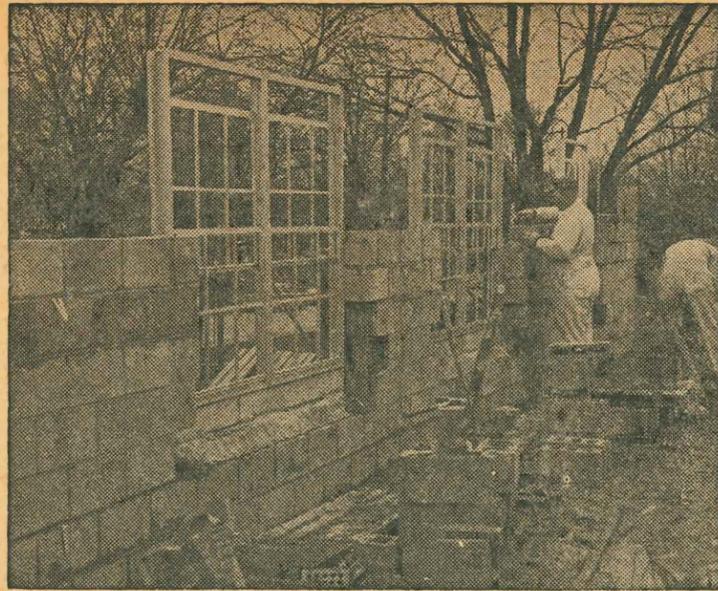
This falls far short of satisfying the more than 400 offers of help that have come from Baptist families, churches, and schools across America. "We are not certain that all these requests can be honored," Klaupiks wrote each sponsor. "However we hope you will not discontinue your interest."

He explained that no children are available for adoption, nor is the committee able to fill requests for farmers or single women.

Arnold T. Ohrn, general secretary of the Alliance, with headquarters in Washington, said that while the need for homes is more than adequately filled for the time being, there still exists a need for financial contributions.

Contributions can be sent through your Baptist church as a special designation to Hungarian relief work or you may send them directly to Baptist World Alliance relief committee, 1628 sixteenth Street, N.W., Washington 9, D.C.

Crime programs are being produced specifically for television in a volume approximately four times greater than in 1951. Crime is King of TV for children, and the crown is being welded more firmly in place with each passing month.—National Association for Better Radio and Television.



A look at the new men's dormitory on the Georgetown College campus takes the onlooker one floor higher. Construction is moving rapidly after a month's unseasonal weather.

Russellville and Nearby Churches Go All-Out For Flood Victims

By GEORGE RALEIGH JEWELL
Western Recorder Office

Just as soon as Pastor Edward D. Galloway, of the First Baptist Church, Russellville, received a letter from Dr. W. C. Boone asking his assistance in raising money for the Baptist churches and parsonages in Eastern Kentucky, many of which have been swept away by the floods, he fired back a letter to Dr. Boone, saying, "Our church will be happy to have a part in helping to rehabilitate the churches, missions and parsonages in that area."

But what is more, he sent along a splendid photograph, as shown on the front cover page of the Western Recorder this week, showing two State Highway trucks back up against the side entrance of the First Baptist Church of Russellville loaded with food, clothing and bedding to be transported to the flood victims.

"One of the ladies in this community," writes Pastor Galloway, as soon as she learned of the flood disaster went to work on securing food, clothing, and bedding. Quite a response was made by the people of Logan, Todd and Simpson Counties." He goes on to say, "The lady who began the movement was Mrs. Paul Atchison." She and the other ladies shown in the photograph helped to crate

and pack the materials donated before the arrival of the two trucks.

"As soon as the announcement was made on the radio, people from the churches in these three counties responded immediately, and the relief goods were on their way within twenty-four hours."

And now, while these lines are being hammered out on the typewriter Pastor Galloway and other pastors throughout Kentucky are going the second mile to raise money to have a part in the Baptist effort to restore and rehabilitate the churches, missions and parsonages which were partially or wholly destroyed in the wake of the flood's devastation. Some of the churches not only lost their houses of worship, but their pews, pulpit furniture, class room chairs and fixtures, and even their song books, and now have nothing—absolutely nothing. And what is even worse, the members of those self-same churches have lost their houses and their barns, their stock and chickens, their furniture, their jobs and opportunity for livelihood, so that they are in no position to restore their meeting houses.

Those of us who lived in the Ohio River Valley in 1937 remember the long,

hard struggle it takes to recover after such a violent disaster. Many, many victims just have to start life all over again after a flood with nothing but empty pockets to begin with. It takes years and years to accomplish restoration. Some never recover or recoup their losses. And what is more, even today, after twenty years, the scars are apparent on every hand, visible reminders that "little drops of water make a mighty ocean," as the poet said, and we might add, a terrific flood, full of power and fury and destruction.

When sending money to Dr. W. C. Boone, Treasurer, Kentucky Baptist Building, 127 East Broadway, Louisville 2, Ky., for this purpose be sure to mark it "For Flood Relief," so that proper credit will be given your church and the funds will be channeled in accordance with your wishes.

Lackey Elected Head Of State Secretaries

WASHINGTON — (BP) — T. B. Lackey, Oklahoma City, executive secretary of the Baptist General Convention of Oklahoma, is the new president of the organization of Southern Baptist state executive secretaries.

He succeeds A. H. Reid, Montgomery, executive secretary of the Alabama Baptist Convention.

The state secretaries' organization meets jointly with Baptist state editors for a mid-winter session each year.

Other officers of the state executive secretaries' group include Lucius M. Polhill, Richmond, executive secretary of the Baptist General Association of Virginia, vice-president, and Earl Harding, Jefferson City, executive secretary of Missouri Baptist General Association, secretary.

Shorter College Soon To Be Co-Educational

ROME, Ga. — (BP) — Shorter College, a Georgia Baptist college for women established in 1873, will become co-educational at the beginning of the fall term.

George A. Christenberry, president, said temporary dormitory facilities will be provided this fall for a minimum of 50 men students.

Shorter offers degrees in liberal arts and music, and pre-professional training. It enrolled about 400 co-eds last year.

►Robert Lee Allnut and Maurice J. Smither were ordained as deacons by the First Baptist Church, Owenton, with Pastor Harry L. Green presiding. The ordination sermon was preached by Pastor James Stanney, of Dallasburg Baptist Church, Wheatley, Ky. Brother Levi Kemper led the ordination prayer. Other Owen County churches participating in the service were Cedar Hill, Gratz and Mt. Hebron.

CHILDREN'S PAGE God's Wonderful World

By THELMA CARTER



in the making?

Yes, God had a part in the making of even the small pebble. Our Bible tells us in Genesis 1:1, that "God created the heaven and the earth." Our whole wonderful natural world is His design.

Pebbles are small rock fragments broken off of large rock formations. And large rock formations are born when sand, clay, lime, decaying plant and animal matter are subjected to heat and pressure within, or upon the surface of the earth.

Large rock formations are worn thin by the elements, wind and rain. And

UPS AND DOWNS

By ETHEL E. MANN

I walk up-stairs and I slide down quick.
Stair rails are shiny; stair rails are slick;

If I could slide up, it would be quite a trick—

I tried it once and came down like a brick.

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First Baptist Church Nailed Up in Boston

(17th CENTURY BAPTIST PRESS)

BOSTON, Mass., May 19, 1680 — Baptists again have been forbidden to hold worship services in their meetinghouse here, although authorities have had to defy orders of the king and create a new law in order to carry out their latest act of intolerance.

The law forbidding Baptists "to meet in that public place they have built, or any other public house except such as are allowed by lawful authority" is another in a long series of efforts to destroy the First Baptist Church of Boston. Since the church was established by Thomas Gould with nine charter members in 1665, members have been arrested, imprisoned, fined, and otherwise persecuted continually.

For years the congregation met in the homes of members, but in 1678 they

the intense heat of the sun, causing large rocks to expand and then cool at sundown, is likely to crack rock formations into fragments.

The pebble in your hand may have traveled thousands of miles. People who make a study of our earth tell us that the Mississippi River carries into the Gulf of Mexico every day over a million tons of coarse gravel—or rock fragments. These are rolled along the bottom in swift currents, the coarser gravel is dropped along the way, and the other carried out to sea.

Wherever water carries rock fragments, they go bounding along, grinding against other rocks and solid matter, their sharp edges and corners are worn off and rounded.

Thus, we have the smooth pebbles—in our back yard.

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THE SHOWER

By ELSIE SIMON

I started to go out in rain,

Was sent back by a flower,

She waved me back and said, "Please wait,

The earth's taking a shower!"

(Baptist Press Syndicate. All rights reserved. Used by author's permission.)

quietly went about building a meeting-house. It was not generally known that the building was to be used as a church until Baptists began to worship there. Immediately officials of the government and established church in Boston launched a determined effort to close the doors of the First Baptist Church, Boston.

Baptist leaders were quickly arraigned before the court when it was learned that they had built a church. Discovering that there was no law on the books against construction of the church, authorities promptly drew up one. Baptists who used any meetinghouse for worship without a license from the General Court would forfeit the house, land, and all private ways leading to the house, the law warned.

When news of this persecution reached King Charles II in England, the monarch promptly ordered Massachusetts authorities to allow liberty of conscience to all Protestants. The king added that

their persecution was "to be the more wondered at, whereas liberty of conscience was made a principal motive for your first transportation into those parts."

Following action of the king, Baptists again returned to their church, only to have their leaders face court charges again in March of this year. Later Baptists found the doors of their church nailed shut and read a notice that they were forbidden "to hold any meeting therein or to open the doors thereof—as they will answer the contrary at their peril."

The congregation worshiped outdoors the following Sunday, but later found the church doors open again and went inside for services. It was for this step that the court action was taken today, advising Baptists that they are still prohibited from public worship—the order of the king to the contrary notwithstanding.

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Foreign Mission Board Reports to the People

By IONE GRAY, Press Representative, Richmond, Va.

Dr. Cauthen Visiting Africa and Near East

Dr. Baker James Cauthen, executive secretary of the Southern Baptist Foreign Mission Board, left immediately after the February meeting of the Board to visit mission work in Africa and the Near East. Mrs. Cauthen is with him for the Africa section of the trip.

The Board said the executive secretary's trip at this time is strategic in view of specific plans being studied in Nigeria for possible advance steps in higher education and general plans under consideration for the entire area. In Africa Dr. Cauthen will visit the Gold Coast, Nigeria, Southern Rhodesia, Kenya, and Tanganyika.

In his report to the Board, Dr. Cauthen said: "We came into 1957 with 1,113 missionaries, having appointed 121 in 1956. It is our expectation to appoint a minimum of 130 this year, which should give a net gain of 100 for 1957. If this same net gain can be maintained year by year, we will come to the close of 1964 with 1,913 missionaries.

"We are praying that it will be possible for us to exceed these figures and come to the close of 1964 with no less than 2,000 missionaries under appointment for service throughout the world."

Dr. Cauthen said an evangelistic crusade scheduled for Taiwan (Formosa) in May looms up as one of the most significant undertakings of the year in evangelism and church development overseas.

Upon the request of the Taiwan Mission and in keeping with previous action taken by the Board, three Southern Baptist leaders have been invited to Taiwan to share in this crusade. They are Dr. Leonard Sanderson, secretary of evangelism of the Home Mission Board; Dr. Searcy S. Garrison, executive secretary of the Georgia Baptist Convention; and Dr. Vernon B. Richardson, pastor of the University Baptist Church, Baltimore, Md.

This team will be joined in Taiwan by missionaries and national workers from other Orient fields. The dates of the crusade are May 5-19.

Egyptian Soldier Gets Transfusion

Dr. George W. Sadler, secretary for Africa, Europe, and the Near East, said reports from Kenya and Tanganyika, countries of East Africa which Southern Baptists have entered within recent months, indicate that representatives of the Foreign Mission Board are being well received.

"His Excellency, the Governor of Tanganyika, has been so impressed with our missionaries and their plans that he

has mentioned the possibility of their undertaking a special type of educational work as one of their projects," Dr. Sadler reported. "Early plans indicate the establishment of a good will center in Nairobi, the capital of Kenya, the same sort of institution in Dar es Salaam, the capital of Tanganyika, and a hospital in the southern Highland Province of Tanganyika."

Dr. Sadler said that according to reports from Spain three Spanish Baptist churches became self-supported during the last half of 1956. "The little Second Baptist Church in Madrid, which has been closed for two and a half years, ranks second in per capita giving with reference to all our Baptist work in Spain," he said.

"Inspiring stories continue to come from our missionaries in the Middle East," Dr. Sadler continued. "A few days ago a letter from Dr. John A. Roper, Jr., related a touching incident concerning a wounded Egyptian soldier. The soldier had lost so much blood that a transfusion was necessary. To an appeal for blood by Dr. James M. Young, Jr., there were only two responses, his own and that of a blind woman evangelist. When the wounded man was told that someone had volunteered to give blood for him, he said it must be a mistake, that persons who thought enough of him to do that could not reach him.

"When he was assured that the blood was meant for him, he asked to see the person who was so concerned about his well-being. When the blind woman was taken to his bedside, the Egyptian could not restrain his tears. Dr. Roper said this incident reminded the hospital staff of the price that had been paid for their redemption.

"A state of tension still enshrouds the Middle East. In the meantime, our representatives in that explosive area are proceeding with their tasks as if conditions were normal. Their outstanding appeal is for an evangelist for the Gaza area."

Ten Churches in Costa Rica

Eighty-five per cent of the almost one million people of Costa Rica can read and write, Dr. Frank K. Means, secretary for Latin America, said in his February report to the Foreign Mission Board. "Costa Rica now reputedly spends three times more for education than for defense," he said. "It is not surprising, then, that the percentage of illiteracy is by far the lowest in Central America."

Dr. Means has recently visited Costa Rica and Guatemala.

The first Southern Baptist approach

to Costa Rica was made by the Convention's Home Mission Board in 1947. This work was transferred to the Foreign Mission Board in 1949. Since that time 10 churches have come into existence, attractive buildings have been constructed, a convention has been organized, and a body of national pastors has been created.

Dr. Means said Costa Rica is significant in the development of Southern Baptist work in all the Spanish-speaking countries in that it is the home of the Spanish Language School where all Southern Baptist missionary appointees to Spanish-speaking areas study for one year before taking up the work in the Missions to which they are assigned. Southern Baptists have 29 students in the school at present.

Betheas Complete Gift Of \$100,000 to School

WAKE FOREST, N. C. — (BP) — Dr. and Mrs. Percy A. Bethea of Darlington, S. C., have presented Southeastern Baptist Seminary with a gift of \$50,000 which completes a \$100,000 endowment begun last year.

Dr. Bethea is a retired dentist, businessman, and Baptist lay leader. The endowment, which will be used for a student aid fund in the name of Dr. and Mrs. Bethea, is in line with his interest in encouraging and aiding an educated ministry for his denomination.

Tulsa Baptist Church Makes Expansion Plans

TULSA, Okla. — (BP) — First Baptist Church of Tulsa has taken a six-month option on purchase of hotel property across the street from the church. The purchase price is \$400,000. Members are being asked to pledge \$150,000 while the remaining \$250,000 will be added to the present mortgage indebtedness of the church.

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Another Good Year For Our Rural Churches

By G. R. PENDERGRAPH
Rural Church Worker, Louisville, Ky.



G. R. Pendergraph

The rural churches in Kentucky have done it again! They have shown a gain in all of their activities during the past year. In some phases of the work the gains have not been very large, and none of them have been as large as we wish they might have been in the light of the opportunities which God has given us. However, we do rejoice that the memberships of many of our rural churches are realizing their responsibility and are seeking to do a better job of promoting the work of our Lord in their communities.

As we tabulate the gains made in our rural areas, we cannot overlook the fact that much of the credit is to be attributed to the very fine leadership of pastors and missionaries—who have zeal and want to see the people of our rural areas reached and enlisted in the service of Christ. It was this zeal that led our rural churches in Kentucky to increase their membership 0.2% (now 204,085); to increase their Sunday schools 1.2%; their Training Unions 10.0%; their W. M. U.s 6.1%; their Brotherhoods 1.6%; to increase the value of their property by 10.0%; and to lead their memberships to increase their giving to all causes 7.0%.

Realizing the need for trained workers in all of the organizations, some of our rural churches have put on an intensive training program. It was two rural churches which came up to seventh and eighth places in study course awards last year. These were Bethel Baptist Church and Bruner's Chapel Baptist Church, both in the newly formed Mercer County Association.

As rural worker for Kentucky Baptists, it has been my pleasure to be in many of these rural churches in the past year and the interest which is being shown is most gratifying.

Baptist Hour Sermon Topics for March

Dr. Baker James Cauthen, executive secretary of the Foreign Mission Board, Richmond, Va., is to speak next Sunday, March 3, on "Making Glad the Hearts of Men" on The Baptist Hour, according to announcement made by Director Paul M. Stevens, of the Radio and Television Commission of the Southern Baptist Convention, Fort Worth, Texas. Dr. Cauthen's other subjects during the

month will be: March 10, "Victory Over Sin," March 17, "Facing Toward the Cross," March 24, "Christ's Priorities," and March 31, "Hearts That Care."

The radio stations in Kentucky which carry the program, together with the time are listed below:

CITY AND STATIONS	TIME
Bardstown—WBRT	4:30 p.m.
Campbellsville—WTCO	5:00 p.m.
Columbia—WAIN	3:30 p.m.
Danville—WHIR	8:30 a.m.
Elizabethtown—WIEL	5:30 p.m.
Frankfort—WFKY	1:30 p.m.
Glasgow—WKAY	7:00 a.m.
Harlan—WHLN	8:00 a.m.
Lebanon—WLBN	1:30 p.m.
Louisville—WGRC	6:30 a.m.
Louisville—WINN	9:30 a.m.
Madisonville—WFMW	2:00 p.m.
Manchester—WWXL	12:30 p.m.
Mayfield—WNGO	Sat. 8:00 a.m.
Middlesboro—WMIK	4:00 p.m.
Monticello—WFLW	8:30 a.m.
Morehead—WMOR	1:30 p.m.
Mumfordsville—WLOC	
Neon—WNKY	Sat. 8:30 a.m.
Owensboro—WVJS	9:30 p.m.

Paintsville—WSIP 9:30 a.m.
Pikeville—WPKE 12:30 p.m.
Princeton—WPKY 12:30 p.m.
Russellville—WRUS 12:15 p.m.
Somerset—WSFC Sat. 11:00 a.m.

All the programs above are on Sunday except for the three indicated which are on Saturday. Consult your local newspaper.

►Dr. G. Kearnie Keegan, secretary of the Student Department of the Baptist Sunday School Board, Nashville, directed the Baptist Student Union Focus Week activities February 24 through 27 at Georgetown College, Georgetown, Ky. Dr. Glenn Yarborough is Baptist Student Union director at Georgetown.

►James E. Casey, Jr., has accepted the position as pioneer missionary in the Phelps-Majestic area of Pike County, Kentucky. Casey is a graduate of Georgetown College and has attended the Southern Baptist Seminary. He has held pastorates in Georgetown, McRoberts, and Fleming, before going to Pike County. He is also pastor of the First Baptist Church, Aflex, Kentucky.

Girls . . .

WHY NOT BE A NURSE?

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



The School of Nursing, Kentucky Baptist Hospital, Louisville 4, Kentucky, offers a three year diploma course in nursing. Requirements—High school graduate in upper third of class. 17½ years of age or over. Good health, Christian character and morals. Tuition \$250 on entrance for three year course—room and board free. Scholarship loans available to those who cannot meet tuition expense.

For further information and catalogue write to:

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BAPTIST TRAINING UNION DEPARTMENT

JAMES WHALEY, State Secretary

127 East Broadway

Louisville, Kentucky

1956-57 Regional Conventions

Region	Date	Place
Southwestern	March 18	Mayfield, North Side
Western	March 19	Greenville, First
Central	March 21	Mt. Washington
Southern	March 22	Bowling Green, First
South Central	March 25	Stearns, First
Southeastern	March 26	
Northeastern	March 28	Louisa
North Central	March 29	Newport, First

Congratulations To:

Severn's Valley Association—We are again happy to receive an application blank for Standard Recognition for the associational organization of Severn's Valley. We extend congratulations to Rev. Stanley Howell, the associational director, and to all the officers of the association.

Suggested Projects For Alcohol Education Week

It is suggested that each class studying one of the books on Alcohol Education during March adopt a project for the education of people in the community who do not attend the study course. Below are several suggested projects:

1. Supply each or some of the schools of your city with the five Broadman posters on alcohol (50c per set).
2. Purchase books for the church and/or city library on alcohol. Suggestions: *The Cup of Fury*, Upton Sinclair, \$3.00; *I Was an Alcoholic*, Aubrey Willis, \$2.75; *Should Christians Drink?* Everett Tilson, \$2.00; *The Way to Sobriety*, C. Aubrey Hearn, \$1.50; *Alcohol and Christian Responsibility*, Clifford Earle, \$.65; *Basic Information on Alcohol*, Albion Roy King, \$1.50; *Alcohol, Culture, and Society*, Clarence H. Patrick, \$3.00; *The Christian Case for Abstinence*, a compilation, \$3.00.
3. Organize an Allied Youth post in the high school. (Write to Allied Youth, 1709 M. St., N.W., Washington 6, D.C.)
4. Make a scrapbook of statements of local citizens on "Why I Do Not Drink Alcoholic Beverages."
5. Foster an essay contest or a speakers' tournament in the high school or among the Intermediates and Young People of the church on "The Advantages of Abstinence from Alcoholic Beverages."

Fourteen

Hurt Chosen President At Baptist Press Meet

WASHINGTON — (BP) — John Jeter Hurt, Jr., Atlanta, editor of the Christian Index, Georgia Baptist weekly newspaper, has been elected president of the Southern Baptist Press Association.

E. S. James, Dallas, editor of the Baptist Standard, largest state weekly newspaper in the Southern Baptist Convention, was elected vice-president at the Association's annual mid-winter meeting here.

Hoyt S. Gibson, Wichita, editor of the Kansas weekly, Baptist Digest, will continue to serve as secretary-treasurer.

Hurt succeeds H. H. McGinty, Jefferson City, Mo., editor of the Word and Way, published by Missouri Baptists.

The editors, who meet jointly with the organization of executive secretaries of state Baptist conventions, will hold their next meeting in Albuquerque, N.M., in February, 1958.

►James D. Hopkins has resigned his three-year work as associate pastor of the Beechmont Baptist Church, Louisville, and will become pastor of the First Baptist Church, Springfield, Ky., March 3.

►D. Arthur Dailey, former missionary in Daviess-McLean Association and long a prominent preacher in the Owensboro sector of Kentucky, now retired, is leaving Owensboro to reside with his daughter, Mrs. Clarence C. Brown at Savannah, Ga. Friends at the Third Church, Owensboro, presented him a check for \$600, with the proviso that they wanted him also to use it to take a trip to visit his son, Rev. A. Renich Dailey in Columbia, South America.

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February 23, 1957

SUNDAY SCHOOL DEPARTMENT

ROY E. BOATWRIGHT
State Secretary

Great Interest in Convention-Wide Sunday School Clinic

At the time this page was prepared (February 12) everything looked encouraging for the success of the Clinic.

On Sunday, February 10 there were 5,395 census takers from the 65 participating churches who contacted 107,900 homes. There were 387,650 individual census cards filled out. This is the largest and most complete census ever taken in Louisville. The week following, cards were processed, organization enlarged, visitation programs started, and new teachers secured in the individual churches.

The attendance at the Walnut Street Church the first morning, February 11, was approximately 700. Messages were enthusiastically received. Approximately 3,000 were present in the churches Monday night. There are 65 campaign directors and 70 clinicians. These people are from 14 states. Rev. H. M. Johnson, pastor of East Audubon Baptist Church, Louisville, and Mr. Herman King of the Baptist Sunday School Board in Nashville are the directors.

Did You Know That:

1. There were 26,038 Vacation Bible Schools conducted in the Southern Baptist Convention last year.
2. There were 1,266 mission schools: 1,084 Negro; 14 Spanish Church Schools; 220 Spanish Missions; 29 Indian Church Schools; and 48 Indian Mission Schools.
3. There was a total of 2,733,990 enrolled; of that number 528,571 were faculty members.
4. There were 166,643 one day pupils.
5. There were 208,304 enrolled in Vacation Bible Schools who were not enrolled in any Sunday School.
6. There were 54,016 professions of faith.
7. There were 43,343 dedications.
8. The average length of school by days was 6.9.
9. The Mission offering amounted to \$463,421; of that amount \$322,497 went through the Cooperative Program.
10. The Total cost of schools, as reported, amounted to \$1,865,102.
11. In 1940 the number of schools totaled 5,757 with an enrolment of 541,206—this number is far removed from the present report of 26,038 schools and 2,733,990 enrolled.

WESTERN RECORDER

Nelson Association, Central Training School March 18-22



Mr. H. W. Jones, Associational Sunday School Superintendent of Nelson Association announces a Central Training School to be held at Bardstown, March 18-22.

Adequate plans have been made to assure a successful school.

The faculty is as follows: Mrs. R. B. Hooks, Cradle Roll; Mrs. Charles Ham, Nursery; Miss Pauline Hargis, Beginners; Mrs. A. B. Colvin, Primary; Mrs. T. L. Nash, Juniors; Mrs. William McGibney, Intermediates; Mr. Ben Steele, Young People; Rev. A. B. Colvin, Adults; Mrs. Harry Garrett, Extension; Dr. Roy E. Boatwright, "A Church Using Its Sunday School;" Roy L. Honeycut, Jr., "These Things We Believe." Rev. Marshall Black, "The Book We Teach."

Nelson Association has been Standard in Sunday School work for many years.

Standard Sunday Schools

Church	Pastor	Superintendent
Guthrie (Bethel Association)	Harry L. Winters	Richard Covington
New Salem (Laurel River)	A. H. Keith	J. A. Williams
Cloverport (Breckenridge)	G. C. Sandusky	Walter Newby
Mt. Vernon (Rockcastle)	Raymond Lawrence	E. M. Hunt

Standard Departments

Church	Department	Superintendent
Danville, Lexington Ave. (So. District)	Nursery IV	Mrs. Gene C. Triplett
Harlan (Upper Cumberland)	Beginner Age 5	Mrs. James Bowling
Lexington, Calvary (Elkhorn)	Primary	Mrs. J. C. Brandenburg

Thus Saith the Preacher—

Something Not For Sale

Carlyle Marney tells a story in his book, *These Things Remain*, which bears repeating.

A veteran craftsman had made a handsome gun. The gun was a marvel of the builder's art. Many a day had gone into the inletting and chequering of that perfect walnut, the reshaped bolt and polished receiver, the true barrel and the keen scope sight, the fine trigger assembly and honed action . . . A man admiring the gun desired it. He recognized it for what it was, because he, too, loved guns. He was interested enough to pay for the gun and pay well. "I'll buy that gun," he said. "How much?"

And the old man who had made it for himself, pouring years of skill and enjoyed work into the perfect creation of his art, cradled the beautiful rifle across his arm, looked down at it lovingly, and said:

"Mister, I made it for my own; nobody could buy it; there isn't anything that would buy it. Perhaps my son will want it."

The would-be buyer smiled, and said wistfully: "Every man ought to have something somewhere that he wouldn't sell for anything."

And that is true! Every man ought to have right, smack-dab in the middle of his life something that he wouldn't sell for anything . . . Something that endures. A man's name is that kind of something. And a man's name is intangible. Nothing tangible has the kind of eternal value that makes purchase impossible. Houses cannot stay home . . . stocks and bonds are not eternal . . . rifles rust . . . partnerships die . . . granite wears away. Nothing you can see lasts. All tangibles perish; only intangibles survive.

"Prexy" Sandefer out at Hardin-Simmons University in Abilene, Texas, used to lecture us often on that great verse from the Proverbs: "A good name is rather to be chosen than great riches, and loving favor more than silver and gold."

General Robert E. Lee was once approached by the managers of the infamous Louisiana Lottery. He sat in his rocking chair, crutches at his side, and listened to their proposition. Not believing his ears, he asked them to repeat. They said they wanted no money from him; all they wanted was the use of his name, and for that they'd make him rich. The old general straightened up in his chair, buttoned his old gray tunic, and thundered:

"Gentlemen, I lost my home in the war. I lost my fortune in the war. I lost everything in the war except my name. My name is not for sale, and if you fellows don't get out of here, I'll break this crutch over your heads."

Not Selling yours,
G. Avery Lee

Fifteen

Board Makes Extensive Plans For New Orleans Baptist Seminary

NEW ORLEANS, La. — An operating budget calling for \$784,000 in 1957-58 was approved by the Board of Trustees of New Orleans Baptist Theological Seminary at its concluding session here Wednesday, February 7.

This is the largest budget in the history of the institution and is \$92,000 higher than the 1956-57 budget.

The 29-member board, representing 15 states, also approved a resolution lauding Dr. Roland Q. Leavell, seminary president, for "a very splendid job in building our seminary to the high position it occupies today." Dr. Leavell is in his eleventh year as president of the institution.

In other action the board, ten of whose members are from New Orleans, authorized the School of Christian Training to offer the bachelor of theology degree to students who have completed at least 60 hours of liberal arts college work but who have not received a college degree.

Students may enroll for the degree at the beginning of the regular fall session in September.

Previously the only awards open to students without college degrees were diplomas in theology, religious education and sacred music.

A program authorizing the seminary to seek endowment funds through insurance policies was also approved. Under the program, the seminary is the irrevocable beneficiary of the life insurance deductibility making the premiums deductible from the individual's income tax.

The board also authorized the president to seek four new professors for the seminary faculty; granted a year's leave of absence, beginning June 1, to Professor Claude Rhea, Jr., of the School of Sacred Music and music director for St. Charles Avenue Baptist Church, New Orleans, to study for a post graduate degree in music at Florida State University, Tallahassee, Fla.; approved a six months' leave of absence as half of a sabbatic leave, beginning in the summer of 1958, to Dr. John M. Price, Jr., director of the School of Religious Education; and elected Dr. W. R. Fussell, pastor of Gentilly Baptist Church, New Orleans, to fill the unexpired term of New Orleans board member Eben Watkins, who died in December of last year.

New Orleans members attending the meeting were T. Odus Winn, T. J. Bethune, Dr. Louis J. Bristow, E. F. Chavanne, O. J. Farnsworth, Floyd W. Lewis, Earl P. Paris, Dr. Thomas B. Sellers, Dr. Garland F. Taylor, and Harris M. Warren.

Other members who attended were Owen Cooper, Yazoo City, Miss., president; Dr. Carl G. Campbell, Birmingham, Ala.; Dr. Claude U. Broach, Char-

lotte, N.C.; Gerald Coggin, Magazine, Ala.; the Rev. Grady C. Cothen, Oklahoma City, Okla.; Dr. Pierce S. Ellis, Richmond, Va.; Dr. Eugene I. Farr, Clinton, Miss.; Judge J. Thomas Gurney, Orlando, Fla.; the Rev. James Hackney, Slater, Mo.; George E. Hays, Jr., Louisville, Ky.; the Rev. Reese Howard, Beebe, Ark.; Wylie C. Johnson, San Antonio, Texas; Dr. S. H. Jones, Greenville, S.C.; Calvin E. LeGates, Bladenburg, Md.; Dr. Slater Murphy, Memphis, Tenn.; Wayne K. Rivers, Atlanta, Ga.; Dr. Sam C. Rushing, Baton Rouge, La.

Texas Baptists to Open Girls' Home in Lubbock

DALLAS — (BP) — The Baptist General Convention of Texas Saturday, has announced plans for a new home for dependent and neglected girls.

Ellis Carnett, Dallas, said the \$98,000 Lillian Milam Home in Lubbock, Texas, has been given to the denomination and will be converted into a home for young women.

The Buckner Girls' Ranch at Breckenridge will be sold and the young women living there now moved to Lubbock.

Opening-day services for the new institution, to be known as the Milam Girls' Home, are tentatively scheduled for March 1.

Mrs. Dunn to Work With Brotherhood Commission

MEMPHIS, Tenn. — (BP) — Mrs. Mildred Dunn, Atlanta, editorial assistant of the Southern Baptist Home Mission Board will come to the offices of the Brotherhood Commission here April 1 as editorial assistant. She will work with George W. Schroeder, editor of Brotherhood Journal, and Edward Hurt, Jr., editor of Ambassador Life, the two major publications of the Commission.

Mrs. Dunn has been associated with the Home Mission Board since 1948. Since 1954 she has served as associate editor of Home Missions magazine.

A native of Kentucky, she is the former Mildred Oldham of Clovis, N. M.,

and a graduate of Oklahoma Baptist University. She has done graduate work at Southwestern Baptist Theological Seminary.

"Mrs. Dunn is well known as an accomplished journalist and capable writer," Schroeder, executive secretary of the Commission, said. She has had seven years experience as a newspaper reporter.

Besides her work with Home Missions she has written for such publications as Royal Service, The Commission, Windows of Y. W. A. and various other state Baptist and Southern Baptist Convention publications.

Fisher Chosen Head Of Baptist PR Group

NASHVILLE — (BP) — At their workshop here recently, the Baptist Public Relations Association elected as president Ben C. Fisher, director of public relations for Southeastern Seminary, Wake Forest, N. C.

Fisher succeeds Arthur Davenport, Oklahoma City, public relations director of the Baptist General Convention of Oklahoma. (Photo on page 4)

Other officers elected include Miss Marjorie Saunders, re-elected membership vice-president, L. O. Griffith, new program vice-president, and Miss Tom Gray, elected secretary-treasurer.

The 1958 session will be held in Atlanta, Ga., Feb. 17-19, with the Baptist Home Mission Board as host.

►The Carver School of Missions and Social Work, Louisville, has announced a summer school for this year. It will be divided into two terms, the first being June 3-28 and the second July 1-26. Dr. Emily K. Lansdell, the president, has given out the information that its faculty will include the regular members plus a visiting faculty of Richard Cortright, New York City; Dr. Luther Copeland, Southeastern Seminary and formerly president of the University at Fukuoka, Japan; Miss Betty Kirlin and James A. Watson, both of Louisville. Interested persons should write President Lansdell for further details.

Letters to An Ex-Priest

By EMMETT McLOUGHLIN

The following excerpts are from the correspondence (signed) of an official in the public school system of a Western city:

"I feel honored that you should ask my opinion on the school question. I might state that my family settled the Shenandoah Valley Virginia in about 1690 and none of us have ever been afraid to sign our name to anything we believe in enough to write about.

"As to my own background, I am a graduate engineer from a leading university, have 22 years of public education experience and ten years of successful business and industrial life. I am a pilot, a writer with articles appearing in most of the national magazines and have been a special feature writer and columnist for major newspapers. I selected public education because I like it and hope to be of some service in the development of good citizens.

"About the public schools: The only basic advantage I have seen in Roman Catholic schools is the discipline they hold in the classroom. Whether this is a true advantage, I cannot say, as their juvenile criminal record is much higher than the public schools. The Catholics have maintained a 'whispering campaign' that the parochial schools have a superior educational program. It has a rumor effect and is soon picked up by the Protestant and the non-religious public. I have noted, however, that the non-Catholics who send their children to Catholic schools put them back into the public schools within a semester or two and definitely feel the public schools are superior.

"In some of the academic subjects, the parochial student will often get a more concentrated experience, but by the same token, he is often missing the broader aspects of education necessary to prepare him for the world he will

live and work in. They usually miss co-education, shops, home economics, vocational guidance, family problems, dramatics, etc. While the parochial schools are making an effort to acquire these standards, they cannot finance it without public funds which I am certainly against. I definitely feel the parochial student is inferior.

"In September, it is the policy of the Catholic parochial schools to pack their schools beyond regular enrollment, often double the normal capacity. Within the first four weeks and continuing throughout the school year, the 'dead wood' is sorted out and sent to public schools. In that way they keep the select students. This policy creates a serious problem in the public school.

"By the end of the first week after the opening of school, classes are established, balanced and under way. The sudden influx of enrollment means re-adjustment and review of the work already covered. It completely disrupts the public school organization at a time when all classes should be settled and down to serious study.

"In this group from the parochial school are most of the problem children which increased the percentage above the normal ratio and at the same time gives the Catholic school an even more select group. I always make it a policy to give these students who were shifted to the public school every bit of aid possible with the hopes of enlightenment. It is still a problem that few will admit to for fear of offending Catholicism."

*Emmett McLoughlin, former priest at St. Mary's Catholic Church, Phoenix, Arizona, is now superintendent of Memorial Hospital, Phoenix. He is author of the book "People's Padre," available through the Baptist Book Store. This series of articles was taken largely from letters received by Mr. McLoughlin. They give an insight into the thinking of many Catholics, and also they serve to illustrate the dangers faced by the growing power of the Roman Catholic hierarchy.

so ably met the requirement that 'he must be well thought of by my outsiders.'

"This entire community loves and respects Dr. and Mrs. Elsey. Dr. Elsey is sought by many local groups outside our denomination because these people have found in him the true qualities of a Christian minister. He has served long and ably in denominational affairs in this association, in Kentucky, and in the Southern Baptist Convention.

"Upon acceptance of his resignation from our pastorate, we express our sincere regret at losing his valued ministry and our deep and tender love and appreciation for all that he has meant to us through years.

Christian Observer and Converse Family Continue To Make Longevity Records

Though most people think the *Western Recorder* is an old, old paper, now issuing its Volume 131, it does not have the seniority in Kentucky religious journalism, for our esteemed Presbyterian contemporary, the *Christian Observer*, is 13 years older than we are.

Having been started in Philadelphia in 1813 under the name of *The Religious Remembrancer*, later being called the *Philadelphia Observer*, and still later the *Christian Observer*, it was moved to Richmond, Va., during the War Between the States. It was moved to Louisville in 1869.

The year 1957 marks the 130th year of publication of that weekly journal by the Converse family. It was edited by Dr. Amasa Converse during 1827-1872; by his son, Dr. F. Bartlett Converse during 1858-1907; and published by his grandson, Harry P. Converse from 1899 to the present time. The present editor is Dr. William T. McElroy, who has been in the editorial department since 1904.

These are records of longevity both for the weekly itself as well as for the Converse family, which probably are not matched by any other publication or family in the world.

BAPTIST COUPLE NEEDED

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Glen Dale

Glendale, Kentucky

Shelbyville Church Passes Resolutions on Retirement of Dr. Elsey

The First Baptist Church of Shelbyville has adopted a set of resolutions regarding the retirement from their pastorate by Dr. C. W. Elsey after 31 years of ministry therein, for reason of health.

After stating the church's deep and abiding appreciation of the faithful and ministry of this servant of God, the resolutions stated:

"Be it resolved . . . that in the life and ministry of C. W. Elsey the noble task that is the ministry of the Gospel

of Christ has been indeed exemplified; throughout his years in this community as the under shepherd of this portion of the Lord's flock, Dr. Elsey has abundantly fulfilled all the requirements prescribed for the noble task as outlined by the Apostle Paul to Timothy. In his life and ministry we have seen and known him to demonstrate again and again that he is fully and deeply consecrated to the cause of our Saviour.

"Dr. Elsey has left an indelible impression of his own unswerving devotion to God's Kingdom upon the life of our church. Moreover, he has shown himself to be the truly well rounded pastor, as noted by Paul, because he has

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WOMAN'S MISSIONARY UNION
MRS. GEORGE R. FERGUSON, Executive Secretary
MISS MARY PAT KENT, Youth Secretary

Paducah Welcomes Annual Meeting, April 2-4

To the women of Kentucky W.M.U.:
 "The Lord's handmaids are coming to be with us! What greater royalty could honor us with their presence?"
 These are some of the thoughts we have felt ever since we learned that



Rev. Elvis H. Egge, Pastor Baptist Tabernacle, Paducah

our church was to be hostess to the 1957 convention of the Woman's Missionary Union of Kentucky.

As you converge upon us from every corner of our state we believe the impact of your presence will be felt by the entire Purchase area of Western Kentucky. Certainly the Baptists of West Union Association are eagerly awaiting your arrival.

Likewise, we of Baptist Tabernacle Church are doing our utmost to properly prepare the welcome mat for you. No people anywhere could be more delighted to have you as their guests. Every possible effort is being made to make your visit a memorable one. We join with you in the prayer that the convention itself will be made profitable by the Lord for the furtherance of God's glad tidings—Sincerely, Elvis H. Egge, Pastor, Baptist Tabernacle Church.

W.M.U. Welcomes Us

The Woman's Missionary Union of Baptist Tabernacle, Paducah, eagerly awaits the coming of Woman's Missionary Union of Kentucky for our Fifty-Fourth Annual Meeting April 2-4. We



Mrs. Roy F. Austin, President W.M.U., Baptist Tabernacle, Paducah

bid you welcome and urge you to attend this great spiritual feast.

Come praying that as we are informed and challenged by the reports and inspired by the messages of the convention program, hearts will be rededicated and minds resolved to more earnestly labor with God.

"Till earth's remotest nation Has learned Messiah's name."

Our doors swing wide so many may enter April 2-4 and we joyously anticipate your coming.—Mrs. Roy F. Austin, President, Woman's Missionary Union, Baptist Tabernacle, Paducah.



Mr. and Mrs. Ray Moore Minister of Music and Organist

Important Announcement

Mrs. Paul E. Stewart, our state Chairman of the Division of Mission Study, is chairman of transportation for our State Meeting which is being held in her own church. She has asked that we announce that she and her committee will be happy to meet planes and buses (no more trains are available) if you



Mrs. Elvis H. Egge, General Chairman of arrangements.

will notify her in advance of the time of your arrival. Her address is 151 Blandville Road, Paducah.

When YOUTH Knows, YOUTH Prays, Gives, Goes!

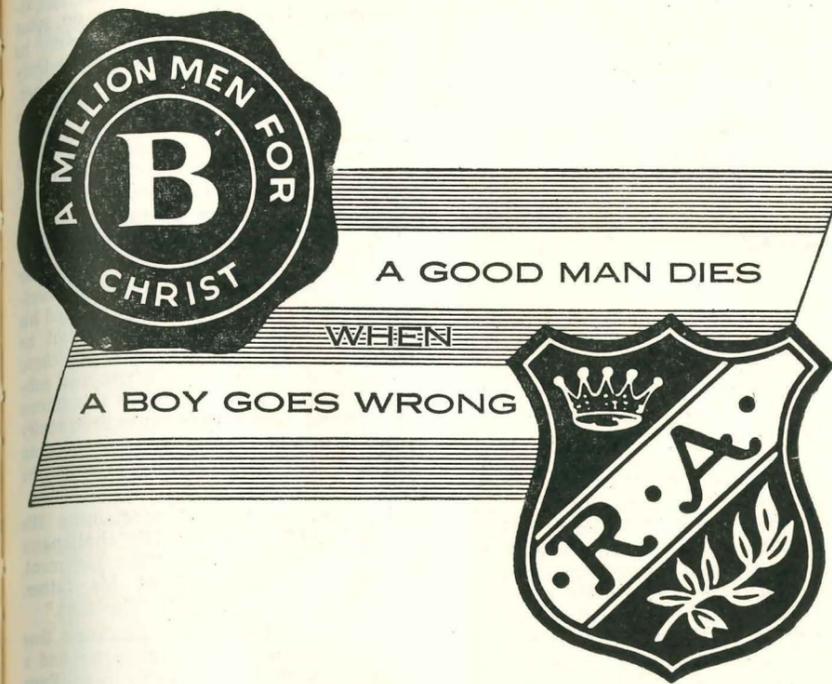
Information on Home Missions is: in the March issue of *Tell* magazine for GIRLS' AUXILIARY; included in the units under "Pleasing Jesus" (Beginners) and "God's Helpers" (Primary) in the January-March issue of *Sunbeam Activities*; mailed out from State Office for YOUNG WOMAN'S AUXILIARY to the WMU Youth Director. Also included in the mailing were envelopes for giving through the Annie Armstrong Offering.

YOU and YOUR YOUTH organization observing this week March 4-8.

WEEK OF PRAYER FOR HOME MISSIONS!

Attention All YWA Personnel!

SEND COPIES OF ALL ANNIVERSARY ITEMS USED IN YOUR AUXILIARY, YOUR ASSOCIATION, YOUR REGION TO OUR STATE ANNIVERSARY CHAIRMAN: Miss Mary Lou Larson, First Baptist Church, Pineville. THIS COULD INCLUDE PICTURES, PROGRAM COVERS, INVITATIONS, ORIGINAL SKITS, ETC., ETC. She's making the Kentucky YWA 50th Anniversary Scrapbook!



Whose Fault Is It?

Whose fault is it when a boy goes wrong? We think we know the answer but do not have space here to give it. We simply present the question with the statement that—"A Good man dies when a boy goes wrong" for your earnest and prayerful consideration of our appeal for the Brotherhoods of our state to really get behind the boys in their churches. Our appeal also continues to churches without Brotherhoods that you don't wait too long before you wake up to the fact that the promotion of our Baptist program for boys—Royal Ambassadors—is now the responsibility of the men. Why not invest some of your time, energy and talents (and money if needed) in the boys of your church and community? We beg you to do it for the sake of that boy who might "go wrong" if you will not. We beg you for Christ's sake that you "move" NOW!

'Round the Corner!



Spring is just 'round the corner! Now is the time to make preparations for your out-door activities for your Royal Ambassadors. Camping, hiking and other activities of out-door nature are "right down the alley" for good Royal Ambassador programs. Naturally, baseball, soft-ball, tennis, swimming and other games are boys' delight.

Pictured above is the Bert Barnes Chapter of Royal Ambassadors of Ashland Avenue Baptist Church of Covington, which was recently presented with the North Bend Association Royal Am-

bassador Junior Championship soft-ball trophy. Members of the team and counselors shown are: Left to right (front row), George Penny and Ralph Loomis. Second row, Michael Sidwell, Ronnie Bunn, Dee Hamm, captain; Raymond Skaggs and Frankie Lenzer. Back row, Glenn Yelton, counselor; Ralph Gosney, Vernon Walker, Larry Barcol, Dickie Walker, David Yelton and Bill Griffin, Counselor. The chapter is named after the church pastor, Rev. Bert Barnes.

Come on men! Let's get behind our boys. This is the big opportunity for your Royal Ambassador committee in your Brotherhood to "step out."

DON'T MISS THE BUS



That's right! Don't miss the bus this year for the third annual BAPTIST MEN'S TOUR, May 7-10. Watch your mail and this column for details.

W. R. Cullom Honored On His 90th Birthday

WAKE FOREST, N. C. — (BP) — W. R. Cullom, who was head of the Bible department of Wake Forest College for 40 years, was honored on his 90th birthday with special "W. R. Cullom Day" services at Rolesville Baptist Church near here.

Attended by friends and previous students from all over the state, the day was an occasion for the taking of a special offering for the W. R. Cullom Student Aid Loan Fund, given in appreciation of Cullom.

The founder of the Bible department of Wake Forest College, the first in the South, Cullom is known throughout the Convention.

►The Fountain Head Baptist Church has just called Jerome J. Bernard as its pastor. Bro. Bernard assumed the responsibilities of that office on Sunday, February 3, 1957. He is at present connected with the Oneida Institute, where he is working with the boys in their dormitory. He will commute between Rice Town, and Oneida on Sunday.

►Approximately 80 were present at the Brotherhood sponsored Man-and-Boy Banquet at the Pleasant Grove Baptist Church, Anchorage. Harper Gatton, an active Baptist layman and executive secretary of the Kentucky Chamber of Commerce, was the featured speaker. Two championship boys' softball teams sponsored by the Brotherhood were recognized. Pastor Bob W. Brown said that this was the second annual banquet. James Saring is president.

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For March 17, 1957

By H. C. Chiles

The Authority of Jesus

Matthew 21:23-32

As Christ approached the end of His earthly career the bitterness of His enemies increased. On Sunday of His last week our Lord entered Jerusalem amid the hosannas of the enthusiastic people and then spent the night at Bethany with His devoted friends, Lazarus, Martha and Mary. On Monday, for the second time, He cleansed the temple area of those who profaned it with their unholy commercialism. In the outer court numerous merchants enjoyed a thriving business as they accommodated the worshippers by offering for sale birds and animals, which had been inspected and approved by the priests, and by offering to change foreign money into Jewish currency upon the payment of a fee for same. It is not surprising that those whose businesses were abolished in that area, as well as their associates and friends, were enraged.

I. Christ's authority was challenged. Matthew 21:23-27.

It is very probable that a sizeable number of those who disapproved His action in cleansing the temple spent a considerable portion of Monday night in scheming and planning an open attack on Him the next morning. Upon His return to the temple area, where He resumed His preaching to the people, a group of organized enemies, including chief priests, scribes and elders, approached Christ with the hope of discouraging Him, or bringing His ministry into contempt with the people and of preventing the repetition of His recent actions. They boldly challenged Christ's authority in cleansing the temple by driving out those who had defiled it with their merchandising and changing currency. They challenged His commission and the authority under which He had acted by asking, "By whose authority doest thou these things? and who gave thee this authority?" This double question dealt both with the nature of His authority and the source from which He obtained it.

These rude and bitter inquisitors thought that they had succeeded in ensnaring Christ, regardless of how He answered them. If He should say that God gave Him the authority to do these things, they were prepared to charge Him with blasphemy, believing as they did that it was highly presumptuous and blasphemous for anybody to claim to be sent directly from God. If He should assert that His authority was from men,

they would deny that He had ever received it from them, who alone had the prerogative of saying who should perform in the temple, so they would brand Him as a usurper.

Christ answered their challenge of His authority by asking His insincere and antagonistic questioners a counter question, thereby escaping the snare which they had laid for Him. He assured them that if they would give Him a plain and pointed answer to the very reasonable question He was about to ask them, He would readily tell them the nature and the source of His authority. He asked them by what authority John the Baptist had administered the ordinance of baptism. He wanted them to state whether or not he had acted on divine authority when he had baptized people.

After conferring privately about the matter, they realized fully that Christ's pointed question confronted them with a real dilemma. They knew that if they acknowledged that the authority of John's baptism and ministry came from heaven, then they were compelled to recognize Christ as the true Messiah, to which fact the Baptist had borne faithful witness. On the other hand, if they should reply that his authority was merely human, the numerous admirers and followers of John the Baptist would most likely rise up and stone them to death. Even though it was extremely embarrassing and humiliating to them, they decided to incur the reproach of ignorance by giving Him the answer, "We cannot tell." So, because of their false reply Christ refused to answer their questions. Our Lord reasoned that, since John the Baptist preached and baptized without their authority or approval, there was no reason why He should not do likewise, for He was not accountable to them.

II. Christ's authority was confirmed. Matthew 21:28-32.

In order to expose the hypocrisy of those fault-finders who had challenged Christ's authority, to reprove them for rejecting Him and His ministry, and to tell them that those whom they considered to be the very worst of sinners, our Lord related the parable of the two sons.

To the first of these two sons the father said, "Son, go work today in my

vineyard." Being rebellious in his attitude, he bluntly refused to do what his father commanded. However, he later had a change of mind, became truly sorry for what he had said to his father, went into the vineyard and began to carry out the expressed desire of his loved one. This son represents those who were rebellious toward God but afterwards repented, believed and produced much fruit in conformity to the will of their Heavenly Father.

To the second of his sons the father gave the same command. Without hesitation or objection this son expressed his intention of obeying promptly, but he never went. He is a type of all those whose practices do not confirm and substantiate their professions. It is a source of genuine regret that quite frequently those who make the greatest pretensions are the ones who actually produce the least.

For the purpose of confirming His authority, Christ asked His challengers which of these sons, in their judgment, actually did the will of his father, whereupon they replied, "The first."

Obviously, they were unaware that this parable which Christ spoke had a very personal application to them. Even though John the Baptist had received a commission from God to proclaim His message to them, they had refused to believe his teachings and to yield their stubborn and rebellious wills to God's perfect will. Their unfavorable response caused Christ to inform them that even "the publicans and the harlots," whom they considered the very scum of society, had repented of their sins and had been living consistent Christian lives. Christ's commendation and appreciation of those whom they considered unworthy of notice was interpreted by His self-appointed critics as being an unpardonable insult.

For anybody to reject Christ is to spurn a provision for every need, a solution for every problem, strength for every weakness and comfort in every trial. It is perilous for anybody to reject Him.

►Pastor and Mrs. J. E. Darter have purchased a residence on East Office Street, Harrodsburg. He has retired from pastoral care of the Upton Baptist Church, and they have moved to their new home.

►Four deacons were ordained at the Columbia Baptist Church on a recent Sunday, these being Brethren Sylvester Cole, Otis Holt, Willie Overstreet and Robert Rice. The examination was led by Pastor A. H. Phillips; with Dr. Paul G. Horner, Campbellsville College, giving the charge to the deacons; Dr. J. Chester Badgett, Campbellsville Church, giving the charge to the church. The ordination sermon was preached by Pastor J. V. Case, Greensburg, and the ordination prayer was led by District Missionary Abraham Berry.

James D. Hopkins Becomes Pastor at Springfield Church

The First Baptist Church, Springfield, Ky., has called as its new pastor James D. Hopkins, who has been associate pastor at the Beechmont Baptist Church, Louisville, for the last three years. He



James D. Hopkins

begins his new work in the county seat of Washington County on March 1.

He is a native of Missouri, and grew up in the Centropolis Baptist Church, Kansas City, Mo. He has been preaching for the last ten years. A part of his experience includes preaching on the Island of Jamaica in the summer of 1949. Also he was associate pastor of his home church in Kansas City for two years. Mrs. Hopkins is a native of Indiana.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, FEBRUARY 17, 1957

Numeral after church indicates number of missions.

	T.U.	Add.	S.S.
Lou., Walnut Street (4)	318	15	1,818
Lou., Carlisle Ave. (2)	300	7	1,473
Bowling Green, First (1)	325	2	1,224
Lou., Beechmont (2)	223	2	1,204
Madisonville, First	319	65	1,202
Lou., Parkland (1)	302	2	1,118
Lou., Beechland (1)	239	6	1,048
Harrodsburg (2)	311		1,045
Owensboro, Third	241		1,033
Hopkinsville, Second (1)	239		975
Mayfield, First	268		970
Lou., Victory Memorial (2)	203	3	950
E'town, Severn's Valley (2)	189		943
St. Matthews	250		933
Murray First (1)			924
Evansville, Grace	310		913
Lexington, Immanuel	293	2	896
Owensboro, First	174		892
Newport, First (2)	191	2	889
Lexington, Calvary (1)	203	2	884
Covington, Latonia (1)	221		843
Georgetown	328		819
Hopkinsville, First (1)	205		804
Frankfort, First (1)	188	4	803
Ashland, First (2)	120		782
Covington, Calvary			768
Lou., Third Avenue (1)	212		767
Henderson, Immanuel (3)	112	3	744
Lexington, Grace (1)			733
Somerset, First	722		722
Campbellsville (3)	205		697
Harlan	138		668
Lou., Shively (1)	166	8	663

WESTERN RECORDER

Danville, First (2)	181	634
Lexington, Porter Memorial	186	618
Prestonsburg, Irene Cole Memorial (12)	92	1
London, First (1)	148	606
Lou., Baptist Tabernacle	193	605
Middlesboro, First (2)	91	590
Fulton, First	136	579
Danville,		576
Lexington Avenue (1)		574
Lou., Hazelwood	109	567
Henderson, First	148	565
Lou., South Side	164	2
Lou., Highland	192	552
Lebanon, First (1)	137	549
Evansville, Calvary	162	546
Lou., Beechwood	128	3
Covington, Southside	123	539
Lou., Eastern Parkway	125	3
Bellevue	91	523
Whitesburg, First (8)	149	6
Lou., Deer Park	99	503
Lou., Clifton (1)	108	5
Owensboro, Hall Street	164	470
Cythiana (1)		464
Owensboro,		
Eaton Memorial (1)	210	461
Florence	77	460
Lou., Rockford Lane	154	2
Hodgenville, First	131	457
Ft. Thomas, First (1)	70	454
Russellville, First (1)	94	446
Lou., Shawnee	133	439
Richmond, First	71	436
Lou., Immanuel	124	5
Covington, First (1)	189	418
Paducah, East	164	418
Greenville, First	121	402
Lou., Farmdale	125	401
Bardstown	52	395
Lou., Bethany	90	384
Versailles	55	382
Williams, W. Va.,		
East Williamson	127	380
Nicholasville	121	1
Sturgis, First	67	378
Jeffersonville	113	373
Lawrenceburg, First	96	369
Ludlow, First	90	369
Walton, First	116	367
Lou., Fairdale	103	2
Corbin, First	92	356
Ashland, Pollard (1)	86	346
Frankfort, Crestwood	116	341
Lou., Baptist Temple (1)		2
Glendale, Gilead	255	4
LaGrange,		338
DeHaven Memorial	47	335
Lou., Valley View	109	330
Lou., Gethsemane	94	4
Bowling Green, Eastwood	98	329
Evansville, Keck Avenue	130	328
Dawson Springs	84	318
Mt. Washington	91	2
Cadiz	76	314
Middlesboro,		315
East Cumberland Ave.	80	1
Marion	93	313
Dayton, First		307
Scottsville, First	91	304
Shepherdsville	53	296
Falmouth (1)	30	294
Albany (3)	57	291
Owensboro, Seven Hills	86	2
Middleton, First	73	289
Monticello, First	86	2
Hawesville	84	284
Benton, First	107	282
Lou., LaSalle	76	279
Carrollton, First	70	274
Danville, Gethsemane	130	272
Hima, Horse Creek		265
Ashland, Belmont	46	262
		262
		249
		247
		240
		239
		113

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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.

USED CHURCH PEWS-Twelve, 12 feet long and fourteen, 7½ feet long; good condition; available immediately. Contact either Damon Grubbs 8-3633 or W. L. Patterson 8-3258 Hodgenville Exchange.

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.

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Campbellsville South		
Campbellsville	109	235
Cloverport (1)	50	229
Covington, Ashland Ave.	64	229
Owensboro, Lewis Lane	90	229
Hazel	96	220
Frankfort, Memorial	59	204
Horse Cave	40	203
Newport, Trinity	105	201
Forks of Elkhorn	40	120
Sonora	115	234
Frankfort, Thorn Hill	167	

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Self-Evaluation in Our Public Worship

By **WILLIAM CARTER**, Pastor
Sorgho Baptist Church
Sorgho, Kentucky



William Carter

a mannerism, in God's house. In many aspects, public worship has lost its true meaning in this great insincerity.

Are your church manners good, bad, or indifferent? Do you make it a habit to sit toward the front or middle of the church, leaving the back rows for latecomers? Do you move toward the middle of the pew, so that latecomers will not have to crawl over your feet? Do we deem it necessary to stare around with a I'm-going-to-see-who's-in-church-today look? Do we share our hymnal with those visiting? Do we refrain from all comments during the worship services? Do we remember to thank the minister if the sermon has been helpful? Do we give public witness of our praise of God and dependence upon the power of prayer by joining wholeheartedly in the service instead of remaining silent and leaving the impression that we are conscientious objectors? Do we make it a special point to speak to newcomers and persons who have recently come into the church, making them feel welcome? Do we keep in mind that in worship we are keeping an engagement with God, not just attending church for social purposes? Lastly, is Christ such a permanent Guest in our life that people with whom we come into contact during the week are as aware of His presence there as those who see us worshipping on Sunday?

Take a self-evaluation test today of your reverence and mannerism in public worship. Are they above reproach? If so, let us seek a different approach.

Within the Four Walls Of the Church Building

By **MISS BEULAH L. GAINES**
317 West 16th St., Covington, Ky.

The writer in the Adult Quarterly recently expressed the view of many. On the lesson, "Jesus Meets Human Need," he wrote: "Our Christian life has come to be centered almost en-

tirely within the four walls of the church and within the organizations and programs associated with the life of the church."

I, along with countless others, heartily agree with his statement. What we would do without Christ's church, I do not know.

Seems to me that we should get spiritual nourishment in our worship services that would send us outside to minister to human needs in His Name. But instead, we spend time organizing, training, getting records, etc., etc., etc., while at our very doors in each neighborhood are those who are physically and spiritually sick to whom we should be ministering in His Name.

I am impressed with the story in the Bible of the one who was to guard a prisoner. He became so busy with other duties that the prisoner escaped. He said, "While thy servant was busy here and there he was gone."

That can truly apply to our church life today.

Physically, each has the strength of one. And when that one's strength is all spent in the multiplied red tape in our church organizations, how true it

is that we have neither strength nor time to go where the needs are outside of the four walls of the church and try to meet them.

This is not original, but I heard a very dear friend tell this: She told her daughter to take a tiny bit of jelly and spread it all over her piece of toast. The daughter did so, and replied, "There's no taste to it."

The mother said, "That represents your mother in church activities." In other words, spread over so much territory that the sweetness seems gone.

I am sure you get the point. I often wonder what would be the result if members of our Baptist churches would come together for prayer, and, without a million lesser activities on our minds, and with bodies physically fit for His service, and then go out to minister to the needy ones in all of our neighborhoods. Not only would those to whom we minister be blest, but we would be filled with joy unspeakable that we had been permitted to minister to "the least of these" in His name.

Why not put aside some of our red tape at least for a month and try the personal contact. If we would, I think I know the result, and so do you.

Study course books for

ALCOHOL EDUCATION WEEK—MARCH, 1957

For Adults:

SHADOW OVER AMERICA by John D. Freeman

This book shows the true nature of alcohol, how God intended it to be used, and how man has misused it. Every adult will gain inspiration, information, and strength from this book for the battle against alcohol. (6c) 60¢

For Young People:

ALCOHOL AND CHRISTIAN INFLUENCE by C. Aubrey Hearn

Christian young people are given a clear understanding of the alcohol problem and are encouraged to have a positive witness for Christ. (6c) 60¢

For Intermediates:

IT'S UP TO YOU by Dorothy Severance

The alcohol problem is presented to teen-agers in terms they easily understand. By giving adequate information and inspiration, it seeks to recruit teen-agers in the battle against alcohol. (6c) Pupil's and teacher's editions, each, 35¢

For Juniors:

HIGHWAY TO HEALTH by Mary Jane Haley

Juniors follow Don and Carol, typical Juniors, as they pursue a number of projects in which knowledge about the evils of drinking unfolds. (6c) Pupil's and teacher's editions, each, 35¢.

For Primary Leaders:

PRIMARY LEADERSHIP MATERIAL

Unit 3: "Pleasing God with My Body"

This is not a study course book, but is to provide for Primary children while their parents are attending the study course. (6c) 35¢.

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February 28, 1957

General Harrison Replies To Graham Critics

(Continued from Page 3)

to God's will, commands or character, in other words, which are sinful, the yoke is unequal and must be avoided.

The question next arises as to how we are to determine those objectives which are to be so avoided. In many cases this is no problem because the Bible clearly states them. In others where there is no clear biblical command we are to be guided by the principles of love. . . .

On the basis of the preceding thoughts we can consider the application of 2 Cor. 6:14 to the recent Billy Graham dinner in New York and the revival campaign which it supported.

I doubt if any unbeliever would argue that the objective or purpose is sinful, since the preaching of the gospel of Christ is commanded by the Bible. The desire of and consequent invitation by the Protestant modernists to receive Mr. Graham's ministry is certain to be desired in the interest of saving men's souls. . . . The use of unbelievers' money to pay the necessary expenses of the meetings which they themselves seek seems logical and legitimate to me. That modernists may be on the committee or sit on the platform are not in themselves evil, as I see it. I believe any real believer would welcome an invitation to preach the true gospel to the pastor and unsaved people in a modernist church. Why should he withhold the gospel which Christ commanded His disciples to preach. Yet, if one accepts such an invitation, he does so from the pastor of the church, and that pastor will sit on the platform and probably take part in the service.

There is in this no recognition of any yoke or Christian fellowship. It is merely an opportunity to preach the gospel to unbelievers in their church. Now, I see little difference other than in magnitude between the preaching of the gospel in a single modernist church and in New York by Billy Graham.

. . . I think we must all recognize that God has saved many, many persons and multitudes have received the true witness through the ministry of Mr. Graham. . . . I simply cannot see how such a movement and salvation could be of Satan, which it must be if it is not of God.

If it is of God, then are we, who have been saved through the ministry of the same gospel, to refuse to co-operate? Are we to hinder or to help? And I ask myself, what kind of Christian testimony is it when we stand before the world in opposition to the preaching of the gospel to unsaved people who ask for that preaching and are willing to pay all of the attendant expenses?

It may be true that Mr. Graham in his public ministry does not try to put converts into, or keep them out of, cer-

tain churches, leaving the decision to the individual. I agree with him that the Sovereign God is able to keep His own and to finish that which He has begun. Who knows that converts who go to a modernist church may not be God's witnesses in that church until such time as they leave it or are expelled?

Personally, I do not feel that I am in a position to judge others in this respect, although my personal inclination is to worship in churches which are faithful to the truth as it is given in the Bible. I think the great objective is to try to lead people to salvation, in full confidence that God Himself is the one who saves them, keeps them saved and guides them through life in accord with His plan for them (Eph. 2:10).

I personally hope that all true believers in New York and elsewhere will support the Graham campaign there.

W. A. Criswell Condemns Social Gospel Exponents

FORT WORTH — Dr. W. A. Criswell, pastor of the First Baptist Church of Dallas, unleashed a scathing attack on "the so-called social gospel" in a speech delivered here before the 19th annual Texas Baptist evangelist conference.

He said, "The so-called gospel is dead, dry rot that is destroying Christendom under the guise of social consciousness, and declared that "its fruits, whether in New York, Japan or India, are a dead church, a dead gospel, a dead denomination, a dead seminary and a dead preacher."

Some of the pastor's remarks had been printed earlier in a booklet distributed by the huge 11,800-member First Baptist Church of Dallas and were re-emphasized again in his talk.

Dr. Criswell termed the "social gospels" utopian dreamers and arm-chair philosophers." He said that liberal churches today, "with their abandoned Sunday evening services, their deserted prayer meetings and their cold intellectual sermons, are occupying themselves with pimples of the skin when the disease of death lies in the blood stream of the heart."

The pastor explained, however, that he was not criticizing social workers, welfare organizations or any other kind of community betterment work.

"Men with a passion for social righteousness are to be commended," Dr. Criswell stated. "The amelioration of working conditions, the building of better community playgrounds, the organization of groups for the peace and the good of the world—these things and a thousand others like them are acceptable to God and to man.

"It is not for these things that we arraign the social gospels," the pastor said. "We would support these humanitarian movements with all our hearts

and souls. But the modernists have committed evils: they have forsaken the Lord God, the foundation of living waters, and they have hewed them out broken cisterns that can hold no water."

Dr. Criswell said the first thing the "social gospels" did was to sentimentalize the relationship between God and man.

"They made a God of judgment and wrath a soft, yielding Father, who has so made the world that we inevitably grow better and better," he declared. "That one should think there is a final reckoning for evil or a hell awaiting the wicked is to insult the sentimental fatherhood of God.

"Salvation, moreover, to the social gospels, means that what a man requires is not regeneration in the old sense of the term, but simply an awakening to what he really is.

"Sin is no longer viewed as the black curse the Scriptures say it is, but becomes, instead, a loss of direction, a wrong against the social good, the transgression of certain taboos established by custom."

The Dallas pastor declared that "it is just here that the social gospel fails. It does not recognize the depravity of the human heart nor the judgment of God upon human iniquity. Man has one need above all others, and that is the need for redemption. If he cannot be saved from his sins, no system into which he is placed will work toward peace and perfection.

"Our hope in the gospel of repentance and faith. We sin individually and we must repent individually. Each one of us must find pardon for himself in the atoning grace of Christ and eternal life through a personal faith in Him. The primary task of the church today is to preach the gospel of salvation to all men everywhere, to offer redemption from the bondage of sin and eternal life in Christ Jesus now and in the world to come. We can never have a better world until better people live in it. There is more lasting social good accomplished by bringing men to Christ than by all the high-spun theories of all the arm-chair philosophers in the whole world."



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Clear Creek Baptist School PINEVILLE, KY.

*" . . . that they might
have life "*

BECAUSE HE LOVED US WHILE WE WERE YET IN SIN JESUS CAME AND DIED FOR US THAT WE "might have life, and . . . might have it more abundantly."

A LITTLE CHILD at prayer. What is more touching? But what is more tragic than for little children to grow up without knowing Jesus and His saving power? Yet, in the rural and mountain communities of our section people by thousands are not being reached for Christ. Many of these would gladly respond to the Gospel if there were only preachers and missionaries to carry the Good News to them.

THE CLEAR CREEK Baptist School is dedicated to the training of preachers and missionaries to serve in the destitute places where no one else is going. In the brief time the school has been in operation hundreds of children and men and women have been won to Christ and the abundant life through the ministry of our graduates.

BECAUSE WE believe you want this work to continue we are coming to you for help, on the authorization of the State Mission Board of Kentucky Baptists. Our Church Furniture Factory, only source of support for the most of our students and their families (Average student has a wife and three children), was swept by fire last May. We are now trying to rebuild but lack \$50,000 having enough money. If you will be one to give \$100 or more for this worthy cause, please fill out and return the coupon:

To: President D. M. Aldridge
Clear Creek Baptist School,
Pineville, Kentucky

Dear President Aldridge:

I believe in the mission work you and your school are doing in the needy fields and want to help. My gift in the amount of \$_____ is enclosed. I plan to send you the following amounts as indicated:

June 1 \$_____; September 1 \$_____

Decemebr 1 \$_____.

NAME

ADDRESS



—Photo by H. Armstrong Roberts