

# Western Recorder

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The 54th Annual Session of Woman's Missionary Union of Kentucky will be held at the Baptist Tabernacle, Paducah, April 2-4, 1957.

►The Southside Baptist Church, Lake City, Fla., has called to its pastorate Brother Waldo E. Wood, former missionary for East Liberty Association, in Alabama.

►After being for more than three years in the pastorate of Hebron Baptist Church, Lyon County, Kentucky, Pastor Harvey L. Holland has gone to a new pastorate at the Kirkwood Baptist Church, Clarksville, Tenn.

►Edwin H. Tuller, executive secretary of the Massachusetts Baptist Convention, has been made general director and associate general secretary of the Council of Missionary Co-operation for the American Baptist Convention.

►The Board of the Illinois Baptist State Association has elected A. C. Queen, pastor of Temple Baptist Church of Champaign, Ill., as the new secretary of the Department of Stewardship and Promotion, where he will succeed E. H. Moore on April 1.

►We acknowledge the receipt for a new eight-page Baptist monthly, Volume 1 Number 1. It is the Michigan Baptist Messenger, published by the Motor Cities Association of Southern Baptists, 20511 Grand River, Detroit. James E. Johnson is the editor.

►The Minors Lane Baptist Chapel, in the Preston Highway sector of Louisville, has been constituted into a church, having an initial 134 membership. This is the 104th church in Long Run Association. There are also 43 missions within the territory, and some of these are growing quite rapidly.

►Pastor R. A. Hill, of the High Street Baptist Church, Somerset, Kentucky, has received word that Mrs. F. L. Hacker suffered a slight stroke March 8 at her residence in Florence, Alabama. Her husband is pastor near Florence, and both of them are remembered in Kentucky. We hope she has a speedy recovery.

►The Immanuel Baptist Church, Louisville, has just noted the sixth anniversary of Roy A. Hamilton as its pastor. The Sunday school has gone from an average attendance of 343 to 427; the Training Union has gone from 107 to 181 in enrolment; the Brotherhood from 48 to 70; and the W. M. U. from 79 to 105. The church membership has gone from 999 to 1,194. The grand total of receipts show \$266,671.28 to all causes. Some of this money went toward the remodeling and enlargement of their building facilities several years ago.

►The Providence Baptist Church, Woodlake, which is about half way between Georgetown and Frankfort, is to observe its Centennial July 6 and 7, 1957. Also a revival is being planned

for the last two weeks in July, according to Pastor Colby Ragland. Since he was called there May 13 they have had a revival in which Pastor Forest Taylor, Rising Sun, Indiana, did the preaching. Also there have been 34 new members since the new pastor arrived. The church has a weekly radio broadcast over WFKY 1490 on the dial, 8:45-9:00 a.m. on Sundays.

►The engagement of Miss Norma Franklin Crane, Ocala, Fla., to Mr. Robert Sutherland Alley, Richmond, Va., has been announced by Mr. and Mrs. John Franklin Crane, Ocala. Mr. Alley is a son of Editor Reuben E. Alley, of the Religious Herald, and Mrs. Alley, Richmond, Va. Miss Crane is a graduate of Florida State University, and was awarded her M. R. E. by the School of Religious Education, Southern Baptist Theological Seminary last year. She is now pursuing some post-graduate studies and is a fellow in the latter school. Mr. Alley has been graduated from the University of Richmond and the School of Theology, Southern Seminary, and is now a graduate student in Princeton Theological Seminary.

►Pastor J. E. Darter writes: "I notice in the Western Recorder that I have retired from the pastorate, and have moved to Harrodsburg. I did resign here at Upton, and did move some things to Harrodsburg. The Upton Church, however, unanimously voted for us to remain in the work here. We, therefore, are doing business at the same old stand." We hope the friends of Pastor Darter will note the change he indicates. He does not look like a man ready for retirement yet a while. We are just as quick to see this as are the Upton brethren. He has been one of the finest spirits ever to labor among Kentucky Baptists.

►The WMU of Calvary Baptist Church of Lexington has passed resolutions as follows: "Be it resolved that the Woman's Missionary Union of Calvary Baptist Church of Lexington, Kentucky, present \$500 to the Lottie Moon Christmas Offering in loving memory of Mrs. John William (Martha) Ford who departed this life October 4, 1955. A faithful member of this church and Missionary Union for many years, Mrs. Ford was an inspiration to all who knew her. In recognition of her inspiration to our Society, this offering is lovingly dedicated." Mrs. Ford was the mother of five children, one of whom is Mrs. Arnold (Helen Ford) Hayes, who served as a missionary to Brazil for more than 30 years.

►The first anniversary of Pastor D. Perry Ginn was observed at the First Baptist Church, Hodgenville, on a recent Sunday. Sunday school attendance

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

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increased from 427 in 1955 to 468 in 1956; Training Union from 125 to 139; and 42 additions to the church in 1955 became 100 additions in 1956. Gifts to all causes in 1954 were \$46,752.95; and in 1956 they were \$58,878.45. Out of consideration that \$11,683 was given to the Cooperative program this year, the church has a goal of \$12,000 for next year. The new educational annex for the Ovesen Heights Mission is now under construction, and the work on the main church building is now complete. A combined heating and air-conditioning system has been installed in both buildings, and the main church building repaired, renovated in places, and completely redecorated. Total cost of this work was \$104,000.

# A Theological Basis for Concern

By FINDLEY B. EDGE

Basil Manly, Jr., Professor of Religious Education, Southern Baptist Theological Seminary, Louisville, Ky.

The promotional program of Southern Baptists so far as its effectiveness in reaching people is concerned is second to none. In 1954 we enlisted over 600 thousand new members in our Sunday Schools. This is by far the greatest number of people reached in any one year by any religious group. The promotional program of our other agencies has been similarly effective.

I think we would all agree that our promotion and methods should be in harmony with, indeed, be based upon and grow out of, our theology. Conversely insofar as our procedures fail to be based upon a sound Christian theology and insofar as our appeal and stimulus to action is not based upon a solid Christian motivation, to that extent our program, procedures, appeal and motivation fail to be Christian. It certainly is the assumption of our leaders that the program and motivation is so based. But let us pause and ask ourselves whether this assumption is valid so far as the average church member is concerned. That is, does the average church member (or the average pastor for that matter) in carrying out our program always do so from a genuinely Christian theology and Christian motivation?

### A Fundamental Problem

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

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

assumption underlying these efforts that if these people can be brought into the organization they will be helped, and there is at least a general desire to "help" people. There is certainly merit in both the assumption and the desire. But in the desire to reach the goal and in the activity generated by the contest these are often not the dominant concerns and the dominant drives. Does the average member have his concern based upon a deep heart hunger for the souls of men, and is he motivated to action because of a genuinely Christian compassion?

Whatever may be secondary as a vague sort of desire "to help people," often his top concern and interest are with the goal to be reached or the contest to be won, and his dominant motive, that is, the motive that *drives him to action*, is his desire to reach the goal or to win the contest. This activity is not based upon sound Christian theology nor does it stem from a genuinely Christian motivation. This activity, though related to the church, is thereby less than Christian. How different was the activity of the early Christians who had a deep awareness of the lost condition of men, who had a deep concern for the souls of men, and who had a deep desire to have the fellowship of Christ in seeking, finding, and winning the lost and bringing them into the Christian fellowship.

### A Basic Issue

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

Leaders and many pastors assume this spirit led and this spirit motivated activity. However, this assumption is not always well founded. We need to

make explicit what is implicit in this assumption.

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

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

### Rests Upon Doctrines

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

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

Obviously the doctrine of Christ is involved. What does the Incarnation mean? "The most wonderful thing has happened!" What is the meaning of the crucifixion? Of what significance is the resurrection? The life, ministry, teaching, death, and resurrection of Christ join together in one mighty crescendo to proclaim His love and concern for man. "For the Son of Man is come to seek and to save that which is lost" (Luke 19:10). "As my father hath sent

(Continued on Page 22)

**"Constructive Criticism"**

In the December 29 issue of the *Baptist Standard*, state denominational paper in Texas, the wise, highly esteemed editor and personal friend gave his readers an editorial bearing the above caption. His statement is exceedingly pungent, interesting, and in many instances needed. Our comments follow the quotation.

"'Constructive criticism' is a misnomer. There is no such thing. If it is really critical it is not constructive, and if it is constructive it is not critical in the truest sense of the word. Webster's first definition of the word *criticism* says it is the act of criticizing, especially unfavorably. Many of us are guilty of saying, 'We find this flaw or objection, but we mention it only because we want to be helpful.' Those of us who say that deceive none but ourselves. When a man tells his wife that he does not like her cooking be a better cook; he is concerned about having better he is not particularly interested in helping her to food for himself. When the layman picks flaws in the sermon he is more concerned about hearing better preaching than he is about developing better preachers. When the reader picks to pieces a written article it is usually because he feels that he could have done much better.

"The preachers who go over the country pointing up the failures of the denomination are not really concerned about perfecting it. Most of them would not be loyal to it if it were perfect. Instead of wanting to help the denomination and the churches, they want to be heard; and many of them know that folk like to hear others condemned. The fighter can always have a hearing for a little while, but experience proves it is but for a little while.

"This is not written to discourage criticism. Some of us need to be told of our failures. However, it is said to help all of us to look at our own hearts and see why we are so critical. We need to stop being false to ourselves about why we do what we do.

"The *Standard* does not raise an objection to the criticism of Baptist endeavors if they need it. It simply wants people to quit doing it with such a pious attitude. Why should one pose as a friend to an institution and turn right around and do all he can to destroy it? Criticize if you must, but do not wrap it up in a Christian mantle."

We maintain that there is a vital place and need for criticism. We do not accept the statement that the term *constructive criticism* is a misnomer, nor do we believe that "if it is really critical it is not constructive and if it is constructive it is not critical in the truest sense of the word."

The quoted editorial states that "Webster's first

definition of the word *criticism* says it is the act of criticizing, especially unfavorably." But note the rest of the primary meaning and also the secondary. More of the primary definition says, "A critical observation, judgment or review." And the second part of the definition is: "The art of judging with knowledge and propriety the beauties and faults of works of art or literature; hence, similar consideration of moral or logical values."

Whether we like to admit it or not, all of us know this truth, namely that there have been in the past those who sought to silence the voice of the critic; they wished the impression to go out that everything was wonderful in every respect and that all was being done in the best and safest possible manner. We are not saying such persons were not and are not perfectly sincere; nor do we say they regard themselves as above making mistakes. They perhaps merely think it militates against success for any to sound a note of criticism.

The *Standard* states it "does not raise an objection to the criticism of Baptist endeavors if they need it." The big question is, however, Who is going to decide whether or not the "endeavors" need criticizing? Will it be only those leading in the endeavors, or will it be also those who feel the criticism is justly due? Real criticism can be delivered in a profoundly spiritual manner, the critic sincere and wise.

A wise husband will never tell his wife he does not like her cooking. However, if he is *really* wise, and if he wishes to save his stomach, he will find a way to suggest something; and, if she knows he loves her, she'll take the suggestion and try to do better; she will not regard him as an enemy merely because he made a suggestion in love. Frankly, we think there are plenty of times when a layman could and perhaps should pick flaws in a sermon and do it for the good of the preacher. You have heard sermons which you thought would have been a lot better if more work and praying had been done before they were delivered. (Confidentially, good and consecrated laymen have come to this writer and told him that this or that should be done about the messages. They did him a favor, in Christian love.) And, to refer to all the points, we have seen a good many articles which needed "picking to pieces," and don't think for a moment this editor hasn't had some of his editorials picked to pieces; and some of them needed it. Were those who criticized enemies? Not in a million miles of it! It is the right of a thinking, rational human being—certainly of every Baptist—to express his mind. We shall have come on a tragic day when Baptists can no longer voice their honest convictions without being called destructionists.

The fact that one brings criticism to bear against a movement or an idea or a purpose should not, of itself, brand the person bringing it as a destructionist. If the whole pattern of the person's life and work and words mark him as a destructionist, then

This editor earnestly prays the day will never come when any group or individual will become so powerfully entrenched as to be able to silence voices which point up weaknesses. When honest people are made to feel they must go along or else lose prestige and influence for the present and future, then we are about to hear the Baptist clock toll a dreary twelve. No, criticism can be "wrapped in a Christian mantle." Yet on the other hand we have read and heard criticisms when horns and hoofs and tails would have been more in keeping with their real nature and spirit.

shun him as you would a snake; he's not a brother; he's a destroyer. But, if he, with love for principles and the truth of the Book brings to bear a brotherly criticism of personalities and movements, he may actually be the best friend those personalities and movements could have. Through the years, Southern Baptists have profited greatly by having among them those who pointed up the weaknesses and called attention to mistakes. Sometimes the things which critics call mistakes, and blunders, and dangers are not so at all; nevertheless, criticism has put Baptists on guard and kept them from making other blunders which would have meant real trouble.

**Organization Study Handed To General Association**

By GAINER E. BRYAN

The study of the organization of the Kentucky Baptist Executive Board will be referred to the General Association proper and enlarged to include "other related agencies."

This was the decision of the Executive Committee at its March 5 meeting in Louisville.

Accordingly, the Executive Committee discharged a special study committee of the Executive Board and voted to ask the General Association to appoint a study committee at its next annual session.

This was in keeping with the recommendations of the special committee. This group, of which A. B. Colvin was chairman, was appointed by the Executive Board in December, 1955. Its assignment was to study the organization and work of the Executive Board with a view to recommending changes for greater efficiency and economy.

The Executive Committee asked A. B. Colvin to continue his analysis of the salary scale for State Board employees and report at the next meeting of the committee, May 21.

**Church Use of Public Funds Hit**

A measure designed to halt or prevent the use of public funds for the construction of hospitals or schools operated by sectarian groups was voted by the Executive Committee.

The committee asked Chairman E. N. Wilkinson and Moderator W. R. Pettigrew to draft a letter to U. S. Senators John Sherman Cooper and Thruston Morton scoring two points:

1. That the committee is in favor of a proposed amendment to the Hill-Burton Act to stop gifts of money to sectarian groups for the construction of hospitals. Interest-bearing loans at regular interest rates were recommended instead of gifts.

2. That the proposed Congressional bill for Federal aid to education be

amended to provide for funds to public schools only.

Since the Hill-Burton Act became law, the overwhelming majority of funds allocated by the Government for hospitals has gone to the Roman Catholic Church. Other denominations have taken the public money available under the Hill-Burton act for this purpose.

**Flood-Damaged Churches Get \$22,760**

Allocations totalling \$22,760 for flood relief to 13 churches and missions in Eastern Kentucky were voted by the executive committee at its March 5 meeting.

Dr. W. C. Boone reported that the checks have since been mailed. They went to eight self-supporting churches and five missions or mission churches.

The full amount contributed by churches of the General Association for flood relief was \$23,751. The chairman of the executive committee named W. C. Boone, Eldred M. Taylor, and Ed Cunningham as a committee to handle further adjustments.

Estimates of total damage to the 13 churches was in excess of \$50,000. "We think there will be more contributions," Dr. Boone said.

Dr. Boone said: "The Executive Committee would like to express appreciation to the churches for their generous gifts to the stricken churches and missions in Eastern Kentucky."

**"30,000" MOVEMENT APPROVED**

The Executive Committee expressed hearty approval of the S.B.C. movement to establish 30,000 new preaching stations (churches and missions) by 1946.

The committee asked all departments of the state executive board to lend their full support and co-operation to the objective. The Missions department was named to correlate these efforts.

►Be thankful not only that you are an individual, but also that others are different. The world needs all kinds, but also needs to respect and use that individuality.—Donald A. Laird, *New Outlook*.

**Tenth Anniversary of Wm. D. Martin at Cedar Creek Church at Fern Creek**

Cedar Creek, Jefferson County's oldest Baptist Church, held a very historic service on Sunday, March 3, at 4:00 P.M. Pastor William D. Martin, his wife, and daughter, Marilyn, 10, were guests at a special testimonial program and reception in recognition of his tenth anniversary as pastor, community worker, and "gentleman extraordinary."

W. L. Weatherford, chairman of the board of deacons, presided at the program which featured several guest speakers. Dr. H. Leo Eddleman, president of Georgetown College, gave the anniversary address. Other speakers included: Dr. Hugh R. Peterson, dean of the Southern Baptist Theological Seminary; Conrad C. Ott, principal of James H. Bates Elementary School, who outlined Brother Martin's contributions to the community school. Everett Rountree, superintendent of the Sunday School, gave a brief history of the church. Mrs. Hendricks Hayes, representing the Woman's Missionary Society, paid tribute to Mrs. Martin for her work in the W.M.U. and the church.

The pastor's wife was presented with a white orchid. Daughter Marilyn was the recipient of a corsage. Benediction was delivered by Pastor E. L. Straney, of the Jeffersontown Baptist Church.

Immediately following the program a reception was held in the basement of the church with Mrs. Maurice K. Weatherford and Mrs. M. K. Trovillion in charge of arrangements. Mrs. W. L. Weatherford was the chairman of the anniversary celebration committee.

In appreciation of his tenure of service, the congregation presented the pastor with a set of luggage and a seal skin Bible.

►Life is like an echo. We get from it what we put in, and just like an echo it often gives us much more.—Boris Lauer-Leonardi, *Editorial, Rudder*.

# A Baptist "Rite"

By DUKE K. McCALL, President  
Southern Baptist Theological Seminary

Let us face it. Baptists—at least Southern Baptists—have developed a rite. I am talking about our method of receiving new members into our churches—"All who join in welcoming John Doe into our church by baptism (or letter) will please raise the right hand—Brother Doe, we are glad to have you in our membership."

Thus goes the rite which opens the door of church membership for John Doe and all of his cousins.

## Negative Vote Not Expected

The absence of the request for the negative vote indicates that we have dropped the pretense of congregational action to determine the fitness of John Doe for church membership. Let it be noted, however, that where the negative vote is requested it is not expected. In fact, young ministers are advised to take the negative vote by a show of hands instead of a voice vote because it is easier to ignore a raised hand than even a barely audible "nay."

Either congregational action on the admission of new members is important or it is not. If it is not important, let us revert to our Baptist dislike for meaningless rituals. If it is important then let us sensitize our Baptist conscience which rejects perfunctory acts designed to convey spiritual privileges.

Either way our present attitudes and practices need to go.

Some of the elements creating our present procedures are as follows:

Shifting populations mean wholesale shifting of church membership. This coupled with the evangelistic emphasis of our churches, means that many people walk the aisles in a large percentage of our churches. It is, therefore, difficult to make an event of the coming of any individual requesting church membership when so many come so often.

## Congregation Lacks Information

In the second place, except in rural areas the complexity of the community and the size of the churches keep most of the members present from knowing

## Chicago the Center Of Baptist Attention

CHICAGO — (BP) — From now until May, when the Southern Baptist Convention will hold its annual meeting here, the eyes of all Southern Baptists will be focussed on Chicago.

anything about the individual applying for church membership. The congregation simply does not have enough information on the basis of which to vote intelligently.

In the third place, because of an absence of understanding of what the congregation is actually doing in voting on those who seek membership in the church, we have gotten embarrassed by the implication in the vote that John Doe may not be qualified for church membership and that we fellow human beings have any reason to sit in judgment on the reality of his spiritual experience. We have forgotten that the church is supposed to be a congregation of the redeemed acting in the Spirit of Christ.

Finally, on the lowest limb of motives we are so static and report conscious that we are glad to see more people coming and we hope that it will all turn out for the best even if some of them are not in fact propelled by the Spirit of God.

## Procedure Needs Re-Examining

In my judgment our whole procedure for the admission of new members into our churches should be re-examined and re-thought in the light of New Testament principles. Even if we continue the same procedures, we need to pour a new content into them.

Why is it necessary to vote immediately? Why is the one piece of business voting on new members—transacted in the worship services while all other business is carried on in the church business meeting? Why is it so easy when he is unknown to the congregation for an individual to be voted into church membership and so difficult for him when known to be a scoundrel to be voted out?

I hope that some of our churches will consider this "Baptist rite" and work out and then report through our fine Baptist state papers the way in which they implement the New Testament idea of church membership.—*The Tie*, March 1957.

Southern Baptist work in Chicago and the surrounding area is still in its early stages. At the present time, in the larger metropolitan area, there are 53 churches with a membership of 6,266.

The largest church in the vicinity is the First Southern Baptist Church of Hammond, Ind., with 579 members, with the second largest church Black Oak

Baptist Church, near Gary, Ind., with 527 members.

Baptist work began in Chicago in 1833, when the First Baptist Church with 15 members was organized by the American Baptist Home Mission Society.

Southern Baptists did not begin work in Chicago, however, until 1916. A group of Southern Baptists from a church in Southern Illinois organized a new church in the North Chicago area. The church is still functioning.

It was not, however, until 1943 that the Great Lakes Association which served as the Southern Baptist association for metropolitan Chicago, was formed by six churches. In 1955 the second association, Lake Michigan Association, was created.

The early Southern Baptist churches in the Chicago area were not planted by the Illinois Baptist State Association. Rather, they resulted from individual Southern Baptist people moving to Chicago. These people banded together for Christian fellowship, later constituted churches, and sought affiliation with Southern Baptists.

There are other Baptist groups in Chicago, as well as Southern Baptists. At the present time there are 191 Negro Baptist churches in the city, 73 American Baptist churches, and perhaps 50 churches of other Baptist groups.

Southern Baptists in Chicago are optimistic about the future. They believe a speeded up program of evangelization will result from the Home Mission Board spending \$100,000 in 1957 and \$250,000 in 1958 to evangelize American cities.

Southern Baptist churches in Chicago are planning a 12-day simultaneous evangelistic crusade ending May 26, the opening day of the Woman's Missionary Union convention.

►President John M. Carter, Campbellsville College, is the evangelist assisting Pastor H. C. Zachry at the Central Baptist Church, Winchester, Mar. 17-24.

►The funeral of Pastor William Douglas Bolton, 73, was conducted by Pastor E. K. Judy, assisted by J. G. Walters, John M. Skeen and C. B. Buckner, at the Harlan Baptist Church, Harlan, Ky., February 26. Native of Tennessee, he entered as a missionary of the Executive Board of the General Association of Baptists in Kentucky forty years ago in 1917. During the intervening years he organized seven churches. Recently he has resided in the Sunshine community. He is survived by his wife, Nanie Bolton; two daughters—Mrs. Maderis Holman, Chicago, Lexington; Kerman, Hamilton, Ohio; and William D. Jr., with the U.S. Air Force in Italy. Also he leaves two sisters, Mrs. Susan Johnson, LaFollette, Tenn., and Mrs. Linda Lawson, Corbin; and a brother, Neal, also of Corbin.

# The New Testament Church—What Is It?

By the Late J. E. SKINNER  
Murray, Kentucky

In attempting to answer the question, *What is the church of the New Testament?*, it would hardly seem fair to ignore the views of those with whom I shall disagree in this discussion. They are no doubt as honest in their views as I am in mine, and have the same right to them that I have to mine, so far as human rights are concerned, and so their views are to be reckoned with in a fair discussion of the subject.

In the first place, there is the theory of *"The Universal, Visible Church,"* which is held mainly by both Greek and Roman Catholics. This theory had its origin in the Ecumenical Council of Nicaea, in the year 325 A.D., when the Emperor Constantine proclaimed the union of church and state; and was later adopted by a similar Council of the Greek Catholics.

In dealing with this theory, however, it is only necessary to note the fact that they do not appeal to the New Testament for its support, but rest it wholly upon the so-called authority of the church in its official declaration, thus eliminating themselves from the field of investigation if we appeal to the New Testament Scriptures as authority.

In the second place, there is what is generally known as the *"Branch Church"* theory, which uses the word church in the sense of a given denomination, such as *"The Methodist Church,"* or *"The Presbyterian Church,"* or *"The Episcopal Church,"* or *"The Baptist Church."* And, so far as I have observed, this theory may be eliminated from the investigation, if we appeal to the New Testament as authority, for if anybody has ever attempted to support the theory with New Testament proof I have never seen it or heard of it.

On the other hand, when groups of churches are referred to in the New Testament, the word is always in the plural, such as, *"The churches of Galatia,"* or *"The churches of Asia,"* or *"The churches of Macedonia,"* etc., etc., but never as *"The Church"* of a given territory or division, and, of course, there were no denominational divisions in New Testament days.

In the third place, there is the theory which is generally known as *"The Invisible Church,"* including all the redeemed of all time. The only fault with this theory is that it assumes that such a church is in existence today,

whereas, the only Scriptures that support it set it off to the future, at the Second Coming of Christ when all His redeemed ones will be "assembled" with Him. Then, and then only, can all the redeemed be thought of as composing a church, for then, and then only, will they be an *"assembly."*

In anticipation of that eternal day, the saints are said to have come *"unto Mount Zion, the city of the living God, the heavenly Jerusalem, to an innumerable company of angels, to the general assembly and church of the first born who are enrolled in heaven"* (Heb. 12:22, 23; Rev. 21:2, 9, 10, 27).

The same thought is set forth by the Apostle with reference to Christ and His Church as a Bride—*"Husbands, love your wives, even as Christ also loved the church, and gave Himself for it . . . that He might present it to Himself a glorious (glorified) church, not having spot or wrinkle or any such thing"* (Eph. 5:25-27; Rev. 19:7, 8).

But here again the view presented is of the future, and not of the present—a time when He shall gather all His redeemed ones and *"present them to Himself,"* a glorified *"assembly."*

There are many reasons why this anticipated church is not now in existence. Millions of them are in their graves, other millions are perhaps yet unsaved, and even those who are living could not be assembled or organized according to the true meaning of the word church. It is no more a church now than unassembled material is a house or a building, with parts of it still in the forest, or in the mines, or in the clay, waiting to be moulded into bricks. It is no more an organism than the scattered elements of human bodies that have been dead for thousands of years, or of unborn children who are yet unbegotten; and therefore cannot properly be conceived as a church now in existence. But when that glorious day comes when all the redeemed shall become *"the general assembly and church of the first-born,"* the glory of His present New Testament churches will fade in its glorious presence like the Old Testament Congregation of Israel faded away with the coming of Christ's New Testament Institution which He named, *"My Church."* But in the meantime, His New Testament Church Institution is under His Great Commission

unto *"all the nations"* with His guaranteed presence *"unto the end of the age"* (Matt. 28:18-20).

In the fourth place, and finally, there is the generally accepted Baptist view of the Church of the New Testament. From time to time since the rise of the Reformation by Martin Luther and the multiplication of Protestant denominations, Baptists have felt the necessity of stating their faith in the doctrines of the New Testament. Misunderstandings and mis-representations of their views on the part of others created such a necessity, and to all such demands they have cheerfully responded when circumstances seemed to require a better understanding.

Accordingly, numerous Statements of Faith have been adopted and published by various Baptist Associations and Conventions, not only that others might come to a better understanding of their faith and practice, but that common ground might be found on which Baptists themselves might voluntarily stand in the unity of a like precious faith. To this end the New Hampshire Declaration of Faith was adopted by the New Hampshire Convention of Baptists in 1833, and was later published to the world. This Declaration became so popular among Southern Baptists that practically all our churches adopted it at the time of their organization, and continue to do so to the present time.

Feeling that the times required a re-statement of Baptist Faith and Message, the Southern Baptist Convention in 1924 appointed a committee consisting of E. Y. Mullins, S. M. Brown, W. J. McGlothlin, E. C. Dargan, and L. R. Scarborough, to prepare such a Statement of Faith to be submitted to the Convention in 1925. The report of the committee was adopted by the Convention at Memphis, Tennessee, in 1925, and the full text of the report appears on pages 71-76 of the Annual Minutes of that year. The article on *"A Gospel Church"* appears on page 73, and reads as follows:

*"A church of Christ is a congregation of baptized believers, associated by covenant in the faith and fellowship of the Gospel; observing the ordinances of Christ, governed by His law, and exercising the gifts, rights and privileges invested in them by His Word, and seeking to extend the Gospel to the ends of the earth. Its Scriptural officers are bishops or elders and deacons."*

This is substantially the same as the statement in the New Hampshire Declaration of Faith and, of course, was unanimously adopted by the Convention. This statement declares that it *"is a New Testament Institution wherever it may be found, local in organization, voluntary in covenant and fellowship, loyal in the faith and practice of the Gospel, and autonomous in government under the law of Christ."*

(Continued on Page 23)

# Present Opportunities In Foreign Missions

By BAKER JAMES CAUTHEN

Executive Secretary, SBC Foreign Mission Board

RICHMOND, Va. (BP) — Opportunity is found wherever there are people. The basic strategy of world missions is to go into all the world. Sometimes difficult places become the most fruitful as God's servants pay the price of Christian witness.

At times special opportunities are found due to prevailing circumstances. In Japan, for instance, the door for Christian service remains open throughout the entire length of the land. Even though the post-war curiosity concerning America has subsided, the gospel of Christ can be preached freely.

In Korea the terrible suffering of the war caused many people to realize their spiritual needs. The response in Korea has been most encouraging, and ministries of relief and medical service have helped many people to understand more about Christian love.

In Formosa there is an opportunity unlike anything prevailing elsewhere. Many of the people in Formosa represent the leadership of Free China. They have been made more aware of spiritual needs than ever before. Numbers of Christians with strong personal influence are found, and a remarkable interest in the gospel of Christ prevails.

Indonesia, having newly gained her independence, feels the need of spiritual help. There is opportunity for Christians in Indonesia to demonstrate that the gospel of Christ is needed to solve their personal and national problems.

Nigeria is facing independence, and there is new recognition of the importance of Christian influence in that land. In the Near East where so much discord and hate abound there is remarkable opportunity for Christian witness. Ministries to human suffering in the hospitals during troublous days have attracted wide attention. The superiority of Christian love to hate is being manifest in these areas.

In Eastern Europe due to the crisis in Hungary thousands of refugees have come into Austria and Germany, and

relief work has provided a strategic opportunity of demonstrating the character of the Christian faith.

There is also opportunity in this day to strengthen the work being done in lands where service has been well-established. In Brazil, for instance, there is opportunity as the nation grows for Baptists to make a major contribution to its life.

In Hong Kong Baptist work has produced churches, schools, a clinic, publications, and theological training. A college has recently been established. Its influence is reaching throughout Southeast Asia.

In many places emerging Baptist bodies are feeling the need of strengthening the program of local church work. We are in position to accelerate those efforts as we share with them the best we know about evangelism, Sunday school, training union work, and all aspects of organized church life.

We also face the opportunity of entering new areas. Already we have entered East Africa in Kenya and Tanganyika. We have placed our first missionaries in East Pakistan. This, however, represents only a few of the necessary steps. We must study afresh the map of Africa. We must keep our eyes upon the Middle East. We must continue praying for entry to India, and should continue to look forward to work in West Pakistan.

While entering new areas we need to keep in mind that in the areas where we are already serving, great strides forward need to be taken.

Open doors call for resources with which to enter them. This means there must be more missionaries and funds to support them. It is the objective of the Foreign Mission Board to appoint a minimum of 130 missionaries in 1957.

Opportunity does not wait. We either enter open doors, or else they ultimately become closed. God holds us responsible for the use we make of the opportunities he sets before us.

through faith eternal life. Jesus redeems the soul and sets it free from the law of sin and death; yet, the body of flesh has not and will not be redeemed. It is still subject to disease and suffering. Therefore, means must be taken by man to meet the needs of human suffering.

Jesus went about healing the bodies and minds of diseased men, and as they placed their faith in Him, He sent them away whole in body and soul. Today, Jesus still works miracles of healing. He is still the Great Physician. No wound will heal except God heals it. However, He still uses the method of choosing men to help Him with this task. Through trained Christian doctors, nurses, and hospital personnel, many are relieved of physical suffering.

God also gives us all an opportunity to help in one way or another, either give ourselves or our means. Souls have been saved as well as bodies relieved of pain because of their stay in a Baptist Hospital.

In our community there is a mother today who is able to care for her children, because in an emergency help was given by Kentucky Baptists.

Another man in years is able to enjoy the closing years, because Kentucky Baptists came to his rescue through the Sunday School Charity Fund. Yes, over and over again we reach out to help others.

The Sunday School Charity Fund received on Mother's Day each year is our way of going the second mile to help someone we may never know personally. Someone is depending on us. That someone is Jesus who is looking to us to help others under His leadership. Let's keep this in mind when the opportunity is given to give. Jesus said that in as much as you did it unto one of the least of these you did it unto Him.

## Fellowships Available For Alcoholism Study

WASHINGTON (BP) — Fellowships are available for three Southern Baptists who want to attend a two-week Institute of Scientific Studies for the Prevention of Alcoholism. Institutes will be held this summer.

W. A. Scharffenberg, executive secretary, National Committee for the Prevention of Alcoholism, said one fellowship is available to a Southern Baptist minister, one to a social welfare worker, and a third to a Southern Baptist educator.

One institute will be held at Loma Linda, Calif., near Los Angeles, July 8-19 for residents west of the Mississippi River. The other institute at American University, Washington, will be held July 22-Aug. 2 for residents east of the Mississippi River, he said.

The fellowship grant includes round-trip coach fare from the student's home as well as his tuition. Applications should be secured from National Committee for the Prevention of Alcoholism, 6840 Eastern Ave., N.W., Washington 12.

# Reality In Worship

By the late ERNEST O. SELLERS

Is there abroad among our churches a desire for a new sense of reality in worship? The increase of books on the subject and also of articles in the religious press would seem to indicate a revived interest.

That our music-sermon-centered-services have their weaknesses few will deny. Our worship must be real and spiritual if it is to be saved from dry rot. The full responsibility for successful worship rests upon both leaders and followers.

It is doubtful if one out of twenty-five who attend our services have any clear idea, or can give an intelligent definition, of Christian worship. Nor can the clergy tell us the *what* and *why* of their programs—beyond the sermon—with satisfactory clearness.

The Bible presents a world created in the hand of God. The Bible presents a personal deity, through whose infinite power all of these things were made and devised and formed. The theory of evolution says that all of these things came through a materialistic, impersonal action process in this world below, for which world they have no explanation. But impersonally, mechanically, these things just happened and they came to pass, and resulted in the marvelous phenomenon that you see today.

Now, it is one or the other. Even God himself cannot deny himself and God himself cannot work on two opposite principles. The Bible says man was created perfect at the top and walked out of the Garden of Eden with all the faculties he possesses today and he fell and went down.

Evolution says he started as a little primordial cell and has been coming up and up and up ever since. They are diametrically opposite. It is one or the other.

What of this question of sin? According to the Bible, sin was a moral transgression of the law of God. What is sin in evolution? Sin is nothing but the drag of our ancestry, the stumbling upward. It violated the whole word of God, the atonement of Christ, the preaching of the gospel message of Jesus. It is nothing.

I have never seen a theologian or a philosopher who could believe the Bible and at the same time believe the evolutionary hypothesis. They are opposite. They are in one direction or the other, but the same, and we choose between.

In the day that it can be demonstrated that life came of spontaneous generation without God, in the day that it can be demonstrated that there was no God in the creation of man, but he evolved upward by accident, in that day, I and my fellow religionists, ought quietly to fold our tents and silently steal away.

Those who would bid us look at the Roman mass, or any other established form of worship, fail to understand that to imitate technique, and at the same time deny its theology, will leave but a shadow of reality. Far too often non-Roman churches make but a feeble use of the altar. The altar is not a teacher's desk nor a lecturer's platform. We should ever remember the altar as reminding us that, "as our Lord loved His church and gave Himself for it," so sacrifice is basal to all worship; but the altar has no sacerdotal value of itself.

How far can we go with our objectiveness? "The hour cometh when neither in the mountain, nor in Jerusalem, shall ye worship the Fathers." The true worshiper must worship "the Father in spirit and in truth." Nor is ritual, of whatever form, the answer, for a ritual is simply a form. The form followed in the most remote church is for that church its ritual. It is easy to change a form but changes will not arouse penitential tears, the perseverance of toil, nor any deep emotion.

The man in the pew is attracted or repulsed by forms only temporarily. Ultimately he is moved and moulded by the minister's personality and leading. The awareness of God, the contagion of the minister's consecration, his delivery, its genuine earnestness, his knowledge of the hopes and aspirations of the members of his congregation, his familiarity with the Scriptures and his sane and intelligent use and application of them—these are elements that lead to real worship and to which men respond despite the form or forms being followed. The danger of subjectivism is no greater than that of formal or sterile ceremonialism.

If our preaching is warmed by a personal conviction which makes the WORD alive and real, the manner or form of our worship is not too important. We need ever to remember that "the letter killeth but the spirit giveth life." This is deeper than any pseudo or worked up physical demonstration sometimes claimed as the work of the Holy Spirit.

# Opportunities for Young Women Through WMU

By MARGARET BRUCE

Secretary, Department of Youth, W.M.U.

BIRMINGHAM, Ala. (BP) — Are you a young woman interested in missions as a career? Even though not under appointment of our Home or Foreign Mission Board or a state mission board, you will find a variety of opportunities available through Woman's Missionary Union.

Some churches employ full-time workers for their WMU organizations. There are associations which have field workers carrying on Woman's Missionary Union work among women and young people.

In almost every state in the Southern Baptist Convention, Woman's Missionary Union offers the positions of executive secretary and youth secretary. More and more of the states are seeking Sunbeam Band secretaries, Girls' Auxiliary secretaries, and Young Woman's Auxiliary secretaries. In addition to these, there are field representatives and other associates in the state Woman's Missionary Union offices.

Woman's Missionary Union, auxiliary to the Southern Baptist Convention, is in an expansion program. In the very near future it is expected that at least six new promotional and editorial staff members will be added. At this convention-wide level there are opportunities for vocational services in the field of publication, art, promotion, and business.

Has the Lord called you to a mission task here at home or overseas? If so, you can still engage in missionary education of women and young people by working in Woman's Missionary Union organizations. There are numerous mission stations where the work is advanced and young women are needed as executive secretaries and youth secretaries.

To be active in promoting Christian missions through a program of missions study, prayer, stewardship and community missions is the object of Woman's Missionary Union. Young women who commit themselves to church-related vocations will find real satisfaction in entering the work of Woman's Missionary Union.

►A young man prayed so beautifully in public he was always asked to do so at every meeting he attended. On one occasion a friend asked how he had acquired such ability. "Because I practice a great deal in private," he said.—*Church and Home.*

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## The Sunday School Charity Fund of Kentucky Baptists

In the beginning man chose to disobey God, and in turn sin entered the human race. God, through the giving of His Son, Jesus Christ, gives to man

## WORLD MISSIONS YEAR

MRS. R. L. MATHIS

"Let us be done with half-hearted service and consecrate our lives anew to the winning of the lost."

When Southern Baptists voted to set aside a year to be known as World Missions Year surely Christian people everywhere rejoiced at the broad implication that a people had grasped a glorious comprehension of the risen Lord's scheme of redemption, which left out not one soul that was ever to be born in all the earth.

In the light of this dedication to a world-wide program, we believe that life has a new chapter for our denomination, rich in possibilities. It is for us to make it full of progress.

Let us be done with halfhearted service and consecrate our lives anew to the winning of the lost, the highest ideal which has animated the hearts of Christians since the time of Paul.

We shall seek to devise ways and means for the accomplishment of this task. But in the planning we must remember to place our own lives on the altar.

It was Henry VanDyke who said, "The world moves by personality. All of the great currents of history have flowed from persons. Organization is powerful; but no organization has ever accomplished anything until a person has stood at the center of it and filled it with his thoughts and his life . . . To move and convince others, one should be first moved and convinced." We would change that thought only by changing the singular in this magnificent statement to the plural. We must stand in the center of our great denomination and fill it with ourselves.

God's finger points the way. We have started in that way. We have spoken and put ourselves on record before the world for a world missions program. We must remember that the strength of unity is indisputable. The latent forces in our churches, the negative goodness that abounds must be transmitted from an inertia akin to death to a live, active, palpitating service. Then indeed will the ends of the earth rejoice, and God's name be glorified.

## Archer Protests TV Rights For Institutions Under Foreign Control-Ownership

WASHINGTON, D. C., March 4. — The right of Jesuit institutions to own and operate television stations has been challenged in an open letter to members of the Federal Communications Commission by Protestants and Other Americans United for Separation of Church and State. Glen Archer, executive director of the organization, declared in his letter that the Jesuit Order is "alien" in control and ownership within the meaning of Section 310 of the Communications Act and therefore ineligible to operate a TV channel.

Mr. Archer's charge was directed chiefly against Loyola University at New Orleans and St. Louis University, Jesuit institutions, whose applications for channel 4 and channel 11 respectively are now pending before the Federal Communications Commission. He pointed out that the testimony of the presidents of these institutions shows that their supervising boards are composed entirely of Jesuit priests who are subject to removal by a Superior General who is not an American citizen, and that ultimate control is lodged outside of the United States. He argued that the granting of a TV license to such an institution would specifically violate the provision of the Communication Act which says that "the station license required should not be granted to or held by any alien or the representative of an alien."

Mr. Archer's letter, based largely upon testimony taken in F.C.C. hearings, also opposed granting of any license to a Jesuit institution on the supplementary ground that "the organization is so thoroughly partisan and separatist in its religious and moral policies that it is incapable of dealing fairly with any religious point of view other than that of the Roman Catholic Church." In sustaining this charge Mr. Archer cited the records of Jesuit-owned radio stations which have failed "for thirty years" to broadcast any religious programs appealing to any faith except the Catholic faith.

In a separate statement concerning his move, Mr. Archer declared: "Frankly our challenge to Jesuit ownership of television stations is part of a counter-attack against the sectarian pressure which has caused the banning of the film 'Martin Luther' by a Chicago television station. That experience has proved that Catholic control of television means suppression of free criticism. We are opposed to an increase of Catholic power over the air waves because it now seems self-evident that Catholic policy is opposed to freedom of the air. One way we can curtail sectarian control of this important medium of information is to fight against alien

sectarian ownership as a direct violation of the law."

Mr. Archer pointed out that the right of a Catholic order whose members are chiefly aliens to qualify for the ownership of a television station has never been tested in American courts. The issue was raised last year in a hearing before an examiner of the F.C.C. by James A. Noe of New Orleans, who contested with Loyola University the right to channel 4. Attorneys for James A. Noe argued that at that time Loyola University was an alien institution. The issue never reached the Commission or the courts because it was decided that other applicants were better qualified to claim the TV channel than the litigant who raised this church-state issue.

Mr. Archer's letter contended: "It is legal and moral fiction for either Loyola University or St. Louis University to describe themselves as local American institutions." He also pointed out that while these universities are claiming to be American institutions eligible to receive TV channels under the Communications Act, they are simultaneously claiming tax exemption before the Internal Revenue Service as "integral parts" of the Roman Catholic Church. He said: "The two claims are mutually exclusive, since the Roman Catholic Church, of which the Jesuit order is an integral part, has its capital outside of the United States, and all its policies and personnel are appointed, directed and controlled by an agency located in the State of Vatican City . . . We hold that the granting of a television channel to an organization controlled by the Society of Jesus is not consistent with the Communications Act, with genuine freedom of the air, or with the policy of our government to treat all faiths on terms of equality."

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## CHILDREN'S PAGE

### God's Wondrous World

By LORAIN BURDICK

Fishing in Southeastern Alaska is good. It is not even necessary to have a pole for a hand line will do very well. The halibut hang out near the bottom. They like herring bait but do not seem to like a quiet herring. When the boat is moving slowly and the bait follows along, then the halibut will bite. Such a sudden heaviness on the line. Then comes the task of pulling him in.

But there is something to remember. About in the water, not always where they can be seen, lurk jellyfish. They are considered poisonous. The fish itself is not poisonous. It is the stringy mass that trails along behind that is dangerous. If the fish line passes near this poisonous trail as it is pulled in, it will pick up some of the poison. Then as the hands pull in the line the poison gets onto them. Oh, the sudden smarting! How the hands itch. Why, the fingers feel chapped and rough and sore, while they itch. It doesn't wash off . . . it won't rub off. The poison burns and spoils the excitement of landing a sturdy fish, even though it wears off in a day.

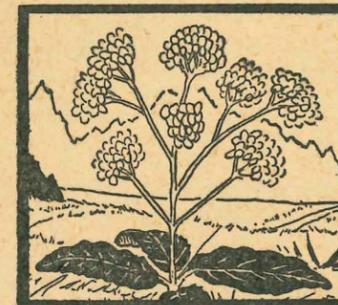
Many people are not poisonous in themselves but the trail they leave behind them . . . their cutting words and unkind actions . . . cause much smarting and pain. The only way to be safe is to avoid any contact with such people, and to avoid being poisonous ourselves. We cannot help but wish like Job to be "hid from the scourge of the tongue:

neither . . . be afraid of destruction when it cometh." (Job 5:21)

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### Joe-Pye Weed

By Daisy Ridings



These flowers are so pretty  
It's fun to look for them;  
They bloom in crimson clusters  
Atop a tall, stout stem.  
The leaves are grouped in circles,  
And give the perfect touch  
That makes these autumn flowers  
Always admired so much.

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### February Receipts Exceed \$4 Million

NASHVILLE — (BP) — Lottie Moon Christmas Offering funds reaching the Southern Baptist Convention treasurer's office here swelled the February Convention receipts to \$4,278,282.

Treasurer Porter Routh said it is the first time a month's total receipts have exceeded \$4 million.

The sum included \$2,916,369 through the Lottie Moon Christmas Offering, designated to benefit Southern Baptist foreign mission work.

The total Lottie Moon Offering disbursed to foreign missions in January and February has reached \$4,181,684, according to Routh.

Cooperative Program receipts amounted to \$1,183,977. The remainder represents other specially-designated offerings.

The January-February, 1957, receipts are \$905,086 greater than for the same two months in 1956, an increase of 14.73 per cent. Cooperative Program income is \$332,059 (15.34 per cent) more and designated gifts are \$573,027 (14.4 per cent) higher.

The year's offerings to date are \$2,496,641 through the Cooperative Program and \$4,553,724 through designations.

The figures reported through Routh's office do not represent total money contributed to the 30,800 churches affiliated with the Southern Baptist Convention. The major share of contributions remains for use by the churches and by state Baptist conventions.

Kentucky reported \$139,349 total offerings, including \$54,824 through the Cooperative Program and \$84,424 through designated gifts. This placed the state among those reporting.

### T. W. Dean is "Man Behind The Scenes" in Radio Musical Arrangements

FORT WORTH, Texas, March 4. — T. W. (Jack) Dean, professor of theory and composition, Southwestern Baptist Theological Seminary, Fort Worth, is the man responsible for many of the musical arrangements which are heard on the Baptist Hour each week.

The Baptist Hour is produced by the Southern Baptist Radio-TV Commission in Ft. Worth, Texas and distributed weekly to 440 radio stations in this country and abroad.

Dean has arranged a total of 19 hymns especially for the Baptist Hour Choir, which is directed by R. Paul Green, also a faculty member at Southwestern. Green points out that Dean's arrangements give the Baptist Hour music a flavor of its own which will in time come to be associated with the radio program itself.

He received his bachelor of arts and music degrees from Hardin-Simmons University, where he was formerly associate dean in the School of Music. Dean also has the master of music degree from Eastman School of Music, Rochester, N.Y. and will complete his doctorate at the University of Southern California this summer.

He did all the arrangements for a Baptist Hour Choir record being produced in New York City this month by RCA Recording Co. He is now in the process of arranging 10 "hymns of the month" for the Choir to be used in forthcoming radio broadcasts.

►Brotherhood is as nothing when it is expressed exclusively in words; it is as everything when it is expressed in deeds.—Missions.

►Many a man of 60 looks like 50, acts like 40, feels like 30, can see plenty of opportunity walking along the street he overlooked at 20.—Wooden Barrel.

►Winner of a contest for the best answer to the question "What are the three most common causes of fire?" was a schoolboy who answered briefly: "Men, women, and children."—Revue, German (Quote translation).

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## Woman's Missionary Union, Auxiliary to Southern Baptist Convention

Annual Session, Medinah Temple, Chicago, Illinois, May 26-28, 1957

Music Director ..... C. A. Holcomb  
Soloist ..... Adele Norman Siske  
Organist ..... James McCain  
Pianist ..... Elizabeth Gill White  
Reader ..... Betty Deen Stull

Sunday Night, May 26, 1957, at 7:30 p.m.

Memorial Service ..... Mrs. John L. Slaughter  
Sermon ..... C. Oscar Johnson

Monday Morning, May 27, 1957, at 9:30 a.m.

Organization ..... Mrs. Paul Hays  
Recognition of Hostess Committees ..... La Venia Neal  
Report of Treasurer ..... Almarine Brown  
Report of Committee on Revision of By-Laws ..... Eugene A. Nida  
The Bible Speaks Today ..... Eugene A. Nida

Monday Afternoon, May 27, 1957, at 2:00 p.m.

World Missions—In Foreign Lands ..... Mrs. D. C. Bomar  
Week of Prayer for Foreign Missions ..... Mrs. D. C. Bomar  
"For God So Loved" ..... Mrs. D. C. Bomar  
The Lottie Moon Christmas Offering at Work ..... Dorine Hawkins  
—In Brazil ..... J. D. Hughey  
—In Europe ..... Findlay Graham  
—In the Near East ..... Findlay Graham

World Missions and Woman's Missionary Union ..... Baker James Cauthen  
Monday Night, May 27, 1957, at 8:00 p.m.

Young Woman's Auxiliary Fiftieth Anniversary Pageant ..... Written and directed by Ramsey Yelvington  
—Challenge and Response ..... Written and directed by Ramsey Yelvington  
Tuesday Morning, May 28, 1957, at 9:30 a.m.

World Missions—and You ..... Alma Hunt, Mrs. William McMurray, Margaret Bruce, Doris DeVault, Betty Brewer, Elsie Rives.  
—In Woman's Missionary Union

Building Christian Homes ..... Mrs. Howard E. Butt, Jr.  
—In America ..... Josephine Skaggs  
—In Nigeria ..... Josephine Skaggs  
Carver School of Missions and Social Work, Fiftieth Anniversary Luncheon, Medinah Temple, tickets available from all state WMU officers, ..... \$2.50  
Tuesday Afternoon, May 28, 1957, at 2:00 p.m.

Election of officers ..... Edwina Robinson  
World Missions—In the Homeland ..... Edwina Robinson  
Week of Prayer for Home Missions ..... Edwina Robinson  
"Faith Working Through Love" ..... Edwina Robinson  
The Annie Armstrong Offering at Work ..... Mr. and Mrs. E. C. Branch  
—Among the Indians ..... Mr. and Mrs. E. C. Branch  
—On the New Orleans Waterfront ..... Amelia Rappold  
World Missions and Woman's Missionary Union ..... Courts Redford  
Tuesday Evening, May 28, 1957, at 6:45 p.m.

Following the organization of the Southern Baptist Convention and the President's address there will be a joint session with Woman's Missionary Union. The program will be presented by Woman's Missionary Union and the Foreign Mission Board as follows:

Theme: "Into All the World" ..... Mark 16:15  
Report of Foreign Mission Board ..... Baker James Cauthen  
Love Extended Into All the World—the Lottie Moon Christmas Offering—a dramatic presentation. .... George W. Sadler

Message ..... George W. Sadler  
God's Grace Reached into all the World ..... Josephine Skaggs, Ronald Hill, James D. Crane

Solo ..... Adele Norman Siske  
We Follow Our Lord ..... Presentation of Appointees  
Christ Class Us Now ..... J. Howard Williams

## Mountain Mission Filmstrip Released

By Gainer Bryan

Colored pictures of Eastern Kentucky mountain scenes and mission points taken during the peak of the autumn color last fall are now available for showing in the churches.

Accompanying the pictures, a narration by W. R. Pettigrew tells the moving story of Eastern Kentucky mission needs and accomplishments.

The title of the complete production is "The Call of the Mountains." It is in the form of a filmstrip produced by the Public Relations office of the Kentucky Baptist Executive Board.

The pictures and the script have been revised and added to since the premier showing at the General Association last November. A filmstrip and a recording have been made to put the pictures and the narration in permanent form as a result of popular demand following the Madisonville showing.

Persons viewing the filmstrip at the

regional conferences on world missions, just concluded, voiced unusual praise. Chester L. Quarles, Mississippi Baptist executive secretary, said, "It is the finest filmstrip on state missions that I have ever seen."

The filmstrip may be booked free by writing Film Library, 127 East Broadway, Louisville. A mimeographed copy of the script will be enclosed whether requested or not. A choice of a tape recording (at the speed of 7½) or a record (33 and one-third R. P. M.) is available and should be specified.

There are 66 pictures in the filmstrip. The narration lasts 35 minutes.

## Margaret Fund Students Honored

Baptist Temple, Louisville, gave a reception for Margaret Fund students in Kentucky Friday night, March 8.

The program was in the form of a "This-Is-Your-Life" presentation. The W.M.S. wrote the parents of the six boys honored to get information for the program. The boys are: Bill Cooper, student at Southern Seminary; Elton Johnson, Jr., son of Rev. and Mrs. Elton Johnson, Brazil, student at the seminary; John Parker, Seminary, and David Parker, U. of L. Dental School, sons of Rev. and Mrs. Earl Parker, Korea; James Ware, Seminary, son of Rev. and Mrs. J. H. Ware, Hawaii, Samuel Fernandez, son of Rev. and Mrs. Domingo Fernandez, missionaries to Cuba, Georgetown student.

Each boy was presented with a small check from Baptist Temple.

In charge of the program was Mrs. John Bloyd, president of the W. M. S. Elvin Clark, pastor, served as "Ralph Edwards." Mrs. Ellis A. Fuller, in charge of the administration of the Margaret Fund in Kentucky, was a special guest.

The Margaret Fund of the Woman's Missionary Union provides for the education of missionary children.

►When we flip a light switch we are completing the circuit which causes the bulb to light. When we turn off the light we are breaking the circuit and the light goes off. Prayer completes the circuit between God and man. Without prayer this circuit is broken and the individual's life is without light.—Church and Home.

\*\*\*\*\*  
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\*\*\*\*\*

March 21, 1957



**BROOKSVILLE EDUCATIONAL BUILDING DEDICATED**—Pastor Dick Baker led the Brooksville Baptist Church in the dedication of its new Educational Building on February 24, 1957, at 2:30 p.m. This small church has 96 enrolled in its Sunday School, and 97 were present on that day. Then there were 106 for the morning worship service and 109 present for the dedication that afternoon. The offering was over \$300. Dr. V. L. Stanfield delivered the dedication message, and the dedication prayer was offered by R. E. McElmurry, a former pastor. Pastor Gene Tennison, of Mississippi, sang a solo.

## Hospital Association Seeks To Change Act

CHICAGO—(BP)—Southern Baptist hospital administrators agreed here recently to press for changes in the present Hill-Burton Act under which the federal government makes grants for hospital construction.

The Southwide Baptist Hospital Association decided to seek changes in the act so that denominational hospitals can no longer receive outright grants. The law, as now worded, includes both public and denominational hospitals as eligible for construction grants.

At the same time, the association will seek action by Congress to provide that federal money may be loaned to denominational hospitals for improvements. The Hill-Burton Act has no such provision at present.

The Baptist hospital administrators will ask that loans be made at a "fair rate of interest plus administrative costs."

C. Emanuel Carlson, director of the Baptist Joint Committee on Public Affairs, Washington, told the association that since the passage of Hill-Burton, \$112 million has been granted to Roman Catholic hospitals. During the same period, only \$20 million has been granted to hospitals operated by other religious faiths.

Baptists have declined the money on the grounds that government grants violate the principle of separation of church and state.

Carlson said that "denominational hospitals which refuse government sub-

sidy will become symbols of principle and thereby mean more than denominational hospitals which accept government money for capital improvements."

The hospital administrators said they believed chances for amending the law to make loans available to denominational hospitals appeared good during the present session of Congress.

The association installed Edwin B. Peel, administrator, Georgia Baptist Hospital, Atlanta, as its new president. It chose Boone Powell, administrator, Baylor University Hospital, Dallas, as president-elect. Emmett R. Johnson, administrator, Western Baptist Hospital, Paducah, Ky., was re-elected secretary-treasurer.

Frank Tripp, New Orleans, executive secretary of the Southern Baptist Hospital Board, also serves as executive

secretary of the association. The 1958 annual meeting will also be held in Chicago, probably the last week in February.

The action of the hospital administrators on the Hill-Burton Act followed within a few weeks a statement by the Southern Baptist Hospital Board that acceptance of government grants by hospitals controlled by the Southern Baptist Convention "is out of the question."

—

## E. B. Anderson, Elect Layman, nearly 90, Comes To End of Long Career

OWENSBORO, Ky., Mar. 7—Mr. E. B. Anderson ceased to labor and was called to his eternal rest on Wednesday, January 16, 1957. He was born September 6, 1868, and for more than sixty years had been a leading member of the Owensboro Bar Association. For three score years he had been a member of the First Baptist Church of Owensboro, during which time he had served as teacher, clerk and deacon. He followed his illustrious father, Mr. S. W. Anderson, as chairman of the Deacons and as moderator of the church. In these positions he served with dedication and distinction for twenty-six years.

Mr. Anderson was a man of rare natural gifts and scholarly attainments. He was endowed with a strong body and a vigorous mind, which enabled him to be active in his profession and his business interests to the last hour of the last day of his life.

A committee, composed of R. R. Williams, chairman, G. Wallace Thacker, and Mrs. Sophia B. Stinnett, proposed that this brief tribute to his memory be spread upon the minutes of the church, a copy delivered to his family and a copy be published in the Western Recorder.

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### Florida Pastor Will Be Speaker at Mayfield



Dr. James W. Parrish, pastor of Riverside Baptist Church, Miami,

Florida, will be the inspirational speaker for the State Training Union Convention to be held at First Baptist Church, Mayfield, Ky., April 12-13.

Dr. Parrish has spoken at many Young People's Rallies throughout the convention and has been the speaker of the week for several Training Union assemblies at Riverside.

Included in this page is a form for making reservations with the Homes Committee, North Side Baptist Church, Mayfield, Kentucky.

### Dates and Places For Regional Conventions Next Week

South Central—March 25 ..... Stearns  
Southeastern—March 26 ..... London  
Northeastern—March 28 ..... Louisa  
North Central—March 29 Newport, First

### For Home Reservations at Training Union Convention

#### Mail This To:

Home Committee, North Side Baptist Church, 611-19 W. Lockridge, Mayfield, Ky.  
Please reserve for the ..... Church  
in ..... Association the following:

PLEASE GIVE ALL THIS INFORMATION FOR EACH PERSON

NAME (If two or more wish to stay together indicate by grouping their names in brackets.)  
Example (Tom (Jack) Male or Female Age Group (Jr., Int., Y. P., Adult, age of a small child) Expected time of Arrival

NAME	Male or Female	Age Group	Expected time of Arrival
Example (Tom (Jack)	Male		
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____

If group needs to be met at the train or bus depot indicate time and place of arrival. \_\_\_\_\_

(Name) \_\_\_\_\_

(Address) \_\_\_\_\_

### Baptist Film Stymied By Lack of Finances

ATLANTA — (BP) — The Southern Baptist Committee on Baptist Film reports it has been unable "to work out a practical plan by which" major Baptist groups in America can finance a film on some distinctive Baptist belief.

The report of the committee has been released by Louie D. Newton, pastor of Druid Hills Baptist Church here. Newton has served as chairman of the committee, created in 1954 when the Southern Baptist Convention held its annual session in St. Louis.

The committee says that its consideration of film topics centered on religious liberty. It feels "convinced that a short film on religious liberty at this time might lead to a major film on that vital theme as a feature for the celebration of the 1964 anniversary."

Almost 18 million Baptists in North America will observe 1964 as the sesquicentennial of organized Baptist work on a national scale on this continent.

The film committee says "several agencies of (Southern Baptist) Convention are now producing films which are proving most effective.

It expressed hope that the Southern Baptist Sunday School Board "will pursue the suggestion of providing a film on religious liberty."

"Conferences with other Baptist bodies developed a keen and fraternal interest . . . (and) we believe that there has been definite value in these discussions, and it is altogether possible that something may be done along this line in the future," the committee adds.

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### Great Interest In State Vacation Bible School Clinics



#### State Clinic Held at Russellville

Two State Vacation Bible School Clinics were held February 25-26 and February 28-March 1 with the First Baptist Church of Russellville of which Edward Galloway is pastor and the Central Baptist Church of Paris of which Harry Wainscott is pastor.

The meetings were characterized by a great deal of interest and enthusiasm resulting from the study of the new series of textbooks and the new methods book entitled *Better Vacation Bible Schools*. A goal of 2,165 schools was adopted by the representatives of the various associations. The main purpose of the Clinics was to prepare associational faculties to conduct clinics in their respective associations. These Associational Clinics aid in conducting more and better Vacation Bible Schools. Last year 25 churches reported Standard Bible Schools and 7 associations were 100% in conducting schools in every church.

The conference leaders for the Clinics were as follows: Mrs. Charles Ham—Nursery; Mrs. Lyman Austin—Beginners at Russellville; Mrs. Louise Entzinger—Beginners at Paris; Mrs. Harry Garrett—Primaries at Russellville; Mrs. Kate Chenault Maddry—Primaries at Paris; Mrs. Roy Boatwright—Juniors at Russellville; Mrs. Phyllis Sapp—Juniors at Paris; Rev. Dan F. Thomas—Intermediates at Russellville; Mrs. Alice Cheavens—Intermediates at Paris; Roy Boatwright—Principals, Pastors and Team Leaders at Paris.

We were fortunate this year in having four authors of the new books to

attend the Clinics at Paris and also Brother Sibley Burnett, the Superintendent of Vacation Bible School Promotion at Nashville, who has just completed writing the new book *Better Vacation Bible Schools*.

No doubt you will be interested to note the increased interest and enthusiasm in Vacation Bible School Work over the past several years.

Year	STATE CLINIC		
	Total Pres.	Asso. Rep.	Miss. Pres.
1952	152		
1953	154	31	20
1954	413	55	36
1955	202	34	15
1956	270	42	22
1957	678	60	29

We offer our sincere thanks and appreciation to the host churches and the pastors for the gracious hospitality in entertaining the Clinics. At Russellville a number of churches participated in the entertainment, while at Paris the Central Church did it alone.

Rev. Harry Garrett, Associate in the Sunday School Department is in charge of Vacation Bible School work in the State. Any information desired concerning your school or associational work, please feel free to write Brother Garrett.

The picture of the Paris Clinic was not available.

► Superintendent Thomas H. Francis, of the Crittenden Baptist Association, Dry Ridge, Ky., and Mrs. Francis are the proud parents of Paul Thomas Francis, born recently at the Central Baptist Hospital, Lexington.

### Thus Saith the Preacher —

### Don't Mind the Critics

Dear Editor:

It's pretty obvious that the great enemy of most American Christians is not persecution. We have little fear of lions or the stake or the executioner's block. What most of us Christians fear is that great group who do not persecute physically, but who do criticize verbally. Many tremble with fear at their frown. There is a fear of critic, "Beppe:"

"The fiddlers trembled as he looked around  
For fear of some false note's detected flaw.  
The prima donna's tuneful heart would bound,  
Dreading the deep damnation of his 'Bah'  
The soprano, basso, and even the conralto  
Wished him five fathoms under the Rialto."

The church loses much and the individual Christian loses more when he fears what "they" will say. Such fear is ignorable. It freezes courage. It stifles initiative. It halts progress.

One man spoke recently on why our Baptist scholars were relying so much on the work of other scholars and not producing their own. One of the reasons he gave was that our professors are too heavily loaded to do the necessary writing. With that I heartily agree. His second reason was that some of the men were afraid to put their views in print because of the carping critics who would hound them to death for heresy. (Don't look so startled. You know who such critics are.) I want to believe that this later reason is untrue, but I do know that the critics are waiting at every turn to pounce with fiendish glee.

But he isn't much Christian, or Baptist who is afraid of critics.

Jean Sibelius, Finland's great musician, once said: "Don't mind the critics; there never was a statue erected to a critic." Statues are erected to people who act on their own initiative, with independence and gallantry.

What if Jesus, setting his face toward Jerusalem, had heeded the critics? What if Paul, heading for Macedonia, had listened to the critics? Or, consider, Luther, Knox, Calvin, Zwingli, Hubmaier, Roger Williams, the Wesleys, and the multitude of the unknowns in your town and mine.

Of course, criticism hurts, the destructive kind, that is. No one relishes having his hide torn from his bones. But, more important, a fellow has to live with himself more than with his critics.

Bullyraggedly yours,  
G. Avery Lee  
Ruston, La.

## Cooper and Morrison to Address Semicentennial Of Campbellsville College

CAMPBELLSVILLE, Ky.—Campbellsville Baptist College will celebrate its semicentennial with a round of special activities culminating with the annual commencement exercises May 24-26.

U. S. Senator John Sherman Cooper will deliver the commencement address.



John Sherman Cooper

Preaching the baccalaureate sermon will be Dr. Harvey F. Morrison, pastor of South Miami Baptist Church, Miami, Fla.

President John M. Carter announced that the trustees have voted to confer the Doctor of Divinity degree on four men as a special feature of the junior college's golden anniversary celebration.

Other events will be an operetta, the annual alumni banquet, and the annual president's breakfast.

The Campbellsville College student industry, which is two years old May 1 and has assets of over \$100,000, will receive recognition.

A number of men and women who have figured in the historical development of the junior college will be brought to the campus as guests. Committees made up of faculty members, students, and townspeople have been appointed to work on arrangements.

Campbellsville College is an institution of the General Association of Baptists in Kentucky. Enrollment this year is 439, the highest in the college's history.

## Governor Grants Permission For Spanish Church To Move

After years of prayerful waiting and suffering for lack of space, the members of First Baptist Church, Valencia, Spain, worshipped for the first time in their beautiful new building Sunday, February 24.

Last year property for the church was bought in the name of the Foreign Mission Board when permission was obtained from the Spanish Institute of Foreign Exchange after four years of fruitless effort. Then the former warehouse and storage place for animal hides was remodeled so that today the building is the largest and most beautiful church in the entire Spanish Baptist Union, says Missionary Joseph W. Mefford, Jr.

Church leaders told the police and the governor of the province that the First Baptist Church intended to move from the old, crowded meeting place to the new building, and gave them the date of the move. The police commented that this was a "daresome thing to do." But for years the church's growth had been impeded because of lack of space; so the members decided to go ahead with their plans.

Mr. Mefford describes the "miracle": "On the day before we were to open the new church, the governor granted official permission. He even sent the official paper to the pastor by a messenger! Sunday was a day of real rejoicing, for what had seemed such a great risk in every way turned out to be a great blessing in every way."

More than 500 people filled the auditorium. As a climax to the service the choir, from its high loft, sang the "Hallelujah Chorus" from The Messiah.

In addition to an adequate auditorium, the new building has a pastor's apartment, office space, Sunday school and assembly rooms, and a library. Another advantage is that it is located on a streetcar line.

Just a week before they entered the new building the members were led in a stewardship campaign, and now they are ready for self-support, says Mr. Mefford.

This church's move into a new building with governmental approval is of special significance since there are still four Baptist churches in Spain which are officially closed.

## Smith Changes Posts At California Baptist College

FRESNO, Calif. (BP)—P. Boyd Smith has resigned as president of California Baptist College, Riverside, effective June 1 but will remain with the college as a teacher.

Smith will be given the chair of evangelism at the college, supported by the

Southern Baptist General Convention of California. He has been its president since 1950. The college enrolled 352 students last year.

## Hawkins Chosen To Head Chaplains Association

CHICAGO (BP)—The Southern Baptist Hospital Chaplains Association has elected Harold Hawkins, chaplain, Baptist Hospital, Alexandria, La., as president.

Hawkins was elected at the Association's annual meeting here. Other officers are vice-president, Samuel Southard, institute of religion, Texas Medical Center, Houston, and secretary-treasurer, Don Corley, chaplain, Arkansas Baptist Hospital, Little Rock, Ark.

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Willard K. Weeks  
Ridgecrest Baptist Assembly  
Ridgecrest, North Carolina

## Home Missionary Sam T. Mayo Dies

Rev. Sam T. Mayo, missionary to the migrants for the Home Mission Board since 1948, died of leukemia March 5 in a Montezuma, Georgia, hospital.

Funeral was held in Oklethorpe, Ga., March 7.

Mayo had been ill about a year. He was 61 on March 3.



Sam T. Mayo

He is survived by his wife, the former Hazel Hunt of Missouri. He was a native of Geneva, Georgia, and entered migrant mission work from a pastorate at Rochelle, Georgia. He and Mrs. Mayo were the first missionary couple appointed to work with migrant people.

The Mayos followed the agricultural migrants over the eastern seaboard area and worked principally in Georgia, Florida, and Maryland. They called Oglethorpe their home.

Mr. and Mrs. Mayo were co-authors of the current Intermediate book in the 1957 home mission graded study series, *The Trail of Itchin' Feet*.

He was a graduate of Howard College, Birmingham, Alabama, and studied at Southern Baptist Seminary, Louisville, Kentucky.

The death of Mr. Mayo leaves the Board with only three missionary couples for an estimated two million migrant people, most of whom are unchurched.

►The Glenville Baptist Church, McLean County, has called Richard Wagner, Louisville, to be its pastor.

►KNOWLEDGE: Knowledge is power, but, like power, it must be hitched to something to be effective.—*Community Tidings*, Pelham, N.Y.

## Why I Chose Nursing As a Career?

By ANN MAIN  
Kentucky Baptist Hospital  
Louisville, Ky.

This is probably one of the most popular questions a prospective student nurse asks herself before entering her chosen profession.

Like my other classmates, I too have a definite reason for making the big decision which will influence my future life. This summer I had the wonderful experience of being a Counselor at a Girl Scout Camp. It was quite an exciting and inspiring feeling when one of the campers would come to me to receive first-aid treatment. Even if it was just a bruise or some other minor accident, it gave me a great satisfaction to know I was being of service in helping to relieve the campers' anxiety.

During the past few years other similar incidents such as the one mentioned above have helped to influence me towards the nursing profession. I believe that any girl who has chosen nursing as her career is striving for a definite goal and will achieve spiritual and personal satisfaction.

Actually, I could enumerate various other motives for entering nurse's training, but it is a hard task to put them in a few words.

In concluding, I would like to say that I'm convinced nursing is a profession I want to be a part of. I will try to the best of my ability to meet the requirements that will enable me to be a good nurse.

## Baptist Evangelists Plan Jubilee Advance

WASHINGTON, D.C.—(BP)—Evangelism leaders of four United States Baptist conventions met here recently to discuss plans for cooperating in soul-winning during the Baptist Jubilee Advance, 1959-64.

It is believed to be the first time in history that evangelism leaders of the various Baptist groups have assembled to discuss cooperation in a mass effort to win America to Christ.

Present were Leonard Sanderson, secretary of evangelism, Southern Baptist Convention, who served as discussion chairman; Jitsuo Morikawa, director of evangelism, American Baptist Convention; Richard Schilke, general mission secretary, North American Baptist General Mission Society, and William Turnwall, secretary of home missions, Baptist General Conference of America.

They will report their findings to a session of the Baptist Jubilee Advance steering committee in St. Louis April 9.

## Girls . . .

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Remember brethren, Tuesday, April 30 is the dead-line for making reservations for the BAPTIST MEN'S TOUR this year. It is necessary that we have ample time to make final arrangements with the Bus Company and to let our host colleges, churches, hospitals and childrens homes know how many to prepare for. Several reservations are already in and from the looks of things at this time we will have well over one-hundred on this year's tour. Remember, we will take you on an eleven-hundred mile tour of all colleges, hospitals and childrens homes owned and operated by the General Association of Baptists in Kentucky in air-conditioned Greyhound busses for only \$20.00 including room, board and transportation. Ask your pastor or Brotherhood President for a reservations card. If they do not have one write us and we will send you one by return mail.

### Attention Boys And Counselors

Following is the schedule for state Royal Ambassador camps at Cedarmore

### Allen Selected Head Of Advisory Council

NASHVILLE — (BP) — The Southern Baptist Advisory Council on Work with Negroes has elected Clifton J. Allen, of Nashville, as its chairman.

Allen, editorial secretary with the Baptist Sunday School Board, succeeds T. B. Maston, professor of social ethics at Southwestern Baptist Seminary, Fort Worth.

The Council elected Eugene L. Hill, secretary of missionary education and promotion for the Foreign Mission Board, Richmond, as vice-chairman. R. Orin Cornett, executive secretary of the Education Commission, Nashville, will serve as secretary.

The Advisory Council operates in a semi-official capacity. Its members represent various Southern Baptist Convention agencies and state Baptist con-

this year: June 10-15, Juniors and Intermediates; June 17-22, Juniors; June 24-29, Intermediates; July 1-6, Juniors. Total cost, including insurance, is only \$13.50 per week. Send reservation fee NOW to Royal Ambassadors, 127 East Broadway, Louisville 2, Kentucky, in the sum of \$1.00. Balance to be paid on arrival at camp. Be sure to send name of camper, his address, age, rank and name of church with reservation.

Swimming, Mission activities, fellowship, inspiration, crafts, sports, hiking and singing will be the order for a full week. We need a few more counselors to complete our staff for this year and if some pastor or layman would like to help us we would be glad to have his name by return mail.

### We Are Growing!

Kentucky is growing in Brotherhood work with Brotherhood number 601 now being enrolled on our office records. Word comes from a number of churches planning to organize soon. Come on brethren, let's "get on the ball" with the enlistment of the total manpower of our churches. Brotherhoods and Royal Ambassador chapters are the proper channels for getting the job done. If we can help you in any way, let us know.

vention boards who work with Negro Baptists.

The Council meets annually to review and co-ordinate work of its participating groups. It may suggest courses of action but these are not binding on any participating agency.

The Council will invite the president of the Southern Baptist Convention and the presidents of the two major Negro Baptist conventions (the National Baptist Convention, U. S. A., Inc., and the National Baptist Convention of America unincorporated) to attend its next session.

The next session will be held in Nashville February 24-25, 1958.

A committee composed of Maston; Cornett; A. C. Miller, executive secretary of the Christian Life Commission, Nashville; Guy Bellamy, Home Mission Board, Atlanta; Victor T. Glass, president of American Baptist Seminary,

Nashville, and Clyde Hart, secretary of Negro work for Arkansas Baptist State Convention, Little Rock, will meet with Negro Baptists to discuss the education of Negro ministers.

The Council also asked Miller and Glass to compile a list of all work the Southern Baptist Convention and state Baptist conventions are doing with Negro Baptists. They will report next year.

►In giving, a man receives more than he gives, and the more is in proportion to the worth of the thing given.—Geo. MacDonald, *New Outlook*.

►The idealist is the only sensible one. True, he may never reach his ideals, but he is moving in the right direction. He will get closer to them than if he stands still. Being an idealist means reaching out toward the best, the noblest, and the loftiest dreams of mankind. And we never achieve anything worthwhile unless we reach toward it.—*Friendly Adventurer*.

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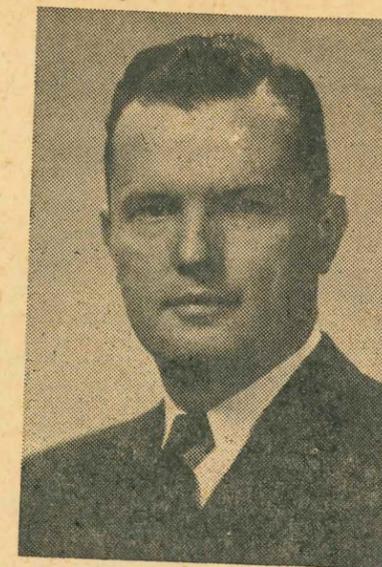
March 21, 1957

## ABRIDGED PROGRAM ANNUAL MEETING KENTUCKY WMU

Baptist Tabernacle, Paducah, April 2-4, 1957  
Theme: "Know His Glory"



Presiding  
Mrs. H. C. Randall, Columbia



Dr. Duke K. McCall, Louisville  
Closing Address

Call to Worship—Know Hymn—"O For a Thousand Tongues" Meditation—"Know His Glory" Organization Welcome	Tuesday Evening—7:30 o'clock	Mrs. Paul E. Stewart
Kentucky BWC Federation Special Music "That They May Behold His Glory"	Wednesday Morning—9:00 o'clock	Dr. Elvis H. Egge, Host Pastor Mrs. Roy F. Austin, WMS President Miss Mary Morehead Baptist Tabernacle Mrs. James T. McRae
Bethel College Choir Call to Worship—Pray Meditation—"Reveal His Glory" Business Session Special Music "His Glory in Gaza"	Wednesday Afternoon—1:15 o'clock	Mrs. A. C. Overall Mrs. George W. Sadler Bethel College Choir Mrs. James T. McRae
Hymn "Jesus Shall Reign" Prayer "Rise Up and Build" "In Kentucky" "That Glory May Dwell in Our Land" Special Music "His Glory For Formosa"	Wednesday Evening—7:30 o'clock	Mrs. Charles P. Gunther Mrs. J. S. Woodward Rev. Eldred M. Taylor Mrs. Carlos Paredes Bethel College Choir Rev. Carl Hunker
Call to Worship—Share Hymn "O Zion, Haste" "Sharing His Glory with our YOUTH" "Missionary in the Attic" "His Glory Revealed Through Our YOUTH"	Thursday Morning—9:15 o'clock	Mrs. O. B. Mylum Paducah YWA's Mrs. O. K. Armstrong
Call to Worship—Tell Hymn—"Christ for the Whole Wide World" Meditation—"Tell His Glory" Business Session "What's Happening Now?" Special Music "World Evangelism"		Mrs. John T. Steverson Mrs. George W. Sadler Mrs. O. K. Armstrong Baptist Tabernacle Dr. Duke K. McCall

### State Meeting Speakers

It is a privilege and an honor to have Dr. Duke K. McCall, president of Southern Baptist Theological Seminary, bring the closing message for our annual meeting this year, speaking on

"World Evangelism." Dr. McCall is well-known among Southern Baptists, having served as executive secretary of the Executive Committee of the Southern Baptist Convention, as a pastor and as president of two of our seminaries. He is a world traveler and co-author,

with Dr. W. A. Criswell, of the book "Passport to the World." Come prepared to stay through the entire convention so you will not miss his challenging message. More about other speakers next week.

## YOUTH CORNER

### Two Weeks and Two Days!

THAT'S ALL THE TIME LEFT BEFORE THE Annual W. M. U. Meeting convenes in the Baptist Tabernacle Church, Paducah.

#### YOUTH Activities

##### April 1

7:00 p.m.—Meeting of Regional YOUTH Leaders and Divisional Chairmen.

##### April 2

2:00 p.m.—Conferences as follows:

Sunbeam Leaders—	Led by
Mrs. C. D. Ransdell, Jr.	
YWA Counselors	Mrs. W. G. Crossfield
GA Counselors	Mrs. A. Carpenter
Youth Directors	Mrs. T. L. Bell
Associational YOUTH Leaders, Associational GA, YWA and Sunbeam Leaders	Miss Mary Pat Kent

##### April 3

7:30 a.m.—Sunbeam Band Breakfast	\$1.10
12:15 p.m.—G.A. Luncheon	\$1.40
5:30 p.m.—Y. W. A. Dinner	\$1.65

NOTE: These three meals are for workers with the particular groups on local, associational, regional, state level, including WMU presidents, YOUTH Directors, Associational Superintendents and YOUTH Leaders. Prices on tickets include tip. Each meal will be served at the Ritz Hotel and are geared to present the age group characteristics and programs.

MAKE RESERVATIONS FOR MEALS: Send money and name, stating which meal or meals, to MRS. CHARLES D. GHOLSON, SR., 3119 Texas Street, Paducah, by March 28.

##### April 3

7:30 p.m.—YOUTH NIGHT AT STATE MEETING!

We're so happy to have speaking that night, Mrs. O. K. (Marjorie Moore) Armstrong; to have an anniversary play on Y. W. A., plus presentation of the Y. W. A. Citations to qualifying members of Young Woman's Auxiliary.

Perhaps you've never attended a W. M. U. State Meeting.—Let this be the year!

ATTENTION, Y. W. A.'s—PLAN YOUR SUMMER VACATION TO BE OFF FOR THESE DAYS FOR Y. W. A. CONFERENCE AT RIDGECREST: June 12-22!

### Correction BWC Banquet

An addition has been made to the menu for the BWC Banquet which will necessitate a slight increase in price to \$1.75, including tip. Make your reservation now, enclosing check, to Mrs. C. R. Evans, Baptist Tabernacle, Paducah. Deadline, March 28.

## Sunday School Lesson

For March 31, 1957

By H. C. Chiles

# The Judgment of The Nations

Matthew 25:31-46

This lesson is the conclusion of the last sermon which our Lord Jesus Christ preached before His arrest and crucifixion, while He was sitting upon the Mount of Olives looking toward Jerusalem. It refers to a great future event—"The Judgment of the Nations." The scene for this event is not in heaven, but upon the earth.

In this passage our Lord speaks of the certainty of His return. There will be a marked contrast between this coming of Christ and that when He came as a babe to Bethlehem. Then He came in humility and in poverty, but when He comes again for "The Judgment of the Nations" it will be in the role of a mighty, majestic, and glorious King and Judge. Instead of coming in lowliness, He will come in great glory and power. His holy angels will accompany Him, and He will sit upon His glorious throne of ineffable splendor.

### I. The Division. Matthew 25:31-33.

Here we have a graphic picture of the assize of the surviving nations. This great event will take place upon the personal return of Christ to be King of kings and Lord of lords. The Lord Jesus tells us that the Judge will be "the Son of man." His favorite title, and the one which He used seventy-eight times when referring to Himself. In John 5:22 we read, "For the Father judgeth no man, but hath committed all judgment unto the Son." The subjects of this judgment are the nations living on the earth when Christ returns. Be certain that you do not confuse the judgement of this passage with the Great White Throne mentioned in Revelation 20:11-15. This is a judgment of living nations, whereas the Great White Throne judgment is a judgment of the wicked dead. Of course, all informed Bible students know that there is no such thing as a general judgment.

This division or separation will be made by the Son of man, Who has full and perfect knowledge of all the nations. Before Him the people of all nations will be gathered, and the nations shall be separated by the judge as a shepherd divideth the sheep from the goats. The nations will be separated into two groups solely on the basis of their treatment of the suffering brethren of the returning Lord, during the time of the persecution just preceding His appearing to deliver them.

Repeatedly the scriptures tell us that God is watching over His chosen people, even though they are now scattered in judgment for their unbelief. He will not hold any guiltless who harm His people. The "sheep" are those who did good to the brethren, and they will be placed on His right, which indicates the place of honor and blessing. The "goats" are those who did evil to the brethren, and they will be placed on His left, which represents the place of condemnation for sin. This process will be faithfully carried out until He has run the entire gamut of the nations.

### II. The Declaration. Matthew 25:34-35.

The Judge will speak first to the "sheep." He will invite them to come, not for personal salvation, but for the enjoyment of the kingdom prepared for them prior to the foundation of the world. This invitation will be extended to them because they have fed Him, given Him drink, welcomed Him as a stranger, clothed Him, and visited Him when He was sick and in prison. Astonished at His remarks, they will inquire, Lord, when did these things take place? He will reply, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me." To minister to the spiritual, intellectual, and physical needs of others is one way of ministering unto Christ. If Christians would only "practice what they preach," instead of just talking about it, many others would have a desire to be Christians and to follow the Saviour in Christian service.

Minister to the needs of others is ever a fruit of salvation, and never a condition on which one may obtain it. And any real ministry to the needs of others must always spring from the love of God in the hearts of men. It is God's will that those who are blessed with possessions shall minister to those who are in need. To refuse to do so is a matter of disobedience to Him. When we minister to His children, He considers it as though we had ministered to Him. What a revelation of the reality of His identification with believers in Him! Their needs are His needs, and their sufferings are His sufferings. Faithfully ministering to the needs of others will result in the reception of rewards, if done out of real love for Christ. This passage is a moving appeal to all of Christ's followers, out of

love for and loyalty to Him, to continue the works of mercy which He did while He was here on the earth.

To those nations which will be on His left, because their own choice will have placed them there, Christ will speak a message of rejection in the command, "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels." Everlasting fire is a vivid picture of the endless consequences of unforgiven sin.

### III. The Destiny. Matthew 25:46.

It is either "everlasting punishment" or "life eternal." Which shall it be? That depends upon one's relationship to Jesus Christ. The eternal destiny of each is determined by his or her acceptance or rejection of Christ as Saviour. Those who reject Christ as their Saviour will have to spend eternity in hell with Satan. Hell is a place which has been prepared for Satan and his followers. The punishment of the wicked in hell is everlasting, just as the bliss of the righteous in heaven is eternal.

## Hospital Association Chooses Two Baptist Officers

CHICAGO — (BP) — Two Southern Baptist hospital administrators have been elected to offices in the American Protestant Hospital Association.

Edwin B. Peel, of Georgia Baptist Hospital, Atlanta, has been elected first vice-president, and C. E. Copeland, of Missouri Baptist Hospital, St. Louis, treasurer.

## New Mission Travel Guide Is Released

A new edition of the Home Mission Travel Guide has just been released by the Home Mission Board.

The colorful map spots places in the United States where the Home Mission Board now has work, and lists street addresses of mission centers. State convention offices, Convention seminaries and agencies are also listed in appreciation of the role these agencies play in world missions at home.

The map is of particular interest to those planning vacation trips during the coming summer and to those contemplating trips to one of the Convention conferences or assemblies or to the Southern Baptist Convention.

Copies of the travel guide are available by writing the Office of Promotion, Home Mission Board, 161 Spring Street, Atlanta, Georgia.

## SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, MARCH 10, 1957

Numeral after church indicates number of missions.

	T.U.	Add.	S.S.
Lou., Walnut Street (4)	381	11	1,835
Lou., Carlisle Avenue (2)	333	1	1,483
Owensboro, Third	393		1,224
Lou., Beechmont (2)	210	3	1,183
Madisonville, First	282		1,107
Bowling Green, First (1)	297	2	1,102
Lou., Parkland (1)	290	4	1,063
Hopkinsville, Second (1)	225		1,058
Harrodsburg (2)	304		1,013
Mayfield, First	252		983
Hopkinsville, First (1)	199		953
Georgetown (3)	321		944
Owensboro, First	192		915
Evansville, Grace	302		913
Newport, First (2)	199	2	906
Lexington, Immanuel	267		898
Lou., Victory Memorial (2)	164		891
Murray, First (1)			887
Lexington, Calvary (1)	210		868
Covington, Latonia (1)	226		855
Henderson, Immanuel (3)	105		846
Frankfort, First (1)	226	1	824
Lexington, Grace (1)	198	2	813
Glasgow (2)	123		801
Covington, Calvary			797
Lou., Third Avenue (1)	181	3	738
Ashland, First (2)	113		737
Somerset, First			698
Lou., Shively (1)	179		683
Campbellsville (3)	203		650
Harlan	131		641
Danville, First (2)	173		630
Lebanon, First (1)	180		622
Lou., Hazelwood	99	2	608
Whitesburg, First (8)	145	2	606
Lou., Highland	195	3	600
Prestonsburg			584
Irene Cole Mem'l. (12)	101	3	581
Middlesboro, First (2)	98		578
Fulton, First	163		578
Evansville, Calvary	160		567
Lexington, Porter Memorial	174		559
Louisville, South Side	135	6	558
London, First (1)	161		546
Danville, Lexington Ave. (1)			538
Bellevue	90		528
Corbin, Central (1)	110		521
Princeton, First	103		518
Ashland, Unity	112	1	517
Erlanger	93		517
Lou., Clifton (1)	100		517
Lou., Eastern Parkway	105		517
Lou., Deer Park	95	1	516
Winchester, Central	123		508
Owensboro, Hall Street	177		491
Covington, Southside	119		490
Owensboro, Buena Vista	125		482
Hodgenville, First	169		481
Ft. Thomas, First (1)	85		476
Lou., Okolona	40		476
Owensboro			466
Eaton Memorial (1)	196		464
Lou., Eighteenth Street (1)	127	1	464
Lou., Immanuel	105	3	458
Paducah, East	194		449
Russellville, First (1)	117		447
Lou., Farmdale	144	6	440
Florence	85		437
Cynthiana (1)			432
Springfield	150		431
Greenville, First	139		421
Richmond, First	79		421
Lou., Bethany	109	8	417
Bardstown	66		406
Corbin, First	110		405
Jeffersonton	113		403
Ludlow, First	89		401
Lou., Fairdale	97		399
Walton, First	129		398
Frankfort, Thorn Hill	167	5	389
Versailles	74		389
Lou., Shawnee	95		386
Mt. Washington	135	2	386
Middletown	68		368
Ashland, Pollard (2)	90	3	367
Lou., Valley View	140	54	351
Sturgis, First	64	2	351
Lou., Baptist Temple (1)	110	1	349
Lou., Gethsemane	133		348
Dawson Springs	82		341
LaGrange, DeHaven Mem. (1)	55	1	333
Lou., Beechwood	130	4	332
Shepherdsville			328
Nicholasville	107		325
Frankfort, Crstwood	123	5	323
Williamson, W. Va., East Williamson			319
Middlesboro			319
East Cumberland Ave.	95		313
Dayton, First			313
Cadiz	64		300
Marion	89		282
Owensboro, Seven Hills	79		279
Falmouth (1)	40		269
Covington, Ashland Ave.	81	1	268
Benton, First	101		266
Lou., East Audubon	70	6	266

WESTERN RECORDER

March 21, 1957

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## A Theological Basis For Concern

(Continued from Page 3)

me, even so send I you" (John 20:21). We are saved for what? To sit and sing? No! we are saved to serve—to be the channels through which the grace and love of God may flow to others. The Christian comes to share fellowship with Christ, intimate fellowship (which, alas, many of our church members have never experienced because they have never met the condition) as he goes with Christ searching for and finding the lost sheep. It may be that we are closer to Him in this experience than in any other.

Fourth, the doctrine of the Holy Spirit is involved. When we contemplate the magnitude and the difficulty of the task that lies before us we cry out "who is sufficient for these things?" Certainly we are not in our own strength. No wonder people are afraid when they think about going out to speak with someone about becoming a Christian. We are dealing with weighty matters—with the lives and souls of men, with eternal destinies. Indeed, who is sufficient? But we are not left to our devices nor are we dependent only on our own strength. The Holy Spirit, the indwelling Christ, goes with us to empower us. It may be that one reason we today know so little about the Holy Spirit, or say we have never experienced the Holy Spirit is that we have never gone out on faith and given him a chance to work in us. A true doctrine of concern must have a deep awareness of and a sincere dependence upon the Holy Spirit.

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

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

To develop this viewpoint or attitude on the part of our people is not an over-night undertaking. It is a long-range educational endeavor reaching from the cradle to the grave. It certainly is not an easy undertaking. It must permeate our curricula materials, our teaching, our preaching, our program. It really is not so difficult to get people to engage in some activity. We can devise a program, have banquet, use the techniques of publicity and pro-

motion and in a few weeks generate enough enthusiasm to cause people to undertake some activity. It is far easier to lead people to engage in action than it is to lead them to act from a Christian motivation. That is one reason it is so much easier to make Pharisees than it is to make Christians. But because it is easier we must resist at all cost the temptation to be satisfied with mere activity, the proper motive is also present. There is a Christian theological foundation for concern and a Christian motivation for concern. We must not be satisfied with anything less.

## Eastern Kentucky Conferences Get Good Attendance, Press Coverage

By GAINER BRYAN

Nearly 1,000 people attended the four regional conferences on world missions in Western Kentucky February 25-March 1.

These met at Paducah, Henderson, Morgantown, and Elizabethtown.

W. C. Boone was in charge and was also one of the speakers.

Other principal speakers were Chester L. Quarles, Mississippi executive secretary; Eugene L. Hill, Foreign Mission Board; and Carroll Hubbard, St. Matthews pastor.

Host pastors were Hankins Parker, Paducah; Francis Tallant, Henderson; Charles Ham, Morgantown; and Verlin C. Kruschwitz, Elizabethtown.

The largest attendance was 410 at

Severns Valley Baptist Church, Elizabethtown.

Newspapers headlined the meetings in every city visited. Two stories made the Associated Press and appeared in newspapers all over the state. One was the Courier-Journal piece by Harry Bolser, West Kentucky correspondent, entitled "Southern Baptists Move Northward."

Dr. Quarles was quoted as saying that Southern Baptists now have work in 44 states and pioneer mission work is being carried on in 20 states that have no state conventions affiliated with the S. B. C.

Reference was also made to a statement by Dr. Boone that many of the 30,000 new preaching stations to be started by 1964 will be in the "pioneer states" north of the Ohio River.

The other story that received wide distribution appeared first in the Henderson Gleaner-Journal and was entitled "Baptists Give 20 Million During 1956." Dr. Boone was the source of this information.

►The new head of the Department of education at Mary Hardin-Baylor College, Belton, Texas, beginning next school year will be R. M. Hawkins.

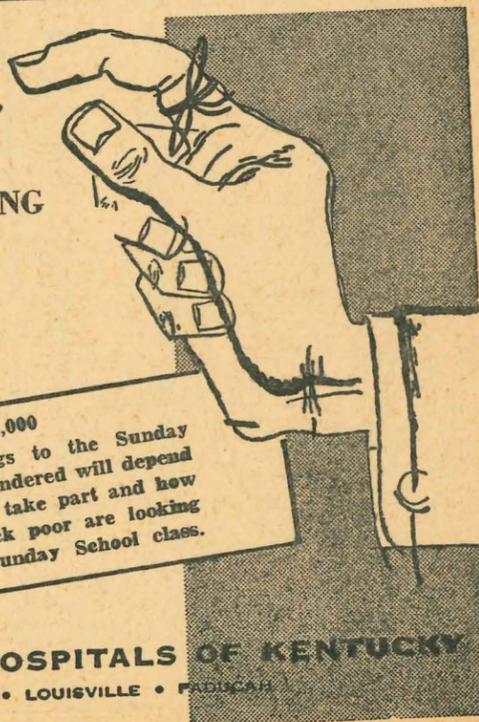
►Pastor H. D. Knight has resigned at the Second Baptist Church, Princeton. He has accepted the pastorate of the First Street Baptist Church, Mayfield. In the six years he has been at Princeton the Second Church has grown from a membership of 200 to 750. He began his work at Mayfield March 1.

# Remember...

the HOSPITAL OFFERING FOR THE SUNDAY SCHOOL CHARITY FUND MOTHER'S DAY

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## The New Testament Church—What Is It?

(Continued from Page 7)

It must be admitted that this statement is in perfect agreement with the original meaning of the word itself, and that scholars of high rank are all agreed upon its original meaning.

But what saith the Scriptures? A careful analysis of the Master's own words in Matthew 16:18, 19 and 18:15-20 may be sufficient, as follows:

1. He claims it as His own institution—"I will build My Church."

2. He used a word which shows it was already in existence—"I will build," or continue to build on the foundation already laid (1 Cor. 12:28; Eph. 2:20).

3. It is indestructible and invincible—"The gates of Hades shall not prevail against it."

4. It is a Commissioned institution—"I give unto thee the keys of the Kingdom of Heaven"—to unlock, to "loose," to "bind," with His own Gospel.

5. Under His law it is a sovereign institution—"If he hear not the church, let him be unto thee as a heathen man and a publican" (Matt. 18:17, 18).

6. It is an united, praying body—"If two of you (church members) shall agree on earth, as touching anything they (the church) shall ask," etc.

7. It is an institution that "gathers together" and prays and works in His name, or under His authority and with His abiding presence—"There am I in the midst of them." HEAVEN'S REPRESENTATIVE ALWAYS PRESENT.

Reverting to the original meaning of the word, it should be added that the misunderstanding which leads many to adopt the theory of an Invisible Church is their misinterpretation of the frequent use of the word in the singular number—such as, "My Church," "The Church," etc. The word so occurs in the New Testament several times, but in every such instance it is used in the abstract or institutional sense—as an institution differentiated from all other institutions, except where a particular church is referred to, as "The Church at Jerusalem," or "The Church at Antioch," or "The Church at Corinth," etc.

Strangely enough, we don't confuse the meaning of any other institution when considered in the abstract as we do the meaning of the word church. When we speak of "The Public School" we are not thinking of a single large school covering the face of the earth, but of an institution, whose concrete form in its individual units is to be found in every civilized community. It is in this sense that the Master speaks of His New Testament Institution, which He named "My Church," and the word is so used throughout the New Testament when it is referred to as an institution distinguished from all other institutions, though in its concrete form it is a local organization.

Some are bold to tell us that, although the original meaning of the word itself is "a congregation, or an organized assembly," it came by usage to mean "An indefinite, inarticulate, universal, invisible church." But let us remember that if the meaning of this New Testament word may so be changed to suit human convenience, so may others, and that by the same process of reasoning, even baptism may now mean sprinkling or pouring because of current usage by thousands of good people, with the legitimate result that Baptists must now practice open church membership. And may it not be added that such is the ultimate conclusion and fruitage of the "Universal, Invisible Church" theory, and that wherever it is held without restraint they are practicing that very thing.

This significant fact should be universally known and never forgotten by a single earnest soul, that the meaning of the word church had not been changed, either by the Master or by usage, when Christ finished and closed the New Testament Revelation with John on the Isle of Patmos. For, although John was commanded to send the Revelation to the churches, not once throughout the entire Book does He address them as "The Church of Asia," or as "The Church Universal," or as "The Invisible Church," but always and in every case addressed them as separate, visible, organized, self-governing and responsible congregations of the New Testament type.

And even in His summing up at the end of His message, He clings to the same rule, as follows: "I Jesus have sent mine angel to testify unto you these things for the churches (Rev. 22:16).

Here was the best opportunity anywhere to be found for the Master to have recognized the sum-total of His churches as "The Church," or the sum-total of His saints as "The Church," if there had been such a thing on the earth—but He did not do it. It follows, therefore, as the day the night, that the original meaning of the word had not been changed by usage when the final Book of the New Testament was written by Divine Revelation. The conclusion is inescapable that any use of the word that does not carry with it the original conception of a "called out assembly," at least by implication, is of purely human invention and can serve no good purpose in the study or teaching or preaching of the Word of God.

Southern Baptists have enlarged their borders and strengthened their stakes and won their battles throughout the South, not upon the score of their Scriptural doctrine of baptism, but upon their Scriptural doctrine of a New Testament Church; while other Baptists have narrowed their borders and weakened their stakes and lost their battles by compromising the Scriptural doctrine of a New Testament Church. Once embarked upon a compromise at

this vital point, we will soon find ourselves upon the shoreless sea of unlimited compromises, where there is nothing left of New Testament Ecclesiology.

## SBC Registration Cards To Be Available Soon

NASHVILLE — (BP — Registration cards to be used in certifying messengers to the 1957 Southern Baptist Convention have been set to state mission secretaries throughout the Convention.

It will be necessary for all messengers to have these cards. They must be properly filled in and signed by either the church clerk or the moderator, according to Porter Routh, executive secretary of the Southern Baptist Executive Committee.

►The greatest enemy of Christianity is common sense. The two people to whom Jesus gave the most lyrical praise, the woman who anointed him with costly perfume and the women who put all her living into the alms box, were eminently foolish. They let themselves go, unchecked by common sense which would whisper, "Go easy, sister!"—Simeon Stylites.



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# Kentucky Baptist School Directory

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 President  
 Mountain Valley, Kentucky

## Oneida Baptist Institute

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 Oneida, Kentucky

**D. M. ALDRIDGE, President**

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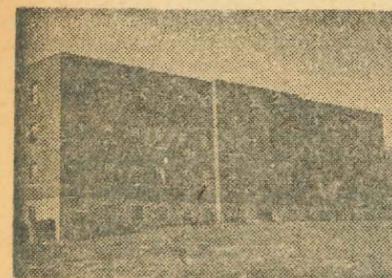
Clinton, Kentucky  
 Approved by General Association of Kentucky Baptists, but supported largely by churches of Western Kentucky and a small tuition by each student.

**W. A. SLOAN, President**

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Second Semester will open Jan. 14, 1957

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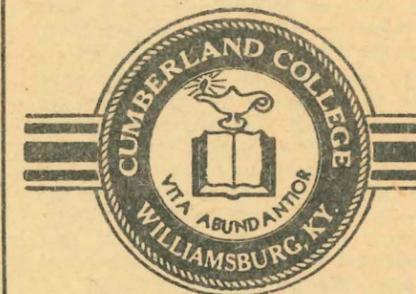
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**DR. JOHN M. CARTER, President**  
 Campbellsville, Ky.

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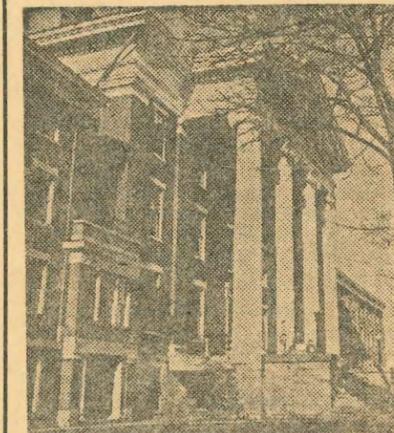
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►The Southside Baptist Church, Richmond, Ind., has called Oscar Poole to be its new pastor. The ordination was held Sunday afternoon, March 17. He is a member of the Grace Baptist Church, Lexington, Ky. Formerly he was a Nazarene preacher.

►Dr. Russell Bradley Jones, chairman of the Department of Bible at Carson-Newman College, Jefferson City, Tenn.,

is to be in Louisville for a month and a half this summer—from June 1 to July 15—doing research work in the Library of the Southern Baptist Theological Seminary. Dr. Jones is one of the South's great preachers, and it is just possible that some of the churches in the Kentuckiana Area might use him for pulpit supply on Sundays while he is here.

►William Finnell has resigned his three

year work as minister of education with Dr. George M. Trout at the Grace Baptist Church, Lexington. He will leave in June to enter Southwestern Seminary, Fort Worth, for further preparation. William Mitchell, who has been minister of music, will quit the secular work he has been doing and devote his full time to performing both jobs at the church—minister of music and education.