

Western Recorder

28-8
DR. LEO CRISMON
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KENTUCKY SOUTHERN COLLEGE
DUPONT
LIBRARY



—Photo by Bryce Finch

Worthy Ideal—A great Library in Every Baptist Church (See story on page 5).

►The First Baptist Church, Richmond, Ky., is sponsoring a preview of the Sunday school lesson over Richmond Radio Station WEKY. The program is called, "The Living Word," and "Wonderful Words of Life" is the theme song, sung by the Richmond Choir. Dr. Ernest N. Perry, the pastor, gives the preview of the next Sunday's lesson in person.

►Manager M. M. Byrdwell is now accepting applications for boys and girls, 16 years of age and older, to work on the Cedarmore staff this summer. Write to him at Cedarmore, Bagdad, Kentucky, if you are interested. This is an excellent opportunity for college and older high school students to spend a useful and beneficial summer.

►The Portland Avenue Baptist Church, Louisville, has called V. V. Raines to be its pastor to succeed Dr. H. Grady Dukes, now gone to be pastor of the Walnut Street Baptist Church, Muncie, Indiana. Brother Raines, until a short time ago, was pastor of the Van Buren Baptist Church, Louisville, and prior to that pastor in Columbia, South Carolina.

►Arland W. Benningfield, Louisville, Ky., has been called to be pastor of the Carmody Hills Baptist Church, in the District of Columbia Baptist Convention. He is a graduate of Campbellville College, and has since studied in the Southern Seminary. He has been pastor at Lee's Lane Church, near Louisville. Mrs. Benningfield was formerly Miss Ruth Decker, they have four children.

►Foster Avenue Baptist Church, Louisville, has just concluded an eight-day revival resulting in 23 professions of faith, one by letter and numerous rededications. David Hoy, a student at Southern Seminary was the evangelist. Foster Rose, the pastor, was song leader. Pastor Rose says: "Brother Hoy's illustrations of great Bible truths were extraordinary with adults as well as children."

►Connie L. Hargrove, a former Kentuckian who has recently been supplying at Bay St. Eustes, Fla., and Silver Beach, Daytona Beach, Fla., will hold evangelistic meetings in Kentucky during March and April. He will be at the First Church, Louisa, March 17-24; First Church, London, April 7-19; and Memorial Church, Frankfort, April 21-28. Returning to Florida, he will be with the First Church, Mt. Dora, May 5-12.

►An examining council, composed of the pastors of Salem Association, met at the invitation of the Guston Baptist Church. Following the examination of Donald Hancock they proposed that the church proceed with his ordination to the Gospel ministry. Dr. Ralph Elliott,

of the Southern Seminary, brought the message of the afternoon. Mr. Hancock is a second year Seminary student from Florida, and married a Kentucky girl—Miss Finetta Graves of Henry County.

►Pastor Jess C. Moody writes that the First Baptist Church, Owensboro, was not in a revival meeting on February 24, but the people, under the leadership of Brother Ray Rozell, cleared the slate of their daily activities and gave themselves wholeheartedly to prayer and visitation for one week. At the end of that week there were 56 additions in the Sunday morning service. One physician won seven. An insurance man won five. Mr. Rozell is the minister of education there.

►Mr. Jesse P. Potts, who makes his residence at the Mallory-Taylor Hospital, LaGrange, had his 100th birthday two weeks ago. He is the father of Retired Pastor W. G. Potts, Route 4, Louisville, and of Mrs. E. T. Estes, Shelbyville. He also has three grandchildren and six great-grandchildren. He was born in Oldham County March 4, 1857. He has spent his life as a farmer on a large scale, specializing in cattle. He is a member of the Mt. Pleasant Baptist Church since his youth.

►The Dallasburg Baptist Church, Wheatley, Ky., recently had a Girls Auxillary candle light presentation program. The following advancements were recognized: Maidens: Gladys Kincaid and Janet Thompson; Ladies-in-Waiting: Janet Ball, Barbara Gronemiar, and Rita Suter; Princesses: Mary Rose Ball and Nila Towles. Other participants on the program included: Mrs. J. W. Hawkins, Monterey; Mrs. Vernon Prather, Pleasant Homes; Sylvia Duvall; Vivian Duvall; Martha Ball; Jackie Forsee; Catherine Thompson; Mrs. James Stamey; and Imogene Wilson.

►The Georgetown College Evangelistic Youth Team was with Dr. Otis W. Yates at the Rosemont Baptist Church, Lexington, Kentucky on the week end of March 2 and 3. They are headed by Mr. Carroll Hubbard, Jr., as manager and song director, and Evangelist Tom Cleveland. Both of these young men are from St. Matthews. The meetings resulted in five additions Sunday and one girl dedicated herself for full-time Christian service. Dr. Yates says: "Our people were very much pleased with their services. Any church will be benefited by inviting them." The Rosemont Church has had 60 additions since January 1.

►Mrs. Carrie Engle Tiffany died at the age of 72 years recently. Native of Charles Town, W. Va., she was the wife of Pastor Henry W. Tiffany, pastor of the Park Place Baptist Church, Nor-

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

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folk, Va. Since they were married October 30, 1907, they would have observed their Golden Wedding Anniversary had they lived until October 30 of this year. They lived in Louisville back during World War I, and following, when Dr. Tiffany was pastor of the Deer Park Baptist Church. His later pastorates took them to Lexington, Va., Baptist Church of the Redeemer, Brooklyn, N.Y.; and then Park Place in Norfolk. She taught the Ann Judson Bible Class in the last named church. Besides her husband, she leaves two sons, Harold B. of Portsmouth, Va., and Walter M., of Norfolk; and one daughter, Mrs. Archie S. Dyson, Great Bridge, Va.

Who's Been Hiding This Book?

By JOHN JETER HURT
215 Rumson Road, N.E., Atlanta, Georgia

An oriental student put our missionary and us to shame. As the two studied "The Book" together, heaven's light came into the young man's soul. Every fibre thrilled. Then he dropped into deep meditation, and came up with this searching question: "Who's been hiding this Book from us?" The question is of universal application. All of us admit that we've been hiding "The Book" by not circulating it everywhere. Are we ready to admit that we've been hiding it here at home also? Let's see:

We Hide It By Failure to Probe Deeply

Years ago one of the great cities of the West struck oil. Golden wealth has been flowing into their receptacles ever since. The State's chief rival city had been boring in many places to no avail. Finally, it decided to bore deeper than anybody else had ever been. Then, somewhere between them and China, they found that which they had sought. Men and women shouted. Derricks, mansions and skyscrapers multiplied. On my next visit one could scarcely see the city for its forests of steel. They were still going deeper, and deeper, and deeper.

About that time I heard Dr. B. H. Carroll for a week at our Tri-State Baptist Summer Assembly, Eureka Springs. Subject: "The Bible." His peroration is a treasured memory. Lifting the big pulpit Bible high, he said: "All my life I have been an omnivorous reader. Having been deprived of the sense of hearing in early manhood, I have been shut off largely from conversations with men. I was driven for company to books. I know books, whether on philosophy, or history, or science, or religion. I stand here to tell you that by comparison there is but one Book. Believing, as I do, that 'All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness,' I have been baffled, nevertheless, by the hidden meaning of certain passages. I have probed, and pondered, and prayed, sometimes far into the night, when my whole city was wrapped in slumber, begging God to reveal that which I could not find. At last the light has come upon the printed page, and into my benighted soul, and flooding all my commentaries, light so abundant that I have gone to my knees again, praying 'Withhold, I beseech Thee, some of the light vouchsafed unto thy servant until he hath first appropriated that which thou hast already given unto him.' Do

you wonder why he was so great a preacher?

We Hide It By Twisting Texts to Fix Sermons

It has always been a fad for minister to preach against feminine dress, but seldom against the five-gallon hats of Western men, or against the trousers legs of the '30s, which were so big that it took two steps to move them.



ROBERT C. ROSS began his duties as director of religious education with Pastor Fred T. Moffatt, Jr., at the First Baptist Church, Paris, the latter part of February. He is a native of Paducah, and is now in his sophomore year at Georgetown College. This is the first time the Paris church has ever employed a person to be its director of religious education.

Many years ago it was the fashion of women to pile all their hair on top of their heads. An old negro preacher was but following the trend of his profession when he chose for text, "Let him which is upon the house top not come down," and then shortened the sentence to the last four words. From that time on he preached the sermon that he wanted to preach, disregarding other parts of the text, contexts, and all other texts except pretexts.

Through many years of study I have found that if ever I run into a great big thought, and keep on following it, sooner or later a Scripture would appear upon which all my relevant thoughts

could be based legitimately. The outlines of other men haven't helped me much. Sermons like Maclaren's are too good while I am composing. Sermons of others are not good enough for second-hand usage. Books of outlines are for novices and the indolent. Books of illustration? Sure! The Bible itself is the very best; your own experience the next best; the testimony of others ranks third; and after that all literature. Visit the mission stations and penitentiaries to see how the other half lives; call on the widows and orphans to have your heart broken and made stronger; drop in at the hospital to see what The Book can do for God's suffering saints; and be sure to visit the old church and the cemetery hard by every now and then. We owe so much to those who sleep beneath the sod. If we preach about these things more, well, we will not need any fads for sermons.

Hide "The Book" With Magazines And Newspapers

During my time I have been pastor of two First Baptist churches that had sharp divisions in them. They said they wanted me, and I accepted their calls. Divisions didn't scare me then, and do not now, because I have always been a man of "One Book." I haven't found a problem yet that it would not solve. The base of one church division was just plain nonsense. The base of the other division was Evolution, which was trying to split Southern Baptists, to say nothing of many others. I ignored the divisions in both churches, for I was a man of One Book. Finally the senior deacon came to ask how I stood on Evolution. I told him I had heard of the word, but wanted more time for thinking. Shortly thereafter I put on a revival in which I preached myself. We had 116 additions. The revival settled the evolution question in that church, just as revivals have settled many other questions not mentioned.

But I did tell the deacon a good story before he left. Shortly after Darwin's book appeared in London there was a debate between a clergyman and a Darwinian on Evolution. Each had an hour, and each had a rejoinder. Yet, there was no agreement at the end. Finally, the clergyman asked the Darwinian to shake hands with him on this proposition, "If you will agree to let my ancestors come from the Garden, then I will agree to let your ancestors come from the Zoo." Still no agreement!

The point I want to make is that the preacher is a man of One Book, the only Book that guarantees victory to him and to his kind. Other books have their place, but that place is not on top. My partner will not let anything cover her Bible, which has always been within easy reach on the coffee table. We

(Continued on Page 10)

The Rock and Roll Craze

A release from the Sunday School Board comments on the "rock and roll craze which has literally 'flipped' today's teen-agers;" and it asks: Is it "just another passing fad, or is it a serious threat to their morals?"

It seems a mother had written in, asking, "What about Rock 'n' Roll?" The news release tells us the woman "has a teen-age son who has had his own struggles with this musical madness." And other parents are saying that the children who "never before showed much interest in dancing or jazz now start vibrating when they hear the 'razzle-dazzle' sound." We are also informed that schoolteachers have reported that "rock and roll has brought on a new outburst of restless indifference to self-improvement, and that lessons have suffered a serious setback."

An article is appearing in the April issue of *Home Life*, publication of the Baptist Sunday School Board, dealing with the new Rock and Roll craze. The article declares it came straight from the jungles, that the tempo is the same as that heard in the jungle night as savages pound out their tomtom rhythms. The writer of that article declares: "Teen-agers respond to it because they were born into a restless age. They also are searching for something. They have too much money for clothes, records, cigarettes, cars, and the like, but at the same time they are emotionally and intellectually starved," the author of that article states. And he might have added, They are spiritually starved.

The Rock and Roll craze is not actually a thing in itself; it is the symptom of a disease in human nature—sin. That disease has manifested itself by many symptoms through the years, and the Rock and Roll craze is only one. It will pass, of course; but you can watch for another "blister" to form on the diseased tissue of depraved human nature. It's going to take more than "suggestion," more than mere "talk and guidance;" a remedy is needed which will remove the disease and cleanse the life.

The forthcoming article in *Home Life* magazine suggests, according to the release, that "home and church can do much to offset the influence of this latest craze. First, youngsters need convictions of their own that they will stand by. These must be implanted early, but teeners will have stronger resistance if they can be helped to see for themselves the danger in the suggestive words and gestures and the over-stimulation of rock and roll. Wholesome

activities also can be provided in the home and church. . . . and parents and church leaders can urge teeners to accept these improvements over rock and roll vulgarity." True! But don't forget, it's going to take more than mere activities to offset the influence of this and other sinful outcroppings of depraved natures. Perhaps some day there will be a return to requirements our fathers made for rich evidences of a dynamic experience of grace in Christ before church membership, and then to the constant demand for the showing forth of that new nature in all the deeds and expressions of life. Christ is the answer to the total problem of sin! When He comes into the life the "disease" goes out. And with the "disease" go the symptoms. Human nature finds a way to express itself; but Christ conquers both the "nature" and its expressions. The indwelling Spirit of God will change any life.

Press Association Takes Needed Action

At their annual meeting in Washington, D. C., Southern Baptist editors (Southern Baptist Press Association) took needed action in several directions.

First of all, by resolution, they offered united protest against any bill by the Federal Government appropriating tax money for education in any other than public schools.

Second, they strongly recommended that every "Baptist state convention look favorably upon the actions of the Louisiana and the Alabama conventions in setting up public affairs, or some such committees to act toward informing the people and promoting definite action in reference to the preservation of the principle of separation of church and state on the national and state level." No wiser step has been taken by any group, and it is needed in all States of the Southern Baptist Convention.

Third, the editors declared: "We recommend the appointment of a committee from the Press Association to counsel with Dr. Emanuel Carlson on the ways and means of implementing his program through the facilities of the Press Association." And they continued: "We suggest that there would be a great deal of value in Dr. Carlson's counseling with local newsmen and editors with the view to putting his material in more usable form for the various denominational papers." Dr. Carlson has done an excellent work and his service is valued highly. However, there is some need for the advances requested by the editors.

Fourth, the editors, seeing, as no others can, the

need for more trained and dedicated young men and women in the field of religious journalism, adopted the following resolution:

"We commend the efforts of R. Orin Cornett and the Education Commission to make Christian journalism attractive to youth. We recommend that the pages of our journals be offered in co-operation with this effort. In addition we further recommend that every editor feel a personal responsibility in his state (1) to lead Baptist young people into the field of journalism and (2) to plead in their behalf for good technical and denominational training, (3) and that we say to young people dedicating themselves to any kind of full-time vocational Christian service that they consider journalism a primary means of expression." The body also took action appealing for at least 5,000 dedicated young people to enter the fields of advertising, radio, TV, newspaper, and magazines by 1964, the year of the Baptist Jubilee Advance.

This editor regrets he was denied this year the joy of fellowship with his brother editors in their annual meeting. He elected, rather, to spend some time in Florida on vacation.

Getting Truth Into Russian Territory

The United States Information Agency states that there are now 130,498,400 radio receiving sets in the world outside the United States, its territories, and Canada. The report, sent to the Agency's posts overseas, indicates an increase of 21,697,300 radio receiving sets, or about 20 per cent, since the Agency made its last survey in 1954. In addition to the almost 130½ million radio receivers abroad, the Agency estimates there are also 24,747,500 wired radio speakers and that most of these are in Eastern Europe.

The U.S. Information Agency calculates the total

of radio receivers by areas to be as follows: Western Europe, 64,737; Eastern Europe, 17,200,000; Arabic Countries, 2,141,500; Non-Arabic Asia, 4,295,600; Non-Arabic Africa, 1,158,100; Far East, 19,488,000; Latin America, 21,478,100. It is also estimated that there are 6,100,000 radio receivers and 20,000,000 in the Soviet Union.

To some, this may seem to add up to just a batch of figures. It is far more than that. Actually, it represents the possibility of getting real truth of the American way of life through to those who sit in the shadow of the hammer and sickle of the Soviet.

Communism has caused the loss of much human blood. There may be more. Sometimes we all but tremble at the prospects. In the final analysis, however, Communism like all other dangerous errors will be ultimately conquered by the truth. If we can get the truth, the actual facts concerning the American way of life, through to the masses under Soviet influence, then we shall finally win. There is another hope, namely, that those inside the Iron Curtain will ultimately find a way to throw off the shackles of the Soviet and be free. What a tragedy that they did not early enough discover the true nature of the devil-doctrine of the Soviet Union and kill it before it had time to spread. Yet on the other hand we say, What a tragedy that we, over here, formed an alliance with Russia in World War II and later made concessions which granted opportunity for Russian expansion immediately following the close of the European fighting. But, no one is perfect; no one has the knowledge to penetrate the future. May God give us grace to profit, as a nation, by blunders in the past. And may He help us, now, by example in our dealing with people of other races and by our spreading of the truth to those who are blighted by the Communistic curse, to do what we can to turn back the spread of this Satan-inspired error!

April Is Library Emphasis Month

NASHVILLE, Tenn. — (BSSB) — A library in every Baptist church is the aim of the Church Library Service of the Baptist Sunday School Board.

The church library is a spiritual ministry reinforcing the entire religious education program of the church.

Miss Florida Waite, secretary, Church Library Service, says that the library should include well-chosen books for

each age group, should be staffed by mature Christians who will make this their major activity in the church, and should be properly housed and equipped so this ministry can be accomplished.

April is Library Emphasis Month in the Calendar of Denominational Activities. Churches are urged to observe one week for this special emphasis. If help is needed in building a meaningful program, Miss Waite invites requests for information from the Church Library Service, Baptist Sunday School Board,

127 Ninth Avenue, North, Nashville, Tennessee [See picture on page one this week].

►Festus Robertson is the new minister of music at the First Baptist Church of Fulton, Ky., where John D. Laida is pastor. Mr. Robertson is a native of Owensboro, Ky., and a graduate in Music from Murray State College. Since going to Fulton, the graded choir program has had amazing growth and has enlisted many new members, under his leadership.

An Experience in The Gold Coast, Now Ghana

By JOHN R. SAMPEY, JR.
Furman University

Southern Baptists have a vital interest in the newest member of the United Nations, for 1957 will see the expansion of our medical missionary program in Ghana, formerly the British Gold Coast. Our missionary enterprise in the neighboring state of Nigeria has already observed its one hundredth anniversary, but we entered the Gold Coast just half a decade ago.

It was fitting that the vice president of our country was present when the Gold Coast became an independent nation, for the United States had much to do with the founding of Liberia, the first free nation on the Dark Continent. The same week that Ghana gained freedom she was welcomed unanimously as the 81st member of the United Nations.

The Prime Minister of Ghana, Kwame Nkrumah, is a child of Christian missions, and he was educated in the schools of England and the United States. He has long led the fight for the independence of his nation, and he holds today the dream of a United States of Africa.

I spent twelve months in the early years of World War II at Accra, capital of the Gold Coast. One incident will illustrate the type of leadership which that most advanced colony of the British Empire in Africa had developed fifteen years ago.

During the usual nightly blackouts because of enemy submarines a heavily loaded military truck of the U. S. forces crashed into a column of native troops along one of the coastal highways. Several soldiers were killed and more than a score badly mutilated. The driver did not stop but dashed for the military base.

Word of the tragedy spread quickly through the native quarters, and a mob of several hundred formed. Further violence was averted by prompt action by the British and U. S. military forces, but the racial tension mounted.

To relieve the situation the commanding general of the U. S. forces decided to hold the general courts martial trial of the driver in the Government Building in Accra where it would be opened to the public.

I have never served on a court where the tension was greater. Much was at stake with the British and the incensed town population. The large court room was crowded, with members of the bar and reporters of the

local press directly in front of the military court.

The lieutenant serving as defense council presented a masterful case. He



CARL E. HARLOW was ordained to the Gospel ministry by the First Southern Baptist Church, Indianapolis, Indiana, March 3, 1957. The ordination council was composed of eleven pastors and deacons. Those who led in various phases of the ordination were Pastors Gordon Paschall, C. E. Wiley, H. J. Conger, Ferguson and Isen. Brother Harlow is pastor of a mission recently started from the First Southern Baptist Church. It is located in the south end of the city. Harlow was graduated from Campbellville College in 1955 and now resides with his wife and two children at 1203 Sterling, Indianapolis.

pictured the accused as a young man who had never been able to face up to life's hard realities. When he returned to the base that fateful evening he said nothing about the frightful accident, and when the investigation officer tracked him down he found him lying on his cot with his face buried in a pillow, and shaking like a leaf.

The response of the native population to this testimony was something all who witnessed it will not forget.

A wave of sympathy swept over the crowd and members of their own bar thought the accused should be acquitted. Military justice was sterner, and the prisoner received a sentence of several years at hard labor.

This fairmindedness of the leaders of the Gold Coast, now Ghana, speaks well for the future of this youngest member of the United Nations.

Protestants And Others Win

By JOHN D. FREEMAN,
Nashville, Tenn.

After weeks of vigorous work which resulted in sending to the Federal Communications Commission petitions bearing more than 150,000 signatures, Protestants and others of Chicago have secured the showing of the film, *Martin Luther*.

Station WGN-TV cancelled an agreement to show this film some time before the past Christmas. Immediately the demand to know why this was done resulted in drawing out the information that would arouse ill feelings just before the holy days (Christmas).

Immediately a goodly number of people, representing both religious and other groups, formed an "Action Committee" and set to work. Protests rained in upon the owners of WGN-TV, and finally the Tribune declared the matter closed. But the Chicago Daily News saw interesting copy and the Actions Committee, headed by Dr. John W. Harms, refused to let the matter die.

Victory came! In a three-column news story of March 2, the Daily News told that Station WBKB had agreed to show the film. "After learning that there would be no protest by the Roman Catholic Archdiocese of Chicago." Another interesting item in the news story said, that the manager of WBKB said "erroneously assumed that Station WGN-TV cancelled the telecast because the Catholic Church was against its showing.

When it comes to where any group of free people in a nation like ours must go to a religious prelate for permission to do anything of a public service nature, it is a sad day for freedom-loving people. Protestants, Baptists and all others who cherish their right to be free in religion as well as in politics should take a cue from the people of Chicago and be ready to combat the encroaching power of the papacy wherever it manifests itself.—John D. Freeman, Nashville 12, Tenn.

- Crawford Howell, minister of education, First Baptist Church, Montgomery, Ala., has joined the staff of the Baptist Sunday School Board as secretary of Vacation Bible School promotion.
- Lee Shane has resigned his ten-year pastorate of the Calvary Baptist Church, Charleston, W. Va., and has become pastor of the National Baptist Memorial Church, Washington, D. C.

Ben Told—Friend or Enemy

By H. H. SMITH, SR.

Have you met Ben Told? It is useless to ask such a question; all our lives we've known Ben Told—sometimes as a friend, but perhaps more often as an enemy.

Several years ago an eminent physician conducted a column of "Health Hints" that was widely used by the daily press. In one of his columns, this physician declared "Ben Told" has been the means of injuring the health of countless multitudes and sending many others to an early grave.

Strange as it may seem, it is true that, many who are very careful as to the quality of the motor oil used in their cars, will gulp down all sorts of nostrums for some ailment, because they have "been told" that such concoctions are a sure cure for whatever ails them.

The Federal Drug Administration, which has just observed its 50th anniversary, says: "Quackery kills untold numbers of Americans every day," and further says: "A quack cancer clinic treated more than 6,000 patients in two years. As medicine, is used an alleged 'secret formula' which we analyzed as containing prickly ash bark, red clover blossoms and cascara—utterly worthless for curing cancer. The tragedy is that early diagnosis is vital for survival in treating cancer, but victims lost precious time at the so-called clinic."

The same is true of other ailments where early treatment is imperative, if a cure is to be effected.

Some of Ben Told's advice is more absurd than dangerous—just plain superstition, as the old belief that camphor and assafoetida, worn on a person will ward off diseases. Many years ago I met an aged minister who was wearing a large brass ring on his finger. His explanation was: "I have 'been told' that if I would wear this brass ring on my finger, it would help my rheumatism."

Those who believe in astrology are victims of Ben Told. An astrologer is "one who pretends to predict events by the position of the heavenly bodies, supposed to exert an occult influence on human affairs."

Several years ago, on the boardwalk at a seaside resort, a crowd had gathered at one point and were being told by an astrologer how they might profit by reading his charts and booklets which he offered for sale. Many seemed convinced by his "arguments" and rushed up to pay a dollar for this worthless trash. If those "gullible" ones had heard about this incident connected with the First World War, they might not have been so eager to invest in

books on astrology. Just before the outbreak of the great war, a shopkeeper in London, who was a strong believer in astrology and wanted to relieve the fears of those who were agitated by the threatening clouds of war, placed a card in his shop-window, which read: "Don't worry, the stars say there will be no war." When the bombs ceased falling on the city and the war was over, all that was left of that shop was the front room, with the card of assurance still in the window.

It must be admitted that sometimes Ben Told has proved to be a friend instead of an enemy. At times, we have all received helpful suggestions and advice from others. We should be grateful for having "been told" about some things that have contributed to our welfare. And, to "give the devil his due," it should be said that sometimes Ben Told has been known to deliver even more than he promised, as in the case of the man who suffered from insomnia. Nothing, it seemed, would relieve him of sleeplessness, until one day he recalled he had "been told" that, if one would eat freely of peanuts and onions and drink plenty of milk—sleep-producing foods—he would conquer his insomnia. The story goes that he decided to try it and ate a pint of peanuts, drank a quart of milk and ate several onions. After that meal he slept, and as he slept he dreamed a dream. He dreamed that he was on a railroad train, and as the conductor passed through the car he asked him when he would reach his destination, giving the name of the station. Thereupon the conductor stared at him and said: "Why, man, we passed your station 6,000 years ago;" and then the conductor folded up the train and put it in his vest pocket. Ben Told brought sleep to this man—with a first class nightmare thrown in for good measure.

As a spreader of slanderous gossip, Ben Told has no equal. "I've 'been told,' or 'Have you heard so-and-so about So-and-So?" is the usual procedure of this evil-minded one, whose unfounded gossip often brings pain and anguish to innocent ones.

Sometimes Ben Told has been known to spread false reports that reflect upon the missionary work of the church. "I've been told," says this mischief maker, "that missionaries are paid such high salaries that they really live in luxury,"—when the truth of the matter is that missionaries often practice the strictest economy, that they may be able to use a part of their salary allowance to meet the crying needs of expansion of their work.

The writer in a daily paper, who aired his views on the foreign missionary work of the church, evidently got his information (misinformation) from Ben Told. He said, in substance, that many of the heathen would be better off if let alone, that they have a religion of their own, which suits and satisfies them. Had this writer informed himself about such matters, he might have read of the missionary to a cannibal tribe who said that, upon arrival at his mission post, his first work was to assist in burying the bones of those who had been killed and eaten, following a tribal war; but he lived to see some of those who had taken part in that feast of human flesh, gathered around the Lord's table to partake of the elements representing the broken body and shed blood of Christ, the Savior of the world.

Why I Chose Nursing As A Profession

By Margaret York
Student Nurse

The decision to become a nurse did not descend on me on the spur of the moment. I have been thinking about becoming one every since I was ten years old. It was a decision that was very important to me in so much as it would influence my entire life.

One of the reasons I decided to be a nurse is that it is a God given vocation and a profession of high ideals, which offers me as a nurse endless opportunities.

Another reason is that it adds something to my life that is worthwhile. In doing this I would treasure many invaluable experiences, lasting impressions and possess a happiness which knows no bounds.

Another reason is that it not only offers me as a young woman mental and physical development but spiritual development as well. I, as a nurse, would grow spiritually because I would be helping those who are sick.

The fourth reason is that it will help me to teach those who live around me to use and practice better health habits.

The fifth and last reason is that it will help me in my own home to be a better wife and mother to my husband and children.

►C. Thomas Bennett, Jr., pastor of Red Bluff Baptist Church, Sylvania, Ga., has accepted pastorate of First Baptist Church, Mt. Pleasant, N. C.

►While Pastor A. B. Morgan was away from Lebanon on a recent Sunday the Woodlawn Baptist Church pulpit was supplied by Allen Crouch, a student in Campbellville College.

►Al Mayton, Dallas, has been appointed artist for the Baptist Standard, weekly Baptist paper of the Baptist General Convention of Texas. He replaces Miss Marcia Boyer, who resigned.

Think For Yourself

By F. R. FINCH
From The Life of Faith, London, England

I carried in the pocket of my battle-dress, for several years of the war, a letter contained on a single sheet of paper. It had been written to me by an older Christian soon after my call-up, and it just failed to survive the war, by breaking at its frayed folds into four tattered quarters, somewhere between Port Said and Liverpool. I still remember much of its contents, particularly the words, "Do some original thinking," and was reminded of that counsel when, soon after the war, I read in my daily newspaper that Mr. Herbert Morrison, then Home Secretary, had placed in all London's elementary schools a notice which read: "The teacher may be wrong. Think for yourself."

In this fast-moving age, every new, popular enthusiasm so plausibly claims unquestioning acceptance that original thinking is just one more of the things we can be rushed into neglecting. The Communists have been alert to the tempting prey of whole nations passive to whatever the most active tongue or pen asserts. Not that they alone are propagandists. The conditioning of minds by reiterated ideas is a universal technique. (Ex-Army types will not need telling that!) D. R. Davies, once a left-wing Socialist and now a minister of the Church of England has written, "It is a misconception to think of mass propaganda as an instrument for inducing conviction or for forming opinion by means of argument or the conveying of information. Mass-propaganda aims at something entirely different—namely, the eliciting of a passive response, of an automatic series of mental reactions." The Army justifies its system of discipline on that very ground.

The habit of unquestioning obedience formed in training is calculated to produce automatic bodily reactions on the field of battle. "You're not paid to think" is an N. C. O's cliché!

Anyone whose daily occupation is among men and women of the world knows the increasing tendency to absorb without question the purposeful half-truths of the less scrupulous newspapers. On a big enough scale (and mass circulations, mass-listening and mass-viewing are not small factors), uncritical acceptance of ideas can mean the slow but deadly whittling away of public liberties. The road to slavery can be traveled simply by putting forth no effort at all. A think-back to the German nation under Hitler provides adequate proof.

It is here that we can reach for the forgotten history book. Do Britons, I

wonder, forget Wycliffe? By his original thinking he laid open to view the corruptions of Romish religion, translated the Bible into the language of the common people, and became "the morning star of the Reformation." No longer did the laboring man and his family huddle in the Sunday pew on pain of imprisonment for absence; no longer need he be mystified by priestly gobble-de-gook, nor impoverished by the Pope's hand in the family purse. In Germany, Martin Luther examined and denounced the evil system of indulgences in the light of the Bible. The determination of Columbus to think for himself led to the discovery of America. Nearer our own generation, the Curies' hard exercise of private judgment gave the world radium.

Turning to the New Testament, the Christian is struck by the fact that the Bereans did not thoughtlessly accept even the words of Paul, but "checked up" on what he had said, by close reading of the Scriptures, every day. The Christians at Ephesus were commended because they tested those who claimed to be apostles. Our Lord Himself expostulated with men of His earthly days for their failure to exercise their own judgment (Luke 12:57).

Dare the twentieth-century Christian be less wide awake? He lives alongside a revived and impudent Romanism, not inaccurately termed "when persecuted, a lamb; when tolerated, a fox when in power, a tiger." Priestly dictatorship is the big stick which enforces degrading spiritual serfdom. The oppressions of modern South America and Spain are eloquent enough of its results, and the readiness of so-called Protestants to kow-tow to the Pope on their visits to Rome should warn us that it can happen here.

The newest "personalities" are "plugged" *ad nauseum* by Press and TV for the worship of an open-mouthed and fascinated public. (It is interesting that a characteristic of the doomed generation of Noah was its "men of renown.") When the famous author or scientist holds forth knowingly and destructively on Christianity, his hearers unfortunately tend to conclude that his views on religion are as authoritative as his knowledge of his own special field of study.

The whole tendency of our multiplied, passive amusements is to vitiate original thought as well as personal activity. Life is lived not in its original essence, but at secondhand. (So insidious is this glamorization of persons that the self-advertisement and arrogance

it engenders begin to be seen even in Christian circles. John the apostle, so close a companion and pupil of Jesus, foresaw this possibility when he warned against "the pride of life.")

In his church sphere, the Christian is commanded to test all things and retain only the good. He is to check up on his 'apostles.' He is to remain unfascinated by the man of renown. He does well to observe, as Dr. A. W. Tozer of Chicago recently said, that sometimes even in evangelical literature there is a "party line," and he should bring his original thinking to that also! This is not a plea for spiritual anarchy. Bereans and Ephesians, Luther and Wycliffe judged their contemporary situation not by the poor candle of human reason alone but by the white searchlight of the Word of God. What a field for original thinking we have in the Bible! Let us bring to it an open mind and a teachable spirit, making it our aim to discover the will of God and to do it.

The right of private judgment and the testing of all things concerning faith and conduct by the Word of God is still, in this land, a priceless liberty. It is a liberty for which Britons have had to die. For the sake of men, women and children grievously misled in this twentieth century, the Christian, above all people, should see in this privilege his duty and opportunity.

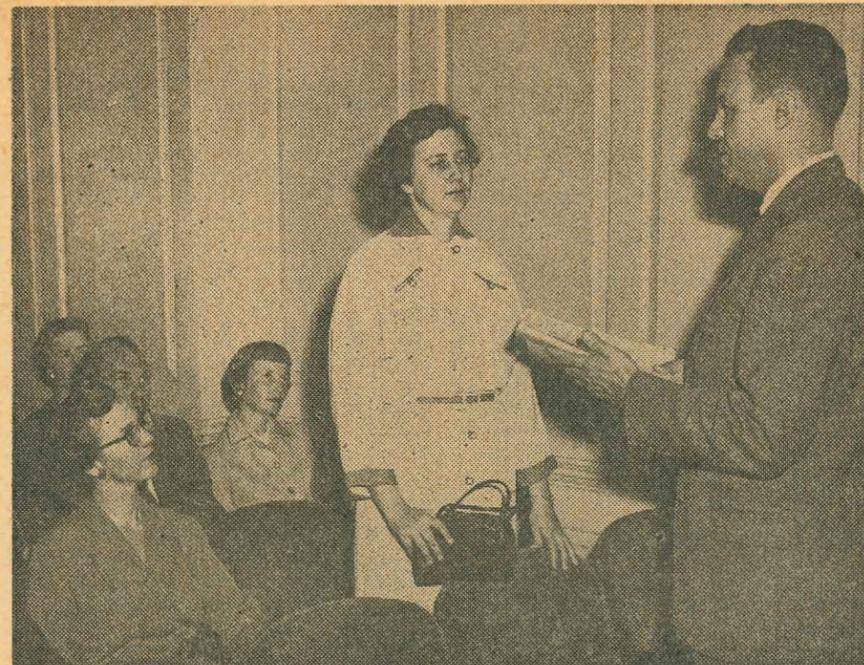
►The Pellville Baptist Church has been undergoing repairs. A full basement has been finished with four new class rooms, a dining room, kitchen and hall; also a baptistry has been installed. The building is now heated with gas, and soon the house will be dedicated. In addition to the auditorium, the place now has 11 class rooms. A week of prayer was observed March 4-8, and on March 29-31 a youth week revival is being held with Marvin Pulliam, of the Southern Seminary doing the preaching. The song leader will be William Powers of the Blackford Church, with Miss Jacqueline Stephens as pianist. The pastor, O. W. Gardner, will direct the service.

BIBLE: Since '40 a total of 10,959,537 Bibles, Testaments and Scripture portions have been supplied to men and women in military service.—M. Carol Hetzell, *Signs of the Times*.

ATTITUDE: On the mere chance that you may get soaked occasionally, why constantly lug around an umbrella of suspicion and distrust?—*Nuggests*, Barnes-Ross Co.

COMMUNISM: There are roughly 2 billion people in the world, 800 million of them in the Soviet Union and its satellites. Last week, Moscow Radio said the Communist party's world membership is now 24 million. Although Moscow Radio didn't say so, that is 1 million less than the Communists claimed 3 years ago, despite a gain of 3 million in China.—*N. Y. Times*.

Central Mission Worker in Haymarket Area Of Louisville Going to Argentina



Elmer S. West, Jr., secretary for missionary personnel of the Southern Baptist Foreign Mission Board, presents Miss Sarah Wilson to the Board for appointment as a missionary to Argentina.

Miss Sarah Wilson, youth director and social worker for the Central Baptist Mission, Louisville, was among the 17 young people appointed missionaries by the Southern Baptist Foreign Mission Board at its March meeting. She will serve in Argentina.

Miss Wilson has worked with the Central Mission since March, 1955. Formerly she was a seventh-grade teacher in the public schools of Mount Holly, N. C., a summer missionary in Washington, D. C., and Texas for the Southern Baptist Home Mission Board, and a summer field worker for the Training Union Department of the Baptist State Convention of North Carolina.

A native of Gaston County, North Carolina, Miss Wilson received the bachelor of arts degree from Carson-Newman College, Jefferson City, Tenn., and the master of religious education degree from Carver School of Missions and Social Work, Louisville. She has also taken additional work at Carver School.

She told the Board that in an Intermediate Training Union in her church she first felt that God was leading her into foreign missions and that this feeling was deepened during college days and at Carver School. "I now feel the leading of God to South America and to the work that awaits me there," she said. "My prayer is to be able to express there the love of Jesus Christ

clearly and realistically to those who have never known him."

Other young people appointed at the March meeting of the Board are: J. Dale Carter and Sue Worthington Carter, Texas, for North Brazil; Marion G. (Bud) Fray, Jr., Missouri, and Jane Dawley Fray, Texas, for Southern Rhodesia; M. Frank Gillham and Wynon Holmes Gillham, Texas, for East Pakistan; W. Trueman Moore and Jane Bassett Moore, Arkansas, for East Pakistan; Carlos R. Owens, Tennessee, and Myrtice Taylor Owens, Florida, for Tanganyika; Gerald W. Pinkston and Florence Goldston Pinkston, Texas, for Indonesia; John C. Raborn and Nelwyn Martin Raborn, Texas, for Hong Kong; and Edward B. Trott, Texas, and Freda Porter Trott, Mississippi, for North Brazil.

These appointments brought the total number of active Southern Baptist foreign missionaries to 1,127.

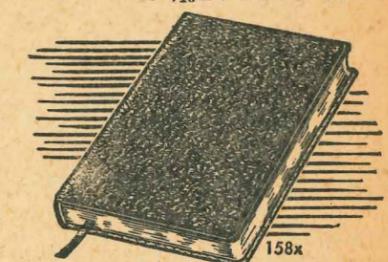
►Dr. Robert E. Humphreys, evangelist of Owensboro, Ky., is to assist Dr. James B. Sawyers, pastor at the Beechwood Baptist Church, just east of St. Matthews and Louisville, in a revival meeting March 31-April 7. Professor Hugh McElrath, teacher of voice at the School of Church Music, Southern Baptist Theological Seminary, will be the song leader.

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"Who's Been Hiding This Book?"

(Continued from Page 3)

have plenty of magazines, and too many newspapers. But whenever such reading matter has poked its head out of my sermons too conspicuously she has called me down with more authority than any professor I ever had. They did their part and quit, but she keeps right on.

We Hide the Book By Not Living It

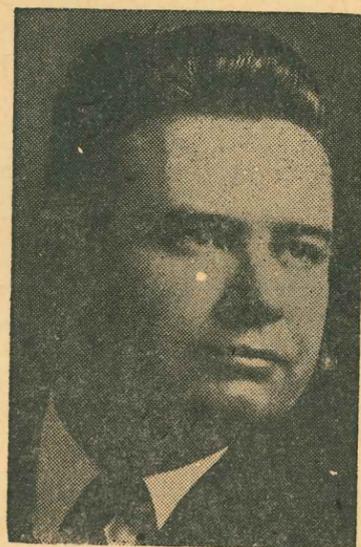
John's Gospel has many fine things to say about Jesus, but none of his sayings has clung to me like this: "In him was life; and the life was the light of men" (John 1:4). He was nearly a hundred years old when he wrote this. "And the life was the light of men." What matters it if we have weath, and high positions, and learned degrees, and a whole column in "Who's Who" if our life be not the light of men? We were made to be lightbearers into all dark corners! Sometimes a whole biography can be compacted into a short sentence. Consider Enoch. His name is mentioned four times. He was born (Gen. 4:17); he prophesied (Jude 14); he was translated (Heb. 11:5); and, as a sort of epitaph, "He walked with God" (Gen. 5:24). And what an epitaph! How all-inclusive! And how abundantly exclusive! It doesn't say that Enoch hid himself like his grandfather did when God started walking. And it doesn't say that Enoch lied about the obligation of brotherhood, like his father did. Nor that he ran ahead of God and his plans for life. Nor that he lagged behind too far to hear the will of God. He just "walked with God day by day in the most profitable exercise men ever take. And what were the results? He walked out of darkness into light, out of sin into salvation, out of obscurity into eternal fame, out of time into eternity. Enoch himself was the best sermon he ever preached. The people knew he was God's man. They usually know.

We Hide The Book By Poor Public Reading

The parable of the prodigal son is told in just thirteen verses. Charles Dickens called it the greatest short story ever written. And yet the pace of its movement changes at least six times. Nevertheless, the public reading usually has the monotony of Dave Garroway's announcement that "It is now eighteen minutes to nine o'clock." Do we believe that God's Words are more important than our sermon? or the Choir's anthem? or the multitudinous announcements? If so, let's study God's Words like Shakespearean actors study the great poet's words. When the sermon of God has thoroughly possessed us we will study the great poet's words. When the sermon of God has thoroughly possessed us we will surprise ourselves at the uplift it's reading gives us.

"Uncle Jeff" Ray, professor of Homiletics at Southwestern Seminary, told me not long before he went to heaven that he believed poor reading of the Scriptures was the greatest weakness among preachers of today. He also said that none of us could read them right, but he would keep on telling his students they should try.

Dale Moody Receives AAT Study Grant for Study in Germany



Dale Moody

Dr. Dale Moody, Joseph Emerson Brown Professor of Christian Theology at the Southern Baptist Theological Seminary has been selected to receive a \$4,000 grant for study at the University of Heidelberg, Germany, next year.

The award was announced by the Commission on Faculty Fellowships of the American Association of Theological Schools, of which Southern Seminary is a member.

Dr. Moody, a member of the Southern Seminary faculty since 1945, is among the first group to receive this type of grant. It was one of the largest of twenty-five awards made available for the first time this year from a gift of \$500,000 from the Sealantim Fund for the "strengthening of faculties." The total grant is expected to be used over a five-year period.

Dr. and Mrs. Moody and their four children hope to leave for Europe as soon as possible after the end of the current academic year, and will be there through the school year 1957-'58.

At the University of Heidelberg, Dr. Moody will study the doctrine of the church with special reference to the Christian view of the ministry.

Charity Fund For Sunday School Mother's Day Offering

By J. FRANK YOUNG, Pastor
First Missionary Baptist Church

BENTON, Ky. — Let us begin to think now about our Mother's Day Offering for the Sunday School Charity Fund.

The word, *Charity*, signifies *Love in Action*. Therefore, when we think of our Sunday School Charity Fund we visualize the Sunday schools of our Baptist Churches in Kentucky united in an act of Christian mercy for the glory of Him who was and is the very epitome of love. This act of mercy is justified upon the basis that one can hardly express one's love for Christ apart from one's concern and consideration for the objects of Christ's love—needy mankind.

The Sunday School Charity Fund gives each an opportunity to join with others like himself in a healing ministry that meets the physical need of man and opens doors into that area of his life that is not limited to time. The entire Program is one then that presents its appeal to the very basic concept of true Christian Charity: Our Cross as divinely appointed and not self-imposed.

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CHILDREN'S PAGE

The Dreams That Became Fairy Tales

BY WINONA MACMULLAN

Once upon a time, in the village of Odense, Denmark, a little boy was born. His name was Hans Christian Andersen. His father was a poor shoemaker and his mother earned extra money by doing laundry. Hans dreamed the dreams that became the fairy tales of today, "I think I will be famous some day," he told his father. "Nothing is more unlikely," his father answered.

But no one knew what lay ahead for the homely boy with the big nose and clumsy hands and feet. His eyes were sad eyes that saw a story in every broken bottle and bent toy.

While he was still a little boy his father went away to war and died soon after he returned. When Mrs. Andersen married again his stepfather called Hans's dreams nonsense. Because he made puppets and wrote plays for them, he insisted that Hans become a tailor.

"Such a waste of time, when you ought to be learning something useful," he scolded. Instead of doing as his stepfather wanted, Hans bundled up some patched clothing, took a few shillings and set out for the beautiful and exciting city of Copenhagen. He was sure there was a more exciting life in the world outside.

Without training or experience he could not find work. When he danced, people laughed at his clumsiness. When he tried to act they ridiculed his colthing. But once when he sang for some children Professor Siboni offered to give him singing lessons. It was the happiest time of his life, but his operatic career ended soon when a stubborn cold reduced his voice to an ugly croak.

But Hans made many friends and even a prince gave him money for food and clothes, but instead he bought books and theater tickets. When he wrote a play it was returned with a note: "Your manuscript shows a want of elementary education on every page." His tragedies and romances were poorly written but showed a glitter of gold in the trash. Finally his friends set up an educational fund and he enrolled in a government school. Now he began to write about the world about him. Children loved his stories and gathered about his knees, begging: "Tell us another story, Hans."

One of his longer stories, "Youthful Attempts," sold only seventeen copies, the rest were used for wrapping groceries. When Hans was thirty, a booklet called "Fairy Tales Told for Children" was printed. He could tell a story so vividly that one could hear

the tin soldiers marching and feel the cold that chilled the little match girl.

A new book appeared every Christmas for many years; tales that were funny and forlorn, fanciful and gay, ironic and tender. Though the children loved them, they often contained a deeper message. Stories like "The Emperor's New Clothes", "The Princess and the Pea," and "The Little Match Girl" contain a wealth of charm and humor that delight, teach and entertain at the same time.

Fame had finally come to the clumsy village lad. He was entertained by Kings and decorated with their highest honors. In his autobiography he wrote: "My life has been a fairy tale, rich and wonderful."

Fifty years after leaving his birth-place he returned in triumph. "The Ugly Duckling" was truly the story of his life, for he became rich and famous after years of poverty and struggle. His God-given talent for amusing children and adults have made his stories long-remembered.

In New York's Central Park a statue has been erected by the Danish American Woman's Association. It commemorated the one hundred and fiftieth anniversary of his birth in 1805. Now children can once more climb upon Hans Christian Andersen's lap

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Dachshund



My little dog, Fritz is as sleek as a fiddle;

His legs are so short that he sags in the middle.

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Home Mission Agenda For 1957 Assemblies Announced

ATLANTA, Ga.—Speakers and programs for home mission weeks at Glorieta and Ridgecrest have been announced by Courts Redford, executive secretary of the Home Mission Board.

Dr. C. C. Warren, president, Southern Baptist Convention, and pastor, First Baptist Church, Charlotte, North Carolina, is principal speaker at Glorieta, July 25-31. Dr. William Carleton, professor at Golden Gate Baptist Seminary, Berkeley, California, will be Bible teacher at Glorieta.

At Ridgecrest, August 15-21, Dr. Robert Naylor, pastor, Travis Avenue Baptist Church, Ft. Worth, Texas, will be the principal speaker. Dr. Roland Leavell, president, New Orleans Baptist Seminary, New Orleans, Louisiana, will be Bible teacher.

"Christ for All" will be the theme for both assemblies. Both assemblies will feature graded mission studies for Primaries, Juniors, Intermediates, and Young People and Adults. A general interest conference slated for Ridgecrest only is the class on "soulwinning for everyone."

The weeks will contain conferences for workers and leaders in specialized ministries. At Glorieta, these will include: conferences on area missions, chaplains, reserve chaplains, Mrs. Chaplains, city missions, evangelism, kindergarten, Schools of Missions, work with Chinese, and mission pastors.

Specialized conferences at Ridgecrest are: associational missions, chaplains, reserve chaplains, Mrs. Chaplains, down-town church, Good Will Center, broken homes and juvenile delinquency, kindergarten, mountain missions, and School of Missions.

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"To Improve Democratic Processes"

By DR. L. E. BARTON
Montgomery, Alabama

[EDITORIAL NOTE: Because we desire to present both sides of all important matters we offer here an article sent us by Dr. L. E. Barton of Montgomery, Alabama, a man long active in Southern Baptist Convention affairs. Publishing this article does not constitute endorsement. It may be that another will wish to write defending the action of our Southern Baptist Convention's Executive Committee regarding the proposed amendments of the Convention's By-Laws, 11 and 12.]

The Executive Committee will recommend at Chicago amendment of two of the Convention's By-Laws (11, 12) "to improve democratic processes."

In place of number eleven they will recommend the following: "The President, on the first day of the Convention, shall appoint a committee on resolutions to consist of five members. It shall be the duty of this committee at each session of the Convention to prepare and submit to the Convention all resolutions which it deems appropriate for adoption, and to report on all matters submitted to it by the Convention, with or without recommendation or amendment."

This language is not clear. If it means that the committee shall prepare and submit all resolutions which may come before the Convention, then the next clause "and to report on all matters submitted to it by the Convention," is superfluous, or contradictory; because nothing but resolutions would be submitted to the resolutions committee; and the first clause says "all resolutions which it (the committee) deems appropriate for adoption."

By normal construction of language that by-law, if adopted, would prevent any resolution's coming before the Convention which was not originated by the committee on resolutions.

Now think how autocratic that would be. Could any democratic body be foolish enough to give dictatorial power to five persons over what should or should not be considered by the whole assembly? What becomes of the rights and freedom of nine thousand nine hundred and ninety-five other messengers of the Convention under such rule of an oligarchy of five?

Yet, we are blandly told by the Executive Committee that this is: "To improve democratic processes." Marvellously democratic when the President will appoint the committee and the committee of five will control the Convention!

The second recommendation (for by-

law 12) at a glance may seem less dangerous, but really it is no less objectionable.

In the first place the Program Committee already has, under by-law 12, all the authority it needs, and all this amendment proposes to give it, to make adequate provision for consideration of the Convention's business. The by-law says: "The Committee on Order of Business shall consist of seven members and shall suggest an order of business for the next meeting of the Convention. In so providing, that committee shall have due regard to the customary practices and precedents of the Convention and also special matters in arranging for the orderly and efficient conduct of its business and discussion of its work (See Section 19)."

Violative of the "Customary practices and precedents" of the Convention for a hundred years the program committee at Houston some years ago cut out all afternoon sessions of the body. A motion to go back to afternoon sessions prevailed at St. Louis by eight or nine thousand affirmative votes, with two or three negatives only.

The second amendment recommended by the Executive Committee says: "The Committee on Order of Business shall provide periods of time during the early days of the Convention for the introduction of miscellaneous business, and when introduced (unless the Convention then gives its unanimous consent for its immediate consideration) shall fix times for consideration of the same."

Now note the contradictions and absurdities here.

1. The Committee has already not only the power but the duty, by the present by-law and by "the practices and precedents" of a hundred years, to fix times for miscellaneous business, and to suggest, only when it should be considered.

2. This amendment would bind the Convention so that the body itself could not change the time for consideration of any matter whatsoever after it had been put in the hands of this autocratic committee.

3. In the third place this amazing amendment, if adopted, would establish the absurd rule of a unanimous vote for the Convention itself to decide the time of consideration of any matter. Now that, we are told is "to improve democratic processes"—in other words one vote could defeat the will of nine thousand nine hundred and ninety-nine other persons who are supposed to have the same rights as the one.

4. Note also that this recommendation takes no notice of the parenthesis at the end of by-law 19. And what does "19" say? It says: "One third of the time for consideration of all reports before the Convention shall be reserved for discussion from the floor." Was the elimination of this expressed right of the messengers caused by an oversight or an insight?

If this goes over, messengers will be told to keep their seats and sign on the dotted line. But remember that it is all "to improve democratic processes," Kerfoot—the Convention's parliamentary authority—and all other manuals to the contrary notwithstanding.

►A new mission Sunday school—the Clifty Road Baptist Mission Sunday School—has been organized by the First Baptist Church of Somerset, according to report from William Cropper, music and education leader in the First Church.



Beginning with the crucifixion and the resurrection, this dramatic novel plunges you into those exciting years when the Christian Church began.

Central character is Longinus, Roman soldier whose journey into faith brings him in touch with the giants of the New Testament.

Of this inspiring book by the author of *Bold Galilean*, Dr. Claude U. Broach, minister of St. John's Baptist Church in Charlotte, N. C., says:

"It is a reverent story, told with sympathy and restraint . . .

"Luke the historian, author of the Book of Acts, would have liked it." \$3.50

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March 28, 1957

Separation of Church and State

Report from The Capital,
Washington, D. C.

Following are quotes taken from the March, 1957, issue of *Report from the Capital*, publication of the Baptist Joint Committee on Public Affairs of which Dr. C. Emanuel Carlson is Executive Director.

"A bill has been introduced in the Wisconsin legislature that would permit state income tax deductions for tuition payments to parochial and private schools."

"The Washington state Senate has approved a bill to exempt ten church supported colleges and universities, four Roman Catholic and six Protestant, from paying the state sales tax on all purchases made for educational purposes. It is estimated that this would save the ten schools \$200,000 annually in taxes."

"Gov. Abraham Ribicoff, in his budget message to the Connecticut General Assembly, recommended a program of state scholarships for students in church-related and other private colleges. He also urged the assembly to study a proposal for state grants to private colleges for construction of additional buildings, the grants to be made on a 'dollar-matching basis'."

"The Ohio state school board recently adopted a regulation, to take effect for the 1959-60 term, requiring that all instructors in parochial and private elementary schools hold state teaching certificates. Previously, state certifications were required for public school teachers only. Msgr. Clarence E. Ellwell, superintendent of schools for the Cleveland Roman Catholic diocese, had opposed the measure, saying he feared it might work inequities on private and parochial school teachers."

IN VERMONT: "Since 1868 Vermont has provided state aid to cover tuition payments made by towns lacking high schools for students attending high schools or academies elsewhere. In 1951 parents or guardians of the children in question received permission to choose the schools to which they wished the pupils to be sent. Late in 1955, in response to a question raised by the state auditor's office, the state attorney general ruled that although the formula did not repeat the word 'public' in referring to schools of another town, the intent was there. Therefore, he said, towns could not be reimbursed for tuition paid to private schools. This ruling resulted in cuts of nearly \$20,000 from state grants to 96 Vermont communities which were paying tuition costs for children in pri-

vate and parochial schools. . . . Countering the argument put forth by the school board, the attorney general's office said in its brief that "to say that the furnishing of such education is a public welfare benefit is to close one's eyes to the whole idea of church and state. All that is being asserted is the unconstitutionality of tuition payments to sectarian schools. No reasonable argument can be made that the public welfare demands the education of the children of any particular faith in sectarian schools and that is the ultimate test as we view it."

"In 1956 the Vermont Supreme Court upheld the attorney general's ruling. In a unanimous decision, the court held that under present law state aid could be paid to communities only for students attending public schools."

Letters to the Editor

Dear Sir:

Every denomination has good ministers who are zealous in their work for the Lord; and Kentucky Baptists have the very best preachers who are also good writers. They try to keep the public informed on what is going on. However, this is the preacher's point of view, and, as good as it may be, often it does not interest Mr. and Mrs. Church Member; so, a fine paper is often discarded without being opened.

Example 1: Church member John Doe sees the need for new Sunday school rooms and, as he has had a very prosperous year, he gives a few thousands to the church for building them and invites all other members to join him. Soon the church has a beautiful addition, and a good example for other church members to follow. But when the story reaches the public, through the denominational paper, that Pastor So-and-So built the church, it is of little interest to the average person and a valuable lesson is lost.

Example 2: the members of the First Baptist Church at Gravel Junction decide on a revival and spend many hours in preparation; they have everything ready for a great meeting, for hundreds of souls have been contacted and are under the spell of deep conviction. Then Rev. Whatever-You-May-Call-Him arrives with some flashy clothes, along with Mr. Horn-Player-or-Singer. The preacher tells some jokes, relates his fantastic life-history and a few sad stories; the meeting is a success, the report is printed that the Reverend did a fine job in a cold town single handed. Why? Because the article is written only by the preacher who sees only his side.

Why not give Mr. and Mrs. Church Member a little credit for their efforts? It would encourage them and inspire others to do likewise.

The average Christian spends at least 165 hours per week outside the church, and it is in these hours he needs help and good advice most. So why not have human interest stories in our Baptist papers that will encourage us to do better all the time. We often ignore the fact that about everyone has a hobby—some form of recreation—a business, or occupation, or home life; yet we give little or no Christian instruction in any of these important things. Christian living certainly should not be restricted to the period during which we have on our Sunday-Go-to-Meeting-Clothes.

Laymen are also human; so, a few suc-

cess stories would do them as much good as they do our good ministers. After all, a story about Layman Doe, who is very successful after taking God as his partner, would cause as many or more to tithe than a good sermon by the pastor. Also, if a little advice on Home Life were included it would make a vivid impression on readers all over the state. Further, people of all ages need to reason out their own problems; so, a column by a psychologist would cause many to have a happier life and cause the paper to be read by more people. Furthermore, it would be helpful to be advised on what kind of pleasure to seek, what games to play, etc. Couldn't we make Saturday our recreation day instead of Sunday?

Layman writers, it is up to you to supply fellow Christians with these needs. Our ministers have too many spiritual demands to spend the proper time in this work. If you can write an interesting Christian article with a little spice in it, let's get busy!

Member, First Baptist Church
Kirtley W. Buchanan
Madisonville, Ky.

The Editor
The Western Recorder
Louisville, Ky.

Dear Sir:

I have just reread your editorial in the January 17, 1957 issue of the Western Recorder, "W M U Changes Standard." I have read several state papers and I find that the Kentucky paper exceeds many of our state papers.

Regarding the question of the WMU not placing the state paper in the requirement list of subscriptions in the "Aims For Advancement." I am in full agreement with your idea and believe a mistake was made when they failed to subscribe.

This is the order I believe in: first, the church, the association, the state convention, and the Southern Convention. It is a team working together for the cause of Christ.

In addition to the state paper, being bypassed, the church (local) has been ignored. Section four (IV) in the WMU 1957 manual (Page 31) does not say anything about the church. In this section on "Sharing Possessions." At least it has been misinterpreted by some to believe that all the money that the WMU and auxiliaries have should go directly to Cooperative Program.—(This does mean the Lottie Moon offering etc.)

The women of the churches have done a wonderful job and I would be the last to discredit the contribution made by them. However, I believe there has developed, at least in some local churches, a "church" within the church.

Some have the idea that the local church has nothing to do with the local WMU. One lady was heard to say, "The WMU (local church) is run by the Southern Baptist Convention, and the church has nothing to do with it." This is erroneous. Also, this is not the idea of the denominational workers. They stress the cooperation of the WMU, the pastor and the church.

Our church supports missions and believes in preaching the gospel everywhere. " . . . Christ also loved the church, and gave himself for it" (Eph. 5:25).

If you desire to use any part or all of what I have written, you have my permission.—In His service, (signed) Oscar W. Gardner.

►DIGNITY: Dignity is a curious quality. Try as he will, one cannot acquire it by itself. People who try, succeed only in becoming pompous; usually they end up ridiculous. As certain chemicals when put together produce a lovely glow none alone can give, so dignity is the result of a combination of certain traits of character. Self-respect, humility, respect for others—these are the main ingredients. With them are blended kindness, sincerity and quiet poise.—*Whatever Things*, Stetson University.

Frank Boggs to be Convention Song Leader



Frank Boggs

Mr. Frank Boggs, the associate pastor and minister of music at the First Baptist Church, Tallahassee, Florida, will direct the music at the State Training Union Convention at Mayfield, Kentucky, April 12-13.

Mr. Boggs has recorded several records for WORD Records and was for three years the regular soloist on "The Baptist Hour." He was the soloist at the Service of Prayer and Dedication for Queen Elizabeth II, on the eve of her Coronation, June 1, 1953. He has traveled as a guest soloist for the Billy-Graham-of-England, Tom Rees, as well as our own Billy Graham Team here in this country.

Mr. Boggs is a graduate of Baylor University and of Southwestern Seminary. He has also studied with the Westminster Choir College and Columbia University, along with some special work in voice while in England.

We are looking forward to every session when Frank will be leading us in the music program as well as having the special music.

BANQUET TICKETS FOR STATE TRAINING UNION CONVENTION

Mayfield, Kentucky, April 12-13, 1957

All Banquets will be held at the same hour Friday evening. Transportation will be furnished to and from the places they will be held. Tickets for the banquet will be sold on a first come first served basis. Only a limited number of tickets are available for each banquet due to the seating capacity of the banquet halls. Refunds for tickets can be made through April 9.

Address all requests for banquet tickets to:

Baptist Training Union Department
127 East Broadway
Louisville, Kentucky

Check or Money Order should be made to Baptist Training Union Convention and must accompany the request for tickets.

Please send me the following banquet tickets:

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You will find enclosed \$ _____ for the tickets.

Please send to: (name) _____

(address) _____

CHURCH _____

Oklahoma Starts New Hospital Construction

OKLAHOMA CITY — (BP) — Construction has begun on the new Baptist Memorial Hospital here.

Contact for the first 200-bed unit has been let on a low bid of \$3,322,033, although it is estimated that the final cost will be at least \$4 million.

The 7-story unit will include laboratories, operating rooms, and kitchens. It will be air-conditioned throughout.

Oklahoma City is faced with a "drastic" shortage of hospital facilities, state Baptist officials reported. Therefore as soon as the most essential parts of the hospital are finished, it will be opened for patients.

The new hospital will be the ninth to be operated by the Baptist General Convention of Oklahoma. Baptist hospitals now are located in Muskogee, Miami, Enid, Mangum, Perry, Stillwater, Bristow, and Pryor.

The 200-bed unit is the first phase of a proposed \$15 million medical center.

►Rev. E. M. Skinner has accepted an unanimous call to the pastorate of Victory Baptist Church, Providence, Ky., and has moved on the field. As previously announced, he recently resigned his work as missionary in the State of Washington.

►Sam Brents, Jr., Oklahoma City, assistant editor of the Baptist Messenger, Baptist state paper of Oklahoma, has accepted the position of associate editor of the Sunday School Builder, a monthly publication of the Baptist Sunday School Board, Nashville.



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SUNDAY SCHOOL DEPARTMENT

ROY E. BOATWRIGHT, State Secretary

Herman King on the Clinic

A letter received from Mr. Herman King relative to the Convention-wide Clinic reads in part:

"Dear Roy: Now that the Louisville Clinic is over let me hasten to tell you again how happy I was to have had the privilege of working with you during this important event. I do not believe that we have ever had a better clinic than this one in Louisville from many aspects. The response of the people was exceedingly gratifying and I believe that they will take many of the recommendations that were made for the improvement of their work. I believe you have a new day in Louisville and Kentucky as you lead out in the Sunday School Work there.

"Let me thank you for your every effort to make this clinic a success. I have never worked with anyone who gave himself more fully to the task than you. It is such a privilege to work with you because of your fine spirit and co-operative attitude."

It is gratifying to hear such encouraging words from Mr. King. We are deeply grateful to the Sunday School Board for its assistance in the Clinic.

Shelby County Association Holds Central Training School

A letter from Mr. Eugene Hamilton, Association Sunday School Superintendent of Shelby County, relates great interest shown in a Central Training School that was held recently. Since this was the first school to be conducted in several years it was difficult to secure teachers, however, three classes were conducted with six churches co-operating, four pastors and one Superintendent. Mr. Hamilton states that a good spirit prevailed and thirty-seven awards were earned.

We congratulate the workers in Shelby County in this good work.

Kentucky Compared To Other States

From the Department of Survey, Statistics, and Information of the Sunday School Board in Nashville, Tennessee, we find for 1956 Kentucky ranks sixth in Sunday School enrolment, sixth in baptisms, sixth in the number of churches, and sixth in the Vacation Bible School enrolment. There seems to be a direct relationship in Sunday School enrolment to the number of baptisms.

This information comes from 25 states, Alaska, Hawaii, and Mexican work.

Kentucky's record is very good although, there is much left to be done.

The way to reach the most people in a given period of time is by starting new work. How about your church and its missions?

Enroll Jewish Friends In Sunday School

During the next two quarters, April-May-June, and July-August-September, we are studying in the Old Testament in our Sunday schools. This is an ideal time to encourage our Jewish neighbors to enroll in our Sunday schools. Each church should seek to win the Jews to a saving faith in Christ as well as others.

Standard Sunday Schools

Church	Pastor	Superintendent
East Pittsburg (Laurel River)	William King	Elmer Cottongim
Bowling Green, Eastwood (Warren)	William H. Rogers	Mark Wallace
Central City, First	C. W. Devine	Morris Richey
Four Mile, Riverside (Bell Co.)	Ralph S. Voris	Earl Hobbs
East Bernstadt, First (Laurel River)	Billy C. Wright	A. F. Wilkison
London, Hart (Laurel River)	W. R. Rogers	Shively Pope

Standard Departments

Church	Dept.	Superintendent
Pineville, First (Bell Co.)	Nursery IV (3 yr. Olds.)	Mrs. George Davis
Mayfield, North Side (Graves Co.)	Nursery 1-3	Geneva Cook
Central City, First (Muhlenberg)	Beginner age 4-5	Mrs. Philip Stone
Louisville, Beechmont (Long Run)	Young Married	Marion M. Baker
London, First (Laurel River)	Adult No. 3	J. J. Taylor

Standard Classes

Church	Class	Teacher
Danville, Gethsemane (So. District)	"Men of Tomorrow"	Coleman Sebastian
Louisville, Victory Mem'l (Long Run)	"His Followers"	Mrs. Pat Frank
Covington, Latonia (No. Bend)	"Willing Workers"	Mrs. Ralph Eckler
Frankfort, First (Franklin)	"14 Year Boys"	Frankle Lewis
Bowling Green, Eastwood (Warren)	"Married Girls"	Mrs. Martha Rovers
Mayfield, Northside (Graves Co.)	"Queen Esthers"	Mrs. Charles Perkins
	"Busy Bees"	Jane Perkins
	"True Blues"	Mrs. Ida Reynolds
	"Ruth Bible Class"	Mrs. Ruth Ward

Thus Saith the Preacher —

Wrestling with Great Ideas

Dear Editor:

Being in a reminiscent mood, I got to recent sermons. For sometime now I've been dissatisfied with my homiletic gems (Don't you say a word!). Some of them may be diamonds in the rough, but they certainly need a lot of polishing. If you want a good antidote for pulpit pride, go back and read some of the sermons you've preached over the past 2 or 3 years. Brother, that'll do more for the cause of humility than even a friendly wife!

Whenever I get in such a mood, I always remember some advice given by a fine professor of preaching, who said: "The preacher is never under obligation to preach a great sermon, but he is always under obligation to wrestle with a great idea." Then comes the question, "With what great ideas have you been wrestling, lately; and who won the decision, you or the idea?"

How long has it been since you delved into the age-old problem discussed in the Book of Job—the problem of the suffering righteous? When has your pulpit plow got into the new ground and hit the stump of real significance of the incarnation? Have you ever brought the Christian witness to bear on such topics as conscientious objection to war? When was the last time you editorialized on unanswered prayer? Or, the doubts which so easily beset us, or the tragic waste of the good earth, or the matter of God's foreknowledge and man's free will?

I've spent so much time promoting budgets, pleading for needed buildings, planning this campaign or the other, going to this meeting or coming home from the next, fiddling around with organizational structures, keeping a working staff going, planning visitation efforts, seeing after committees, and balancing tea cups that a sneaking suspicion of tilting with windmills instead of wrestling with great ideas gets hold of me.

It's high time to get me a great idea, grab it with a full sissor lock, combined with a half-Nelson, twirl it around my head with an airplane spin, and body slam it right smack dab into the pulpit.

Wrestlingly yours,
G. Avery Lee
Ruston, La.

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Lowell Sees Catholic Triumph Soon, Unless--

"Parochial schools will be receiving full tax support within a period of ten years if Americans concerned for the principle of separation of church and state do not bestir themselves." This was the prediction of The Rev. C. Stanley Lowell, associate director of POAU, in his address on February 5 at the organization's Ninth National Conference on Church and State, meeting in Los Angeles. Associate Director Lowell spoke on the second day of the two-day conference.

"POAU," he declared, "is the only organization in America devoted exclusively to the task of maintaining religious liberty as grounded in the separation of church and state. It invites the support of all American citizens of all creeds who believe in these principles."

The POAU official pointed to many violations of church-state separation which the organization had attempted to correct. "POAU makes careful studies of these violations and then attempts appropriate action to correct them," he explained. "The country's tax structure has been the subject of close POAU scrutiny for over a year. The results of the study show shocking inequities where churches and church orders are concerned. Such businesses as distilleries, wineries, bakeries, canneries, TV stations, radio stations and others operated by churches have not been required to pay the tax on 'unrelated business income.' There is also favoritism in regard to teachers and to chaplains in the armed forces. Roman Catholic nuns engaged as teachers in the public schools are not subject to withholding tax since their entire salary goes to their church. Roman Catholic nuns and members of religious orders serving as chaplains in the armed forces are not subject to income tax. Their entire check goes to their church without deductions. Protestant chaplains are required to pay the full tax, even though they may have heavy family obligations, whereas the Roman Catholic chaplain has none."

"POAU is not a negative organization as some have charged," the speaker concluded. "It is a positive organization since it stands for the great American principle of religious liberty, but-tressed by church-state separation. It holds that all churches are equal before the law and that there should be tax funds and official privileges for none. It stands for the free situation in which all of our American churches have thrived and grown strong. POAU has won its victories—some spectacular, some the quiet, plodding kind. But the victories we have won are not the important thing. Just our being in existence is the important thing. So long

as we are there freedom has a voice and the threat of clerical domination is given pause."—Church and State.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, MARCH 17, 1957

Numerals after church indicates number of missions.

	T.U.	Add.	S.S.
Lou., Walnut Street (4)	387	7	1,772
Lou., Carlisle Avenue (2)	335	7	1,541
Bowling Green, First (1)	305		1,121
Lou., Parkland (1)	272	4	1,102
Owensboro, Third	328		1,071
Madisonville, First	275		1,064
Harrodsburg (2)	310		1,040
Lou., Beechland (1)	287	12	1,021
Hopkinsville, Second (1)	237		1,014
Mayfield, First	276		990
Lou., St. Matthews	242	12	940
Lexington, Immanuel	289		939
Covington, Latonia (1)	202		934
Evansville, Grace	295		917
Lou., Victory Memorial (2)	217	2	911
Newport, First (2)	210	2	869
Henderson, Immanuel (3)	105	1	868
Owensboro, First	179		864
Lexington, Calvary (1)	208	5	851
Frankfort, First (1)	217		850
Elizabethtown, Severn's Valley	169		836
Murray, First (1)	835		835
Lexington, Grace (1)	831		831
Hopkinsville, First (1)	172		803
Covington, Calvary	791		791
Lou., South Jefferson (1)	178	3	776
Lou., Third Avenue (1)	180	1	748
Somerset, First (1)	179		748
Ashland, First (2)	127		714
Georgetown (3)	336		710
Campbellsville (3)	204		685
Harlan	129		660
Prestonsburg, Irene Cole Memorial (12)	97		634
Lou., Shively (1)	162	1	618
Lou., Baptist Tabernacle	197		615
Danville, First (2)	180		609
Lou., Hazelwood	101		598
Whitesburg, First (8)	163	4	598
Lebanon, First (1)	150	25	595
Middlesboro, First (2)	87		584
London, First (1)	167		577
Danville, Lexington Ave. (1)	126	3	559
Lou., Clifton (1)	126		559
Lou., Broadway (2)	142		543
Barbourville, First	201		538
Lou., Eastern Parkway	108	1	532
Covington, Southside	133		530
Lou., South Side	135	5	530
Evansville, Calvary	153		520
Bellevue	91		513
Winchester, Central	127		512
Erlanger	88		504
Hodgenville, First	159		498
Lou., Deer Park	89	4	496
Owensboro, Buena Vista	120		490
Owensboro, Hall Street	177		474
Owensboro, Eaton Memorial (1)	178		470
Central City, First	251		467
Lou., Okolona	40		459
Lou., Eighteenth Street (1)	137		457
Lou., Bethany	100	4	456
Cynthiana (1)	81		455
Florence, East	200		446
Paducah, East	200		445
Ft. Thomas, First (1)	77		429
Russellville, First (1)	106		428
Lou., Immanuel	102		423
Ludlow, First	92		421
Versailles	84		420
Covington, First	188	2	416
Richmond, First	89	4	415
Lou., Farmdale	137	4	413
Springfield	129		413
Lou., Rockford Lane	122		397
Jeffersontown	88		390
Bardstown	62		389
Corbin, First	91		386
Frankfort, Crestwood	129	1	377
Lou., Fairdale	117	1	372
Lou., Shawnee	81		369
Lou., Valley View	129	9	368
Walton, First	114	1	364
Ashland, Pollard (2)	75	6	362
Lou., Baptist Temple (1)	120		358
Greenville, First	120		351
Nicholasville	112	2	351
Lou., Beechwood	102	1	344

Glendale, Gilead	280	342
Sturgis, First	62	341
LaGrange, Middlesboro, East		
Cumberland Avenue	78	333
DeHaven Memorial (1)	54	339
Mt. Washington	119	4 334
Shepherdsville		323
Lou., Gethsemane	115	4 311
Dawson Springs	94	309
Williamson, W. Va., East Williamson	99	308
Dayton, First		305
Cadiz	52	292
Junction City	69	290
Middletown	68	290
Owensboro, Seven Hills	66	287
Hazard, First	39	281
Falmouth (1)	37	279
Paintsville, First (1)	71	276
Scottsville, First	77	273
Earlington	115	1 273
Marion	82	273
Covington, Ashland Ave.	67	261
Danville, Gethsemane	130	260
Benton, First	108	258
Hawesville	77	253
Sonora	109	252
Owensboro, Lewis Lane	92	248
Cloverport (1)	49	247
Lou., Audubon	58	245
Carrollton, First	66	240
Lou., LaSalle	75	1 236
Lou., East	111	1 234
Perryville	63	228
Newport, Trinity	102	227
Lou., Kings	77	223
Frankfort, Memorial	60	219
Ferguson (1)	70	218
Hazel	81	215
Horse Cave	53	203
Henryville, Ind., First	78	2 158
Ashland, Belmont	32	112

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Hollywood Catholicizes 'Navy Log' TV Epic

The Navy Log TV program for December 12, 1956, offers an interesting example of the kind of thing that growing numbers of American people deeply resent. The story on Navy Log that night, entitled "Peril on the Sea," was inspired by the experiences of Chaplain R. W. Radcliffe, a Methodist, serving aboard the carrier WASP in 1953.

Chaplain Radcliffe heard about the program. Since Navy personnel were invited to submit ideas based on their own experience, he decided to submit the story of perilous moments aboard the WASP which had been very memorable to him. Since Chaplain Radcliffe was actually the hero of the story he made it very clear that he did not want to be mentioned in any way. He also specified that the chaplain in the program should be a chaplain only, and in no way identified as Protestant or Catholic.

The Navy Log planners were much impressed with Chaplain Radcliffe's story and informed him that they intended to produce it for the TV show. When the story was eventually shown Chaplain Radcliffe was amazed and chagrined to find that the chaplain was portrayed as a Roman Catholic. The identification was unmistakably made by certain gestures and a certain prayer. When Chaplain Radcliffe protested against this treatment, he got no satisfaction. He was told that "certain changes had been made."

Friends of Chaplain Radcliffe brought the matter to the attention of POAU. The chaplain refused to discuss the incident and referred POAU to the Chief of Naval Information.

Rear Admiral E. B. Taylor, Chief of Information, when questioned about the chicanery, declared flatly that "the written script as reviewed by this office did not in any way reflect a particular faith or denomination of the Navy Chaplain in the story. Such indications of a particular faith or denomination . . . were additions or modifications to the Navy-reviewed script, made on the commercial production level, at the time of production; such changes are beyond the cognizance of this office."

If the Navy statement is taken as offered, it can mean but one thing: the show was changed in Hollywood where it was produced. Hollywood, which fears the Legion of Decency more than it respects common decency, deliberately changed the Protestant chaplain (who was not identified as such) into a Roman Catholic who was plainly identified as such. Here was a chance to curry favor with the bosses. There was no danger involved since the Protestants were too inept to do anything about it or even lodge an effective protest.—Church and State.

Polio Alert Sounded

By Kentucky State Medical Association
Louisville, Kentucky

An all-out "Polio Alert" to prevent the tragedy that crippling polio could bring to many unvaccinated Kentuckians during the coming summer months of the polio season was begun today by the Kentucky State Medical Association.

The Association reports that the Salk vaccine supply is abundant for persons of all ages. Its more than 2,000 physician members are emphasizing the need for immediate individual action. The campaign goal is to inform every individual of his responsibility to have at least two injections of the vaccine before the oncoming polio season. The need is particularly great for people under 40, the KSMA warns.

In a statement prepared by the medical association's Public Health Committee under the chairmanship of C. C. Howard, M.D., Glasgow, the doctors express deep concern over failure of many Kentucky families to take advantage of the protection against paralytic polio afforded by the Salk vaccine. The statement is being sent today to numerous non-medical organizations with a request that they join in an effort to acquaint all persons alike with the vital importance of getting the Salk vaccine administered to himself and family.

County medical societies have been requested to promote this "Polio Alert" in their own communities through education efforts and other suitable devices. It is especially important, according to the KSMA committee, that every person know the facts about polio and the Salk vaccine and act upon them at once.

The facts are: (1) The Salk vaccine affords major protection against paralytic polio, (2) The Salk vaccine has been demonstrated to be safe, (3) There will always be a possibility of paralytic polio epidemics unless the susceptible people are vaccinated, (4) The Salk vaccine is available, (5) The susceptible groups include most people under 40.

"For these reasons," Dr. Howard said, "the Kentucky State Medical Association recommends that every person under 40 who has not completed the series of three Salk vaccinations do so at once. The urgency of the situation is indicated by the fact that the polio season will begin shortly."

"It should be emphasized," Dr. Howard continued, "that it is equally important, especially among pre-school age children, to see that long-proven immunizations are also given for typhoid, tetanus, diphtheria and whooping cough."

Girls . . .

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

More State Meeting Speakers

We are fortunate to have Missionary W. Carl Hunker of Formosa as one of the missionary speakers for our meeting this year. Mr. Hunker was born in Oregon but calls Arkansas home. He is a graduate of William Jewell College and Southern Baptist Seminary. He held pastorates in Kansas, Missouri and Kentucky before going to China as a missionary. During his Seminary days



Rev. W. Carl Hunker

he served as fellow, Department of Missions, at the Seminary. He and Mrs. Hunker have served as missionaries at Yates Academy, Soochow, China; among the Chinese at Baguio, Philippines; and since 1952 at Taichun, Formosa. Mr. Hunker will speak on Wednesday afternoon.

Rev. Eldred M. Taylor, Secretary of Missions and Evangelism for Baptists in Kentucky since 1951 will speak to us concerning the challenging needs for missions in Kentucky following the report of the committee on our Week of Prayer for State Missions, Wednesday afternoon. Mr. Taylor is a native of

Carver School Alumni Breakfast

The Kentucky Carver School Alumni Breakfast will be held in Paducah at Boswell's Restaurant on Wednesday, April 3 at 7:30 a.m. The price of the meal, including tip, will be one dollar. For reservations send money and request to Mrs. Hankins F. Parker, 345 Wallace Lane, Paducah. Deadline for reservations is Tuesday, April 2. The breakfast will be in charge of Mrs. O. B. Mylum, president, Kentucky Chapter and State Anniversary Director.

Eighteen



Rev. Eldred M. Taylor

Kentucky, calling Owensboro his home. He too, is a graduate of William Jewell College and Southern Baptist Seminary and held pastorates in Kentucky and served as Associational Missionary for Daviess-McLean Association before coming to his present position. He never fails to stir our hearts with his presentation of the needs in Kentucky

Two New Editors

Two new editors were elected at the meeting of the Executive Board of Woman's Missionary Union, SBC in January during the semi-annual meeting held in Birmingham.

Miss Ethalee Hamric was named as editor of *Royal Service*, the official



Miss Dorothy Weeks

organ of Woman's Missionary Union. Miss Dorothy Weeks was elected editor of *Tell*, the magazine for Girl's Auxiliary.

Miss Hamric, former editor of *The Window of YWA*, graduated from Florence State College, studied journalism at Northwestern and received the master's degree in English from Peabody College. She has been associated with Woman's Missionary Union in an editorial capacity for nine years.

Miss Weeks holds a bachelor's degree in religious journalism from Oklahoma Baptist University. During her student days she was on the staff of the *Shawnee News Star*. Recently she returned from a period of training at Carver School of Missions and Social Work in Louisville. She came to Woman's Missionary Union



Miss Ethalee Hamric

in September 1953 and became associate editor of *Tell* the following September.

Miss Hamric and Miss Weeks assumed their new positions on February 1.

YOUTH CORNER:

EMPHASIS ON YOUTH: That's during the Quarterly W. M. U. Meetings this April. The suggested program prepared by Mrs. Wendell H. Rone of Paducah centers around this theme: "Open Hands — to YOUTH." Make certain that your church is represented at your associational meeting by your WMU President, YOUTH Director, Sunbeam Leader, G. A. Counselor and Y.W.A. Counselor, plus as many women, pastor, PEOPLE possible!! Remember—if we enlist "Kentucky's YOUTH for Christ and World Missions" it will be done through leaders who know, who care, who love YOUTH.

* * *

LOOKING FORWARD TO SEEING YOU at Paducah next week!

March 28, 1957



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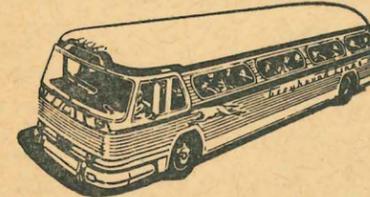
Brotherhoods and Royal Ambassadors

L. E. COLEMAN, SR.
Brotherhood Secretary

J. C. BALLEW
Royal Ambassador Secretary

All Aboard

All aboard men! Reserve your seats now on air-conditioned Greyhound busses for a tour of Kentucky visiting all colleges, hospitals and childrens homes owned and operated by the Gen-



eral Association of Baptists. Reservations must be in our office by the close of business on Tuesday, April 30. Remember, this eleven-hundred mile trip for only \$20.00, including room, board and transportation.

Plan Now!



Now is the time to plan out-door activities for your Royal Ambassadors. Softball is a sport which boys like

New Texas College to Share Baylor Charter

DALLAS, Texas — (BP) — It has been recommended that the new Baptist college proposed for Dallas be started under a common charter with Baylor University.

The recommendation was approved by the Christian education commission for the Baptist General Convention of Texas. At the same time the commis-

WESTERN RECORDER

COUNSELOR'S CORNER

By
DR. E. LOFTON HUDSON



(Author of *For Our Age of Anxiety* at Your Baptist Book Store)

Premonition of Death

Question: When I was about 12 years of age I began wondering if I would like to be 16, thought I would die before then. I finished high school and entered nurse's training, but that fear still persists. Now I am 28 and my fear is that I will not live to be 30.

What I'd like to know, do you think it is a premonition that I will die young or just a phobia? I have thought that it could be something that happened in my childhood, but as I look back I can't find anything.

Answer: Of course you cannot remember anything that may have caused your fear. In fact, there may not be any one thing. If there were, you would not likely turn it up like a mouse out of a new plowed furrow. Psychotherapy is a slow painful process.

Your problem is an overdeveloped conscience. This may sound strange, but some people's consciences get all twisted and enlarged and corrupted. Some have too much conscience; some too little. The Apostle Paul is enough to prove that consciences are not, by themselves, trustworthy. He persecuted the church "in all good conscience."

Premonitions are usually a kind of superstition. I think they always are, but I know that they are usually. We quickly forget the ones that do not come true.

No, you expect to die because you have repressed some guilt feelings. If you cannot forget your fears, see some good counselor. My guess is that you will live to be at least eighty.

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

Pictured here are the champions of the North Bend Associational Royal Ambassador Intermediate Softball league. These boys with their counselor are members of the H. E. Baer chapter of Royal Ambassadors of the First Baptist Church, Ludlow. They are, from left to right, front row: Jimmy Young, Johnny Baugh and Eddie Creamer. Second row, Ed Hammonds, and Jerry Willoughby. Back row, L. Bill Hammonds, Claude Fightmaster H. Oney, counselor, Pete Carpenter and Tommy Creamer.

1955-56 A-1 Royal Ambassador Chapters

Following are the 1955-56 A-1 Royal Ambassador chapters in Kentucky. Listed in order are the names of the church, association, type of chapter and name of counselor:

1. Riverside, Bell County, Combined, Rev. Ralph S. Voris.
2. Whitesville, Daviess-McLean, Combiner, Rev. Thomas Miller.
3. Harris Creek, Lincoln, Combined, Nilly Tillett.
4. East, Long Run, Intermediate, Ed May.
5. Lyndon, Long Run, Junior, Mr. and Mrs. H. R. Smoot.
6. South Jefferson, Long Run, Intermediate, L. E. Wilson.
7. Walnut Street, Long Run, Intermediates, Robert B. Ford, Jr.
8. First Clay Ohio Valley Combined, R. W. Bell.
9. Rineyville Severns Valley, Intermediates, Rev. Lee Hopkins.
10. First Danville, South District, Junior (9-10), Bill Vaught.
11. First Danville, South District, Junior (1-12), Bill Vaught.
12. Gethsemane Danville, South District, Junior, Paul Huskisson.
13. Gethsemane Danville, South District, Intermediate, Paul Huskisson.
14. Junction City, South District, Junior, Sam Ferrell, Jr.
15. Sligo, Sulphur Fork, Combined, Stanley Jones, Jr.
16. Warsaw, Ten Mile, Combined, Mr. and Mrs. Carl Flynn.
17. Audubon, West Kentuckiana, Combined, Eugene P. Thompson.

sion also recommended that a procedures committee work on further arrangements.

Dallas Baptists had first expressed a desire for the school to have a separate charter with a common board of trustees with Baylor.

It was decided, however, that a common charter is advisable, as W. R. White, Baylor president says, because "The BGCT executive board could tell Baylor. . . to release the new school any time after it was established."

CHURCH FURNITURE

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Nineteen

For April 7, 1957

By H. C. Chiles

Jesus Faces the Cross

Our lesson for today directs our attention to two of the most important events which transpired during the last week of the earthly life of our Lord Jesus Christ. They took place in the Upper Room and the Garden of Gethsemane.

I. The Picture of the Cross. Matthew 26:26-29.

It was quite evident to the apostles that they were having a parting meeting with their Lord. To them Christ had spoken of Himself as departing, not on a brief journey, but by a violent death. In express recognition and for the everlasting remembrance of His death of violence, torture and agony, Christ instituted the ordinance of the Lord's Supper. He was not to die as an example of unselfish devotion, or as a hero, but as an expiation for sin.

Sublime is this ordinance in its simplicity. Although He used the most common elements, yet they were fraught with great meaning. The bread symbolized the Lord's body, which was broken for us. The wine symbolized the Lord's blood, which was shed for the remission of our sins. The purpose of the Supper was that the Lord Himself might be remembered. He wanted to leave something with His own that would ever be a reminder of what He had done for them.

The Lord's Supper is a memorial of the death of Christ for our sins. This memorial is emphatic in recalling His death. Other men are remembered by their philosophies or by their followers. In the case of many of them, their birthdays are celebrated, but Christ's dying hour is commemorated. Others accomplished what they did by their lives, whereas, Christ wrought His great work for mankind by His death.

This ordinance is not a temporary but a perpetual one. It is to be observed by and in His churches at stated intervals as determined by each individual church, inasmuch as the scriptures do not specify how often it is to be observed, until the return of our Lord. Every time we observe it scripturally we proclaim to others that Christ died for our sins. His Supper must ever be a remembrance of Him and never a feast for friends. Whoever partakes of the Lord's Supper in order to show his fellowship with any human being certainly perverts the Lord's Supper and fails to observe it worthily.

II. The Preparation For The Cross. Matthew 26:36-46.

In the darkness of the night, after drawy state, but at the same time we

the institution of the Lord's Supper, Christ and His disciples went to the Garden of Gethsemane. Knowing that during that very night He would be betrayed, arrested and carried away for a trial, and feeling a special need for human companionship, Christ left eight of His disciples at the entrance of the Garden and took with Him into the inner recesses the three most intimate ones—Peter, James and John. His humanity was revealed beautifully in His taking with Him to the place of prayer the men who seemed to have been closest to Him. These three were highly favored by being chosen by Him from out of the company for a closer fellowship with the Lord in that crucial hour, when He needed them so much.

Taking Peter, James and John with Him, Christ went inside the Garden. Near the place to which He went to pray, Christ said, "Tarry ye here, and watch with me." Then "He went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt." The submissiveness of that prayer makes it the most spiritual speech in human language.

The "cup" to which Christ was referring was that of death before He arrived at Calvary. He was not asking to be turned back from Calvary's death. That was the thing for which He had come into this world, and He was ever steadfast in His purpose of going to the cross. He had even sternly rebuked Peter for seeking to turn Him aside from the cross. He was praying to escape a premature death there in the darkness of the Garden of Gethsemane. He wanted to be able to reach the cross and thereon to pay the penalty for our sins. With reference to the loss of His life on the cross He plainly stated, "No man taketh it from me, but I lay it down of myself" (John 10:18).

After His memorable prayer, which showed such great faith in God and a complete surrender to His will, Christ returned to His three disciples whom He had commanded to "watch" (Matt. 26:38), and to "pray" (Luke 23:40), and found them sleeping. Three times He prayed and each time He returned and found them fast asleep. They were not helpful to Him in His hour of deep sorrow. Concerning their lack of dependability we have mixed emotions perhaps. Some of us have an inclination to condone the disciples in their fatigued and

want to blame them for being inattentive. But our Lord censured them, and so should we.

Even though no man stood by our Lord in Gethsemane, the Father was with Him. He talked with the Heavenly Father, trusted Him implicitly and yielded Himself fully and completely to His will. From Him He obtained the blessed assurance that He would receive all of the strength and help which he would need for the accomplishment of God's will. How encouraging to us to know this as we strive to follow our Lord in complete devotion to the will of God!

Scattered Thoughts Collected

By W. B. Dockery, Central City,
Route 2, Ky.

The word *truth* is found 117 times in the Bible.

The Dark Ages of 1,260 years, spoken of in Revelation 11:3, were from 426 A. D., to 1,686 A. D.

In Genesis 14:13 Abraham is called "The Hebrew," the first time the word Hebrew is used in the Bible.

Jacob and family moved to Egypt in wagons sent out by Joseph who was already in Egypt. After 430 years they were led out by Moses, and crossed the Red Sea with Joshua. Why did they have to cross the Red Sea. Jacob never crossed it. Joseph and Mary took Jesus to Egypt, but they never crossed it. Exodus 13:17 may tell why.

Some think Second Chronicles 7:14 is the heart of the Bible.

Luke wrote the Book of Luke, using the word *certain* 36 times. He wrote Acts, using the word 47 times. In all Matthew never wrote but 28 chapters, yet he used the words "Kingdom of Heaven" over 40 times. The other writers said "Kingdom of God."

Jesus preached three and a half years and healed 38 cases.

The number seven is found several times in Revelation, but sometimes fail to read Revelation 5:12 where John uses the seven beautiful words, as, Power and riches, and wisdom and strength and honor and glory ad blessing.

Mark has only sixteen chapters, but he used the word straightway 42 times.

Malachi did not write but four chapters, but he has 27 questions. There are 85 questions in the last five chapters of Job. The first question, Matthew 2:2, Where is He that is born King of the Jews, was never answered. They are asking that yet.

►D. Lewis White, pastor of First Baptist Church, Denham Springs, La., has accepted a call to First Baptist Church, Natchez, Miss.

"Reverend" — It's Not for Us

By W. G. STRACENER
Editorial in Florida Baptist Witness"

"Are you a Reverend?" was the question which stabbed one of our pet peeves irritatedly wide awake. And to add insult to injury, it was asked by a well-known columnist on a nationally televised panel show. The contestant being questioned was a minister of the gospel who is an internationally known pole-vaulter. We only hope his toe-nails didn't try to curl up as it felt like ours were trying to do when his fair questioner popped that atrociously incorrect query to him. Will people ever learn that 'Reverend' is an adjective and not a title to be used in the same sense as 'Doctor,' 'Rabbi,' or 'Professor?'

We realize full well that our protest here will do very little to change an odious practice which in our country began among the illiterate but in recent years has spread until one is not safe from it in the columns of the newspapers, on the platforms of some churches, or now even on television shows. But it will at least get the matter off our chest for the moment, whether it starts anyone else thinking or not.

If one just must use the term 'Reverend,' then at least let him learn to use it in a grammatically permissible fashion. Since it is an adjective and not a noun, a descriptive term and not a title, it is always a misuse of language to say 'Reverend Smith,' 'The Reverend John Q. Smith,' 'the Reverend Mr. Smith,' or 'the Reverend Dr. Smith' may be considered grammatically proper even though the use of this prefix before the name of a man is always in serious question when any Christian considers the matter in the light of the Scriptures.

The sacred term 'Reverend' is used only once in the Bible (Ps. 111:9) and that is plainly in reference to God and not to man. Furthermore, Jesus speaking to the multitude and His disciples plainly taught that there was not to be a distinction or division among His people and that there were to be no grades or ranks (one preacher over another) in the ministry. "Be not ye called Rabbi, for one is your master, even Christ. And all ye are brethren. And call no man your father upon the earth, for one is your Father, which is in heaven. Neither be ye called masters, for one is your Master, even Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased, and he that shall humble himself shall be exalted" (Matt. 23:8-12).

Perhaps many do not realize that the philosophy underneath the use of 'Reverend' as applied to man is the very

same Romish ecclesiasticism which has provided the world with the 'Very Right Reverend' and the 'Right Reverend,' Bishops, Arch-Bishops and Cardinals. It was begun by a group who believed that the ministers should be elevated above the laymen and that there should be two classes, the clergy and the laity. Of course this idea is totally foreign to the New Testament and should be foreign to Baptists although sadly we see some drifting into such thinking here and there.

The Bible teaches the priesthood of all true believers, and their individual right of direct access to God through Christ. In Jesus Christ all believers are equal. No one believer is to be set up to be revered above another. How refreshing are the words of the New Testament in their simplicity, "One is your Master, all ye are brethren."

Since the word 'Reverend' is used as a complimentary term of respect, even when used by those who do not know the first thing about its origin or its implications, it is obvious that no humble minister of the gospel who has thought the matter through would ever use it to describe himself. If it is ever used of him at all, he will surely let it be by other people and not by himself. You would have to stretch your imagination almost to the point of damage even to imagine the humble Jesus introducing Himself, "This is the Reverend Jesus Christ," or Paul presenting himself as "Reverend Paul the Apostle."

Perhaps preachers who are called 'Reverend' could do well to follow the example of two early preachers, Paul and Barnabas, who, when addressed in terms belonging to deity protested, "Sirs, why do ye these things? We also are men of like passions with you" (Acts 14:15).

You may be thinking, "What then shall I call a minister if he is not to be called Reverend?" One good and acceptable way to address him is just plain 'Mister;' another is 'Brother,' and yet another good one is 'Pastor,' if he is serving a church as pastor, or 'Doctor,' in case he holds such a degree. Personally, we have never known a humble and sincere preacher of the gospel who didn't appreciate being called either 'Brother' or simply 'Mister.' At the same time, we have known very few of them who were not displeased (inwardly at least) when called 'Reverend.' And that is simply because they do not feel right to have a term applied to them which in reality belongs only to God.

Incidentally, the above explains why

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we delete the terms 'Rev.' from names appearing in stories in the Florida Baptist Witness about Florida Baptist Ministers. Sometimes, of course, one does get by us—but we didn't intend for it to. When the story deals with a Roman Catholic or an Episcopalian minister or one from some of the other denominations which do have a centralized form of church government and which do give their ministers authority over the laity, then on occasions we do leave the title in the published account.

Whether he ever let anyone know it or not, we venture to say that your own pastor has often wished he might be able graciously to say, "Call me Pastor, Brother, Friend—but—please don't call me Reverend."

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Too Much Talk

(Sling and Stone)

Over and over we have been impressed with the need of making church services worship periods rather than gossip gatherings. Sometimes church members—and good ones too—are so prone to talk and gossip that the Lord's Word either does not get a chance to get in or else does not have a chance to stay in. We remember gossip and forget Scripture.

Our thought has been prompted by an interesting article in the February 16, 1957, issue of the *Baptist Standard* of Texas in which Editor E. S. James, under the caption, "Talking Too Much," says the following:

"It is an old story, but it is appropriate. The farmer and his wife had a big argument as they rode home from town in the lumber wagon loaded with coal. Finally, as they pulled up a steep hill, the woman said to her husband, 'Would it not be wonderful if we could pull together like these mules?' The husband meekly replied, 'We could if there were but one tongue between us.'

"It is true that almost everyone talks too much. As a sort of a preacher this editor cannot remember ever being sorry that he has cut his sermons short. Most sermons are too long because so many of us keep on talking after we have finished preaching. The longest recorded sermon of Jesus could not have been more than fifteen minutes, but some of us feel that we have somehow failed the people if we do not use thirty minutes; and some seem to think 150 minutes are even better. If the average preacher would listen to some others preach twice each day for two weeks he would go home and abbreviate his messages.

"Laymen are just as guilty as preachers. Some of them who wish they had the courage to ask the pastor to cut the message short will use much more time than he if given an opportunity to use the pulpit. Women have been accused of talking more than men. That is doubtful. They just use more words, but words are not always talk. Sometimes they are just sounding bells and clanking cymbals. Some children talk too much. The reason for it is that they think they know so much more about the subject than their experienced parents.

"The most beautiful part about so many persons talking too much is that few persons pay any attention provided it is not gossip or criticism of others. For some unknown reason ears are always open to calumny. Any person who utters one word against another person has already said too much. Why in the name of common decency do people have to speak evil of one another? Most persons have all the burdens they can

carry without having to bear that of unjustified criticism."

[Editorial Note:—Someway this article missed my attention when it appeared in the *Baptist Standard*. We're glad to use it and Editor Ragland's remarks as they appeared in his *Sling and Stone*.—RTS.]

Protestants Protest WGN's Dropping the "LUTHER" Picture

CHICAGO, Illinois. — WGN-TV, the Chicago Tribune TV station, found itself caught in a boiling religious dispute this week as a result of cancelling a late show of the movie, *The Life of Martin Luther*.

The movie was originally slated to be shown Friday night at 10 p.m. But on Tuesday, Ward Quaal, vp and general manager of WGN Inc., announced the movie was cancelled because "it became apparent that there was an emotional reaction to the plan. In view thereof, the station has elected to cancel the showing, not wanting to be a party to the development of any misunderstanding or ill will among persons of the Christian faith in the Chicagoland area.

The announcement was followed by immediate protests from various Protestant groups in the city.

One group, the Church Federation of Greater Chicago, in combination with the Lutheran Council of Greater Chicago, sent a protest to the FCC saying: "Cancellation of the film under these circumstances constitutes an admission on the part of the television station involved that it is vulnerable to pressures which we are convinced, on the basis of our discussion with WGN, have been mobilized by the Roman Catholic Church to secure the banning of this film." The protest said WGN failed to operate in "public interest, convenience and necessity." It demanded WGN reschedule the film.

However, after a conference with Mr. Quaal, the group decided to put off its efforts to have the film telecast until after the holiday season.

"The Committee is convinced as a result of the conference of the good will agreed to another conference with the group on the question sometime in January.

Another group, Protestants and Other Americans United for Separation of Church and State, also protested publicly. Glenn L. Archer, executive director of the group, said the film "deserves the same rights on the air as Bishop Fulton Sheen." He said he asked the House Committee on Un-American Activities and the Federal Communications Commission to investigate what he called "suppression" of the film by Roman Catholic opposition.

Mr. Archer said he had wired Chairman Walter (D., Penn.) of the House Committee that "any move to destroy freedom of speech in matters of religion is an un-American activity which you have a moral and legal obligation to investigate and expose."

The Catholic Archdiocese of Chicago denied it had taken any step to have the film cancelled, saying that the protest by the city's Catholic population was an "individual matter."

"We have not made any representations to WGN-TV in any way," the Rt. Rev. Msgr. E. M. Burke, chancellor of the archdiocese said. "As far as the 1,800,000 Catholics here are concerned, it was an individual matter if they saw fit to protest against the film they consider historically inaccurate, if not downright insulting."

The film was very successful in movie houses.

[The above appeared in the December 24, 1956 issue of *Advertising Age*, and is used here to give readers a picture of what is going on as Catholics seek to stifle non-Catholic voices.]

►The second Southern Baptist church in Nebraska to affiliate with the Kansas Convention of Southern Baptists was constituted February 13 as First Southern Baptist Church, Omaha.

►ADVERSITY: Be thankful if your job is a little harder than you like. Razors are not sharpened on velvet.—Origin Unknown.

►BEHAVIOR: What a grand world this would be if we could forget our troubles as easily as we forget our blessings.—Exchange.

►RELIGION: "The miracles are not really true," said the teacher to her class of girls. "When Jesus fed the multitude, He did not give them bread; He just satisfied their souls and hearts."

There was a silence, then one of the girls in the class spoke up.

"Please, teacher," she said, "if that's true, with what did they fill the twelve baskets?"—Dr. Wilbur M. Smith, *Moody Monthly*.

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Ruling Backs Church Bias In Tax-Aided Hospital

WASHINGTON, D. C. — Although built and operated partly with the aid of federal and state tax funds, St. Vincent's Roman Catholic Infirmary, near Little Rock, Arkansas, was upheld in barring a doctor from its operating room on unstated (but presumably religious) grounds under a January ruling of Pulaski County Chancellor Guy E. Williams. Dr. J. K. Donaldson, who had challenged the religious order's right to exclude him, indicated that an appeal to the Arkansas Supreme Court was probable.

At about the same time, administrative actions were taken in localities of Louisiana and Pennsylvania which also affected the religious rights of doctors and patients. The Board of Commissioners of Saint Landry Hospital Service District in Louisiana signed a contract authorizing the Sisters Marianites of the Holy Cross to operate the partly-built Opelousas General Hospital, while the Jameson Memorial Hospital of New Castle, Pennsylvania, in a move designed to prevent possible invasion of the patient's privacy, barred use of the hospital's lists by clergymen for "proselytizing" purposes.

In the Arkansas decision, Chancellor Williams held that Saint Vincent's Infirmary was a private institution according to the legal definition—"one founded and maintained by private persons or a corporation, the state or municipality having no voice in the management of its property or the formation of rules for its government." The chancellor did not concern himself with the gross injustice of an arrangement by which tax funds collected from all citizens are used by private institution to force a sectarian medical code on doctors and patients of differing beliefs. POAU has repeatedly demonstrated the iniquitous results of this system of government-support-but-private-control—e.g., *Church and State*, March, 1952 and February and May, 1954.

Dr. Donaldson had been a staff surgeon at St. Vincent's from 1936 to the middle of 1952, at which time he told the court, he was barred by the hospital administration from the operating room without any statement of the reason. But Chancellor Williams declined to order Sister Margaret Vincent, the hospital administration, to reinstate the doctor. The chancellor said that St. Vincent's acceptance of federal Hill-Burton funds and state contributions for welfare patients did not make it a public institution. He even used the out-of-state location of the owner—the Nazareth Literary and Benevolent Institution of Kentucky—to add a final flourish this argument, observing that if the institution were a public hospital it would be "an instrumentality of the state of Kentucky and would be abso-

lutely without authority to carry on any activity within the state of Arkansas."

The Opelousas, La., General Hospital will be operated, according to the *Baton Rouge Morning Advocate* of January 5, by nuns "in accordance with provisions of acceptable standards of hospital practice not in conflict with the code of ethics for Catholic hospitals." Sidney Sandoz, Jr., chairman of the district board of commissioners, and Mother Mary of St. Adrain Collins, president of the religious order, signed a contract under which the hospital will be leased to the Sisters Marianites for five years at \$1 a year with the privilege of renewal for another five years, and the board will erect a sisters' home on the premises.

In New Castle, Pa., Superintendent Joseph Friedheim of the Jamison Memorial Hospital, said that all patients "who wish privacy as to their admittance to the hospital will receive it," and that the hospital filing system would not be placed at the disposal of clergymen seeking to make converts. At the same time, he observed that the hospital was willing to co-operate with religious leaders in every legitimate way. The Newcastle Ministerial Association scheduled a meeting to clarify the situation.—*Church and State*.

►A letter from W. E. Florer, formerly of Bowling Green and pastor of churches in that area, states he and Mrs. Florer now reside at 4425-52, S.W., Seattle 16, Washington. He is now retired and they are members of University Center

Baptist Church, Seattle. He states: "Douglas McCarthy is our pastor. We have about 100 members. The church is located just off the campus of the University of Washington. There are 15,000 students in the University. This student body offers us a great challenge for service." The editor remembers the Florers gratefully—as faithful servants of the Master.

►Clinton Helton has been called as pastor of Marshall Baptist Church, Marshall, Va., 48 miles from Washington, D. C., and has begun his work. He is from Mt. Vernon, Ky., and was graduated from Eastern Kentucky State College, Richmond, Ky., and the Southern Seminary. He was mission pastor at Mt. Vernon, Ky., and also spent some time as an enlisted man in the U. S. Marine Corps, and three years as an U. S. Army officer. Mrs. Helton is the former Miss Loretta Ashby, who used to be secretary in the Western Recorder offices.

►There was once a cave which lived in darkness at all caves do.

One day it heard a voice calling: "Come up into the light and meet the sunshine." So, being curious, it journeyed forth, but the sunshine made the cave uncomfortable and it cried out for its darkness.

And the sunshine, hearing the cry asked: "What is darkness?"

"Come and see," replied the cave, leading the way.

As they entered the depths of the earth, the sunshine remarked: "Now show me your darkness!"

But there was no darkness.—*Toastmaster*.

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Religious Groups Are Active in Cuba, Dr. Ernest N. Perry, Richmond, Reports

RICHMOND, Ky. — Cuba is indeed a strange land. It is a mixture of the old and the new—mostly old. Many races mix and mingle together amid customs and buildings that are ancient and modern. It is a weird land that on first sight and contact gives one a feeling of mixed emotions.

The statement was issued today by Dr. E. N. Perry, pastor of Richmond's First Baptist Church, who has just returned from a preaching mission in Cuba. Also on the mission was the Rev. O. B. Mylum, pastor of the Berea Baptist Church.

Continued Dr. Perry, "The people of Cuba are friendly and look with favor upon their friends from America who are going to Cuba in increasing numbers each year. God and Nature have blessed this land with many natural resources, but amid its natural beauty, its warm climate and its rich soil, the needs of Cuba are great and many. It needs missionaries, doctors, teachers, engineers, schools and farm agents. Teachers in sanitation and hygiene are greatly in demand. One gets the impression that everything requires fixing, but you also feel that perhaps the people are doing the best they can with the means which they have to work. The potential for a great and prosperous republic is there, but the country is backward for lack of leadership and the 'know-how.'

"From a religious stand point, Cuba is Catholic. Our Catholic friends have a church and a school in almost every town, but various other religious groups are establishing work in Cuba. Presbyterians have several schools and are working in the field of education. Methodists are fairly strong with churches in many leading centers.

"Southern Baptists are serving in four western provinces and American Baptists serve in two eastern provinces. These churches are small but aggressive and growing. Southern Baptists have 85 churches with 167 mission stations. The total membership of these churches is about 9,000, with some 17,000 enrolled in Sunday school, including the mission stations. The natives respond to the preaching of the gospel and the results are gratifying."

About 125 persons expressed faith in Christ during the four revivals held by Dr. Perry and Mr. Mylum. The Berea pastor served in two churches adjacent to Havana, and Dr. Perry was stationed at San Antonio Del Rio Blanco Del Norte (San Antonio of River White of North), Havana Province. There were 500 baptisms reported from the 85 churches last year.

"The success of an American minis-

ter preaching in Cuba depends largely upon his interpreter," Dr. Perry said. "If the interpreter is in sympathy with his work and can readily translate the English into Spanish, he can have a fair success, otherwise, the results are not too good."

The local ministers also preached at the Baptist Seminary in Havana where about 35 young men are enrolled.—The Richmond (Ky.) Daily Register.

Do You Like Your Job?

By H. H. SMITH, SR.

When Theodore Roosevelt was president, one day a man said to him: "Mr. President, you must feel an awful burden of responsibility in being President of the United States."

Roosevelt replied: "Yes, it is a very great responsibility—but I like my job."

Happy that person who has a worthwhile job, to which he can heartily and happily devote his best efforts. And there are more employments that are really worthwhile than many imagine. Some so-called humble occupations may be of great value to the world. As an example of what is meant, you are invited to

Meet "Professor" Peck

This "professor" is well worth knowing; he was a vital force in keeping a University from "going under"—he said so himself.

"Professor" Peck didn't hold any chair at the University—it was his job to "dust" chairs. For more than forty years, Henry Peck was the faithful Negro janitor of the Southern University, in Alabama. The students called him "professor" Peck, and he was proud of the compliment. This institution, called University, because "the purpose was to make it a real university, with various departments" was

opened in October, 1859, with 50 students.

A venerable minister of Alabama, (Dr. J. M. Glenn), an alumnus of the old institution, in an article in the Methodist Christian Advocate (Alabama), gives these interesting items about Peck: "He had his own system of evaluating the students. Concerning one student—who later became a noted educator—Peck, in telling about him, said: 'When he first got here his coat sleeves were entirely too short, and his britches were too short too. He showed the country written all over him. I declare to goodness when he first got here he looked more like a wild turkey than any other boy I ever saw.' Then he added, 'But when we got him here at the old Southern University, and worked on him several years we certainly brought him out, and now just see what a great work he's doing.'"

In years ago, Peck used to say: "The old Southern University once come mighty near going under entirely, but Professor Frank Peterson and me kept it going. When some who had taught here had got all the sugar they could out of the gourd, they left, but Professor Frank and me stayed. Professor Frank heard all the lessons, and I made the fires and rung the bell and swept the floors. We kept the old school going, and now just see what a fine school it is."

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