

# Western Recorder

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## Looking Toward Two Great Days

SUNDAY, MAY 12, 1957

*Special Sunday School Offering For Hospital Charity Fund*

## Cooperative Program Day

SUNDAY, JUNE 9, 1957

*Supplementary Offering For Cooperative Program*

REMEMBER THESE DAYS

REMEMBER THE NEEDS

►Heslip M. Lee, a graduate of Mercer University, Macon, Ga., now completing his studies at Colgate-Rochester Divinity School, Rochester, N. Y., will serve as director of religious activities at Mercer next year during the absence of Ray Brewster.

►We are indebted to Dr. Lewis E. Martin for sending us copy of a lovely invitation-folder put out by his congregation—West Lynchburg Baptist Church, Lynchburg, Va. Pastor Martin was formerly with Severns Valley Baptist Church, Elizabethtown, Ky.

►Evangelistic teams from Southern Baptist Theological Seminary can be had by writing Dr. Joseph Stiles in care of the Seminary. More than 200 student preachers and musicians at the Seminary are making plans to participate in revivals during the coming summer.

►A letter of commendation has been received from the Logan Association of Baptist Pastors, Stanford Murphy, secretary, expressing highest approval of Brother Charles Smith who formerly was pastor of Elk Lick Baptist Church but recently took work near Central City, Ky.

►The Georgia Woman's Missionary Union has elected Mrs. C. O. Smith of Moultrie, Ga., as its president. She succeeds Mrs. J. I. Alford, of Covington, Ga., who had been president for five years. W. M. U. presidents in Georgia, though elected annually, customarily serve five terms.

►Dr. W. C. Boone, general secretary of the Executive Board of the General Association, was evangelist in a revival at Buffalo Baptist Church, Buffalo, Ky. Pastor John M. Hall is strong in praise of Dr. Boone's messages. "There were 12 conversions, 3 by letter and 10 life dedications" Pastor Wall states.

►A unique feature at the Chicago Convention will be a recognition of the largest family present. The family so recognized will be made honor guests and receive an award. To qualify, the complete family must be present. This program will be part of the Christian Home Hour conducted by Dr. Joe W. Burton.

►Miss Jean Bach, Southern Baptist missionary to Nigeria, has returned to her field of service after furlough in the States. She may be addressed at Baptist Girls' School, Box 13, Idi-Aba, Abeokuta, Nigeria, West Africa. Miss Bach is a native of Jackson and makes her permanent American home in Florence, Ky.

►Dr. W. R. Cullum, head of the Bible Department of Wake Forest College for forty years, was honored on his 90th birthday with special services at Roles-

ville Church, North Carolina. Many friends and former students attended the event. Dr. Cullum is a frequent and appreciated contributor to the Western Recorder.

►Pastor John M. Wall has been with the Buffalo Baptist Church since July, 1955. During these five years the church experienced steady growth: Sunday school went from a class-school to fully graded school with regular departments. The school averaged 230 during March. The budget was increased from \$12,000 in 1951 to \$18,000 in 1956.

►Jerome J. Bernard, pastor, Fountain Head Baptist Church, Oneida, Ky., writes: "We at Fountain Head Baptist Church express appreciation and thanks to J. M. Smith of Beattyville for presenting a piano for use in the services. Piano was moved by Brethren Junior Combs, Glen Helton, and Ed Amis—whose industry and interest is deeply appreciated."

►Rev. and Mrs. William E. Arnold, Southern Baptist missionaries to Ghana (formerly Gold Coast), may now be addressed at American Baptist Mission, Box 78, Tamale, Ghana, West Africa. Both are natives of Kentucky, he of Louisville and she, formerly LaVerne Hutchens, of Bowling Green. They make their permanent American home in Louisville.

►Pastor Bob W. Brown of Pleasant Grove Baptist Church of Anchorage and Pastor Morton F. Olive of Milan, Indiana, will be the evangelist and the song leader with Pastor Robert Wallace and the Burlington Baptist Church in April. Both guest ministers were ordained by the Burlington Church. They will be together again in a meeting at Milan in May.

►A resolution commending Brother G. R. Abernathy comes from the Executive Board and Baptist Ministers' Conference of the Ohio Valley Baptist Association. The resolution speaks of Brother Abernathy's having been the faithful pastor of First Baptist Church of Clay, Ky., since August, 1950. Brother Abernathy resigned to become pastor of First Baptist Church, Irvine, Ky., effective March 17, 1957.

►Pastor Franklin Owen, Calvary Baptist Church, Lexington, wrote recently in his church bulletin: "In my message a couple of Sundays ago, I stated that a good watch affords a parable for a well-ordered Christian life; open face, busy hands, pure gold, well regulated, full of good works. I had a letter from a radio listener expressing appreciation for the parable and suggesting one more similarity, namely, that Christians need regular winding through worship, prayer and Bible study. Without these, one runs down for lack of inspiration and fellowship."

# Western Recorder

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

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WESTERN RECORDER  
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►The Louisville Baptist Pastors Conference, on Monday morning, March 18, 1957, passed a resolution in recognition of the good work done by Paul M. Harvey as pastor of the Valley Station Baptist Church. It was a mission when he was called as pastor in the spring of 1955. He developed the work and organized it into a church on September 25, 1955. It was accepted into Long Run Association, October 19, 1956. The Sunday school grew to about 372 and the church to about 272 by the time of his resignation. Paul Harvey's home is in St. Louis, Missouri. He graduated from William Jewell College with a B.A. degree in 1949, and from the Southern Baptist Theological Seminary with a B.D. degree in 1955.

# Was Doubting Thomas A Scientist?

By JOHN R. SAMPEY, JR.

Was Doubting Thomas the scientist among the twelve? Many who ask the question tacitly assume an affirmative answer.

Disbelief in the basic truths of religion is often taken as an earmark of a scientific attitude. The conflicts between science and religion which raged openly a generation ago now find expression in attitudes and interests which all too often stem from minds that are conversant with only one side of the issue.

A consideration of the doubts of Thomas concerning the resurrection of Jesus will reveal some of the shallowness of the thought of so-called "liberal minds" of our age.

When Thomas took his stand among the doubters of the resurrection of his Lord, he did so in the face of three lines of evidence apparent to anyone trained in the scientific method of approach.

In the first place he denied the testimony of trusted eyewitnesses. For some three years Thomas had been a member of that intimate band of twelve apostles. Jesus had appeared to ten of them in a room where they were hiding from the Jewish authorities. Judas and Thomas were missing.

When the ten told Thomas of the miraculous event, he remained skeptical. They described in detail how Jesus had, on his appearance, first quieted their own fears by speaking, "Peace be unto you" (Jno. 20:21); and then had sought to overcome their doubts by showing them his nail-scarred hands and feet and declaring, "Behold my hands and my feet, that it is I myself; handle me, and see; for a spirit hath not flesh and bones, as ye see me have" (Luke 22:39). In a further effort to convince them, he asked for something to eat, and in their presence partook of broiled fish and a piece of honeycomb.

It does not require much imagination to picture impetuous Peter taking Thomas to task for refusing to believe this dramatic firsthand account of witnesses whose veracity he had learned to trust through months of living together. Doubtless the two Sons of Thunder, John and James, also let Thomas know how they felt about his consigning them to the category of liars.

In modern terms, Thomas was acting more like an egotistical inventor than a scientist. The former seldom con-

cerns himself with what others have thought or done on a problem, but in his arrogance and smugness he plays a lone hand. A scientist, on the other hand, seeks light on his problem from any and all sources.

Modern science has scaled the heights of achievement in the physical universe because its followers readily acknowledge that they stand upon the shoulders of countless workers who toiled before them, and because they lean heavily on the theories and the experimental results of their contemporaries.

The second line of evidence, which Thomas ignored in his declaration of doubt, was found in Jesus' own clear teachings of his resurrection. Repeatedly the Master had tried to prepare his disciples for his violent death and resurrection. After Peter's great confession, Jesus sought to teach the twelve the meaning of his approaching death and resurrection, but the disciples' minds were closed, and, to the spokesman of their worldly misconceptions, he had to administer one of his severest rebukes.

During the Passion Week, Jesus pressed the issue of his departure and return. The group experienced dark forebodings of an impending tragedy, but none seemed to comprehend that the darkness was to break the third day after the crucifixion. Thomas was not alone in this rejection of the Master's teaching of his resurrection.

The third and final evidence of the resurrection which Thomas rejected was the most convincing of all. The life the Master had lived before his disciples was irrefutable proof that he was more than man. How could the grave hold One who had himself raised three from its grim shadows? And had he not miraculously healed countless hundreds who were sick with all manner of diseases? Even the stormy winds and the waves obeyed his voice, and in his hand a few loaves and fish had been multiplied to feed five thousand on one occasion and four thousand on another. His mastery of the spiritual forces was as absolute as that in the realm of the physical.

Jesus alone had lived a life of sinless perfection. He had overcome the forces of evil in every encounter, and yet he loved his enemies. His fellowship with his heavenly Father was so intimate that his disciples on more than

one occasion were terrified by the nearness of God.

After viewing Thomas' denial of his Lord, we marvel that he was given another chance. But with what tender compassion Jesus led his erring disciple back to the truth! On the Sunday following the resurrection, Jesus appeared to the eleven, and addressing himself to Thomas said simply and directly, "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing" (Jno. 20:27). Thomas was swept off his feet by the impact of the revelation; and falling at Jesus' feet he cried out, "My Lord and my God" (Jno. 20:28).

We want to say further that Christians today have evidences of the resurrection which were not available to Thomas. When the disciples realized that their Lord had conquered man's last enemy, they were transformed from cowards who had deserted him at his trial and crucifixion into men who did not hesitate to accept a martyr's crown. James was the first to give his life, and tradition says that each of the apostles was called upon by a pagan world to seal his faith with his own life.

Through the work of the Holy Spirit during the last nineteen centuries, belief in the resurrection of Jesus has made new creatures of countless millions of Christians. In hours of danger and distress the Master sticketh closer than a brother.

My own first vital experience with the risen Lord came one night in 1918, on an unescorted troupe ship in the submarine-infested waters of the North Atlantic. The experience was repeated more than once in the skies over Africa in World War II.

Many who have passed through the valley of the shadow on beds of sickness have known the blessed reality of His living presence. To all of us he addresses those words spoken so long ago to Thomas, "Be not faithless, but believing" (Jno. 20:27) . . . *The Baptist Student*.

## Missionary in Little River Association to Have New Home

CADIZ, Ky. — On Sunday afternoon, March 24, at 2 p.m., representatives from the churches in Little River Association gathered for a ground breaking service here. The program marked the beginning of a new home for the associational missionary. The missionary is Brother Graden Parker.

Dr. A. M. Vollmer secretary of the Kentucky Baptist Foundation, was special speaker for the occasion.

When completed, the missionary-home (house and lot) will cost approximately \$9,100.

### National Conference of Southern Baptist Men

Our men everywhere should be making big plans to attend the National Conference of Southern Baptist Men in Oklahoma City, September 18-20.

Keep in mind, men, this is not a convention; it is only a national conference held for Southern Baptist laymen and pastors—first of its kind ever held. The conference will have “sessions,” not meetings or conferences. Vocational group sessions—seminars—will be conducted Thursday and Friday afternoons of the conference. Men attending the conference will be called “participants,” not delegates or representatives or spokesmen. Seminars will seek to answer the question: “What can I, as a Baptist—farmer, doctor, lawyer, clerk, laborer, newspaperman, etc.—do to live more like a Christian and to make Christ known in my daily work at my job?”

The general theme for the Conference will be, “Free Men Through the Ages.” The purpose is equally high: (1) “Through addresses by outstanding Christian leaders, to capture the attention and interest of Baptist men and impress our nation with the central place of our faith through the work and ministry of our churches in the life of our country and the world; (2) Through platform presentations, displays, literature, and personnel, to dramatize our denominational program and indoctrinate the men who will attend with a desire to give it purpose and full support; (3) Through fellowship and inspiration, to send 8,000 Baptist men home on fire to work for God, church, country and fellowmen.”

The total program will relate itself in part to the four major areas of Brotherhood activity during the next five years. These are Evangelism, Stewardship, the Cooperative Program, and Boys. This program, it is stated, “will clearly show (1) Where Baptists came from, (2) How Southern Baptists operate, (3) What could happen to our denominational endeavor should sufficient manpower be arrayed to make conquest for Christ.

We emphasize with all power available the importance of this National Conference of Southern Baptist Men. We take No. 3 in the paragraph above and ask, “What could happen to our denominational endeavor should sufficient manpower be arrayed to make conquest for Christ?”

May God grant that our men in Kentucky, to the limit of their ability, shall promote attendance on this coming Oklahoma City Conference. We believe

tremendously in all our Southern Baptist work; but in our personal judgment nothing has happened within the last fifty years of Southern Baptist history which offers greater promise of results. This is the long-neglected emphasis; this has been one of the weak points of Southern Baptists—not developing and enlisting in sufficiently large numbers their laymen.

In next Week's issue we offer a page-wide application form for reservation at the Conference. Use this form, men, and get your name in early. Time passes fast. 8,000 in attendance? Why not? Southern Baptist men can show the world they mean business. Long years ago Jesus of Nazareth walked the roads of Palestine calling men to His side and into His work? Does He call any less today? Is not the answering of Christ's call the most vital response any man can make?

#### “My Brother's Brother”

A prominent churchman remarked recently: “In some ways the attitudes of our society have changed lately. When colonial imperialism was at its peak, one idea of man was expressed as, ‘I am my brother's keeper;’ but this kind of concern has changed to, ‘I am my brother's brother.’”

“Am I my brother's keeper” has been repeated over and over as though it came from God or from some man filled with His compassion. As a matter of fact the world's first murderer threw that question at God in rebellion not only against Him but against the “brother” concept. Cain preferred not to be a brother to his brother, and that preference is the starting point of most dangerous complications. Cain wondered how God could hold him responsible for his refusal to be a brother.

God's reply showed clearly he was holding Cain responsible for his soul-vacuum which had pulled hate in because there was not enough love to keep it out. The blame for his lack of brotherliness lay at his own door. Is it any less true of us? We have not even one silent doubt that God is saying to us, as to Cain, “Thy brother's blood crieth unto me from the ground.” The cry of a brother trampled may not find response in human ears but it reaches the heart of God, and woe be to that man against whom “blood” cries out to Him! He brings ‘Cains’ into judgment.

#### Brothers in the Flesh

Cain and Abel were brothers in the flesh—sons

of Adam. Yet they were no more brothers than all men today are brothers—sons of Adam. The only difference is—we are just further removed from the ancestor.

Paul said, concerning what God had done and was doing: “. . . and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after Him and find Him, though He be not far from every one of us; for in Him we live, and move, and have our being. . . .” (Acts 17:26-28).

Great truths are clearly stated in that Scripture: (1) Regardless of location on the earth, or when they lived and flourished, or what their language and race, all men are of *one blood* and therefore brothers; (2) God Himself determined the times before appointed for all races of men through the ages, setting their bounds of habitation—location and duration; (3) He did whatever He did in order that *His creatures* should seek the Lord if haply they might feel after Him and find Him, though He is within calling distance of each of us—we are able through Christ to find Him; (4) every member of Adam's race is utterly dependent upon Him for life and breath—even his very existence—and God extends sustaining providence as much to those of one race as another.

#### A Terrible Need

This world stands in terrible need of a new concept of human relations—a concept which will be translated into action. It can come only from God; it cannot be generated within a human heart by man's efforts alone, for man is sinful. Not all the brotherhood weeks in the world will bring brotherhood, and most of us know we are just ‘kidding’ ourselves when we imagine it will. This needed new concept of human relations will have to come from Him. Only God can make the human heart say, “I am my brother's brother.” Too many still have the cry of Cain—a sarcastic outburst against the God Who expects men to be brothers.

When we speak of all men being brothers, we are not referring to the spiritual offspring of God; we mean that all are equally His *creatures* and that

all are of one blood in Adam; we mean that God will hold each accountable for the way he deals with others.

#### Another Brotherhood

We reject the doctrine of the universal featherhood of God. He is Father only to those who receive His divine nature in the New Birth, of which Jesus spoke to Nicodemus. Being a brother to all men in the flesh is entirely another matter from being one of the children of God. Men are not the children of God by virtue of their being human beings created by Him and receiving His providence; they become children of God by virtue of what Christ has done for them as they repented and trusted Him alone. There is the Adamic-race which includes every human being; there is the, if we may so term it, Christ-race which includes all the redeemed. There is no more glorious concept than that all the redeemed in Christ are spiritual brothers and that God is their Father; there is no more dangerous concept than the universal fatherhood of God, for it works havoc with men's opportunity for salvation in Christ. Why would they need Christ as the atoning Saviour and Lord if God is already their Father and if they are lords in their own man-made plan of salvation?

Thus the word *brother* is strengthened and broadened and intensified and given completely new meaning in the Christian relationship in which God is the Spiritual Father of those trusting in His Son. We need the *broad sense of brotherhood* among all the sons of Adam. We need a deeper sense of Christian brotherhood in Christ toward all His children. This does not mean at all the laying down and surrendering of doctrinal convictions. Never! Yet we can maintain a Christian attitude toward all, even while we carry on our work as Baptists.

The entire Christian world has today the greatest opportunity, namely, to portray the Christian spirit toward all everywhere, in a time of greatest tension. A period of transition is upon us. All know it. It has been thrust upon us by world-events and circumstances. We who are Christians indeed will have the heart and spirit to regard ourselves as “my brother's brother.” We must be brothers especially toward the household of faith; but never forget, we **MUST SHOW** what Christ does for and through a Christian in his relationship to all men everywhere.

►C. L. Hargrove was evangelist in revival at First Baptist Church, London, Ky., and E. P. Howerton, pastor, Oneida Baptist Church, Oneida, Ky., was music leader. George W. Phillips is the London pastor.

►During the week of June 2-9, there will be a youth-sponsored revival at Cynthiana Baptist Church of which P. E. Claybrook is pastor. Tom Cleveland and Carroll Hubbard will lead in the revival emphasis.

►James C. D. McDaniel, pastor, Stanton Baptist Church, Stanton, Ky., and county missionary for Powell County, Ky., has accepted pastorate of Kingston Baptist Church, Kingston, Ga.

## Interesting Discovery Made in House Being Wrecked in Paris, Kentucky



PARIS, Ky. — The above picture appeared in the March 21 issue of the Paris Daily Enterprise, here. William Biddle (right) is showing the Rev. Fred T. Moffatt, Jr., pastor of the local First Baptist Church, the five-inch square block that fell from behind a door frame he was removing from the old "Moreland House." Following is the text of the newspaper account:

"The Moreland House, on Pleasant Street, is not 'the house that Jack built' (apologies to the ancient nursery rhyme); rather it is the house built by a veteran builder named C. W. Minter—still remembered by a lot of people around these parts as a 'very good builder.'

"Minter's 'trademark' was found yesterday afternoon as a wrecking crew was engaged in tearing down the property, which was purchased in recent years by the First Baptist Church and which is now being torn down to make room for a new educational building to be erected on the site.

"The 'trademark' was a small block of wood about five inches square that apparently had been placed behind the door frame at the front of the house. At any rate, the block, bearing a penciled history of the house and a short sketch of its builder, fell down as William Biddle, who is in charge of the wrecking, happened to notice it as he was tearing out the door frame.

"On the front side of the block was penciled:

"This house was built by C. W. Minter for \$1,500 and completed the 2nd of January 1875. am 39 years old was Born in Harrison County Va. Came to Kentucky the 25 March 1868."

"On the opposite side the 'story' continued:

'I served in the Rebel Army with Stonewall Jackson in the 19 Va. Cavalry went into the Army a private and rose to the Rank of Captain. I enlisted the 16 day of June 1861 and Paroled the 9 of April 1864 was wounded 3 times.'

"The old house was given to the Spears Mill Baptist Church in the county, and members of the church are tearing it down, the salvaged materials to be used to build a parsonage for the Spears Mill church.

"Biddle, a member of the latter church, has been named the 'foreman' of the crew and is directing the wrecking process. 'I almost missed seeing that little piece of wood,' he said. 'It was just luck that I happened to look down and see it.'

"The little block of one-inch plank, but five inches square, will be preserved by the First Baptist Church.

►A. F. Connor, pastor, Lewisport Baptist Church, Lewisport, Ky., will assist Brother Brooken Campbell in a revival in his church in Toledo, Ohio, April 22 to May 3. Pastor Connor requests the prayers of Kentucky Baptists for the needy work in the Toledo area.

## Church Music Festival, Held in Louisville

Twelve choirs participated last Saturday in a Church Music Festival (the first state Festival of its kind for Baptist Churches in Kentucky) held at the Victory Memorial Baptist Church in Louisville, Kentucky. Dr. Loren R. Williams, editor of the Church Music material of the Church Music Department of the Baptist Sunday School Board, served as director, conducting a clinic type rehearsal during the day session and leading a concert service of sacred music in the evening session.

A total of 234 singers in individual church choirs sang for adjudication and constructive criticism, and more than 335 were in attendance at the concert. Graded choir directors were Mr. Erwin Keathley, Minister of Music at Carlisle Avenue Baptist Church, and Mr. Ronald Wells, Minister of Music at Walnut Street Baptist Church, both in Louisville. Festival adjudicators were Mr. Hugh McElrath and Miss Mabel Warkentin, both of the School of Church Music, Southern Baptist Theological Seminary, Dr. Williams, Mr. Eugene Quinn, Secretary of Church Music for Kentucky, and Mrs. Bruce Hartsell, First Baptist Church, Shepherdsville, Kentucky.

The Festival was conducted for churches of the Central Region in Kentucky. Plans are being made now for three types of Festivals to be conducted next year: the first for the local association; the next the Regional Festivals comprising several associations; and a state festival. Information concerning the Festivals of Central Region will be issued soon. Mr. Louis O. Ball, Jr., Minister of Music at Severns Valley Baptist Church, Elizabethtown, Kentucky, is Music Director of Central Region.

►Brooken Campbell, formerly of Kentucky but now in Ohio, requests that those who know of unsaved people or unenlisted Baptists who live in the general Toledo, Ohio, area will send their names and addresses to him at 5742½ Summit Street, Sylvania, Ohio. A revival campaign is to be carried soon in that area and special attention will be given those whose names are mailed in to Brother Campbell.

►H. Leo Eddleman, president, Georgetown College, has been selected as participant in the Institute for College and University Administrators to be held at Harvard Graduate School of Business Administration, June 18 through 26. Cost of the institute will be underwritten by Carnegie Corporation of New York. College presidents from 36 schools will participate in case problem studies of the work of senior academic administrators.

## A Pastor With the Shepherd Heart

By S. L. MORGAN, SR.  
Wake Forest, North Carolina

As I look back over 50 years, nothing looks sadder to me than the gradual cooling of the heart of the typical pastor.

This cooling has been slow and unconscious, and due to causes we can now understand.

Fifty years ago churches were relatively small, and a pastor could usually know and visit all his members. Now the city church often numbers thousands, and the pastor reaches them by mail, or through visiting committees in the organized groups, and too often not at all. Yet he fancies the sheep are cared for. Usually it is a palpable delusion.

### World's Standard Dangerous

Also in 50 years we have seen another tragic thing. Churches too generally have accepted the world's standard of success for a pastor. In calling a pastor, a church does not demand a good pastor; rather it asks, "Is he a good organizer and director and budget-raiser—a good go-getter?" That is a must, with less and less emphasis on the shepherd.

### "Come to the Office"

In late years also I've noted many younger pastors content with asking people to come to their office for help, rather than going themselves to the people where they live and struggle and suffer. And with it I've felt among people a vast loneliness and pining for a shepherd with a heart for the poor, the sick, the aged and shut-ins and others in need. I've written about it, and a flood of replies have come telling of this heart-hunger. And I've gone out of my way to discover it firsthand.

The net result is my deep conviction that "... the world is dying for a little bit of love," and that the church is meeting the need with a ministry shamefully inadequate. As age comes on, I confess to feeling the lack of it personally.

### The Heart of Jesus the Shepherd's Model

In contrast I see the marvelous beauty and wonder of the ministry of Jesus, as he trudged all day over the steep roads of Judea and Galilee, ever hunting the poor, the lonely, the suffering, the sin-sick, the outcast and the scorned. And always he told them that in his Father's eyes they were important and beloved. Their hearts opened to it as a flower to the sun. And their hearts cried gladly, "We didn't know we were so important, that we really mattered." It gave them new hope. And publicans and sinners, harlots and outcasts "drew

near" and followed him because he had a heart for them.

### Why not a Bell-Ringing Pastor?

A new generation of pastors, trained in the fine art of "personal counseling," brings us today first a thrill of hope, then a twinge of misgiving, by asking people to consult them in their office, and urging their people not to expect them to be "bell-ringers."

After all, what's the matter with a "bell-ringing pastor," provided a yearning heart is behind his ring, as he hunts people because he cares? Henry Sloane Coffin, great preacher-scholar and seminary president, declared it was ringing door bells, not his preaching, that built the great Madison Avenue Presbyterian church in New York.

Governor Glenn said of the Baptist pastor, H. A. Brown, of Winston-Salem, that he visited more sick, attended more funerals, and comforted more people than anyone else that ever lived in that city. And Dr. Brown's neighbor, Bishop Rondthaler described him with admiration as "the man between gum shoes and an umbrella on his way to comfort someone."

Phillips Brooks was one of the greatest of all American preachers, but when he died Boston remembered him not mainly for his great preaching but for his kindness in the homes of the poor. Come to think of it, what if Jesus had not gone everywhere to set bells a-ringing in the hearts of the lonely and friendless, the sin-sick and suffering? He was the world's greatest bell-ringing shepherd, ever hunting, hunting people.

As I write this, a letter comes from a distinguished city pastor in the Midwest enclosing a clipped article of mine. He wishes I'd emphasize "the value to the minister himself of old-fashioned pastoral calling—it does something to humanize and spiritually to enrich the pastor's own heart." It surely does.

### Jesus Suggests What Visits are Most Important

Jesus' example suggests our reaching people in their hours of crisis. At the Jordan he approached several young men at a critical moment, when their hearts were stirred by the fiery preaching of John the Baptist. One was John. His heart at the moment was wide open to the appeal, "Follow me." It was 50 or 60 years later when John wrote of it, and he recalled vividly the very hour of the day: "It was the tenth hour."

A very great sorrow had come to a home in Bethany. Jesus went to comfort Mary and Martha, gave them back their brother alive, and made it one of the great days in world history. He used a crisis. He would teach the pastor to use zealously the crisis hours.

### Using the Crisis in Common Life

Too much pastoral visiting is perfunctory and fruitless. Yet every life has its crises, for the pastor to use. The informed shepherd heart will watch for those hours of crisis—hours when the heart is providentially opened: sickness, or the pending surgery; when death is near; bereavement, marriage, or the birth of a child; the family circle broken as one goes to college or to one's first job; the loss of a job or forced retirement; calamity or financial collapse.

No pastor with the shepherd heart can neglect such hours of crisis. In such hours, everyone faces life in its nakedness, and reaches out, maybe unwittingly, after God and human hearts that care. Churches and pastors are blind to opportunity if they neglect people in such hours.

No true pastor can willingly leave such opportunities to the shallow visitation of any church group, nor even to his assistant. For he is uniquely the symbol of God and Religion, and he will himself visit people in their crisis-hours when at all possible. It will bind people to him, to God, and to the church as nothing else can.

Yet in all such cases the ministry of the church and pastor as a rule is far too remiss. Russell Dicks says in *Pastoral Work and Personal Counseling* that a Boston surgeon talked to his preacher students about 15 or 20 don'ts. Later he said, "I omitted the most important one: don't fail to visit the sick; that is one they'll never forgive."

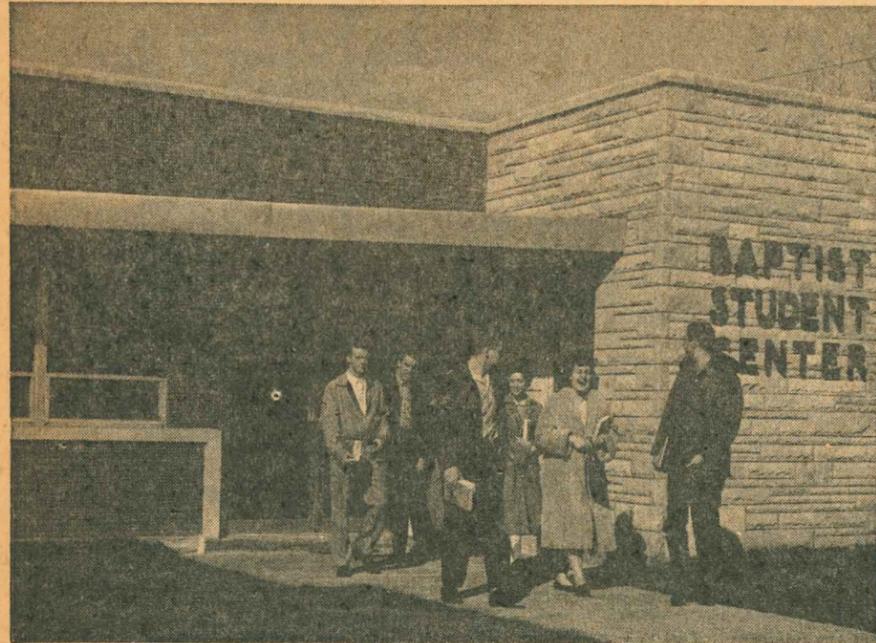
Maves and Cedarleaf in their survey of old people (*Old People and the Church*) found "a shocking neglect of the aged sick." And this high authority holds that a reasonable standard of visiting for pastors is 15 hours per week, a third of it among the aged.

Dicks believes a grave neglect in the ministry of the church is the neglect of the bereaved, especially those of long standing. Too often it ends with a call or two just after the funeral, with no attention during the tragically lonely weeks following. He believes such neglect alienates great numbers of people from the church. I now think of cases where the sorely bereaved broke under the strain, when I might have saved them by a better informed ministry, helping them to talk out and weep out their pent-up grief, and perchance their guilt feeling.

I love to think of the lifelong gratitude of parents for the brief calls made after the birth of a child, and a tiny

(Continued on Page 22)

**New Baptist Student Union at University of Louisville  
Dedicated March 31**



**FIFTH BAPTIST STUDENT CENTER to be put into operation in Kentucky is this one, opposite University of Louisville campus, dedicated March 31.**

**By GAINER BRYAN**

Kentucky's fifth Baptist Student Union center building was dedicated at 123 West Shipp Street, Louisville, opposite the University of Louisville campus, Sunday afternoon, March 31, as "a spiritual center" from which "there can be a sense of the glory of God emanating forth."

These were the words of Lewis C. Ray, Louisville Baptist Tabernacle pastor, in the dedicatory address.

"It is not to be a social house," he said, "but a spiritual center so that in the midst of a teeming student body there can be a sense of the glory of God emanating forth from this place."

The building, lot, and furnishings cost \$81,000. It was a joint project of Long Run Baptist Association and the General Association of Baptists in Kentucky.

Harry Chester, Louisville student director, presided over the exercises.

Remarks were made by Frank Dolbears, B.S.U. president at the University of Louisville; Edwin F. Perry, pastor of Broadway Church, Louisville, representing Long Run Association; and Carroll Hubbard, pastor of St. Matthews Church, representing the General Association.

J. Chester Durham gave a brief history of the Kentucky student center program. The prayer of dedication was by O. W. Stites, pastor of Beechland Church, Louisville.

Assisting with music were Miss Helen Clark, pianist; Jerry Summerfield, song leader; and Miss Linda Reiko Takasaka, violinist.

**Filth on the Newsstands**

Editorial, *Baptist Messenger*, Okla.

Be warned, newsstand operators, the American public is just about fed up with the filth displayed on your racks.

We have reached the point where the respectable citizen blushes when he steps up to buy a newspaper and glances at the magazine covers you so brazenly display.

You have been hiding behind the "freedom of the press" clause in the Bill of Rights. But your type of trash is not what the founding fathers had in mind when they made that guarantee. They meant freedom to criticize their government and those who conduct it. They did not mean freedom to corrupt the minds and pervert the morals of a rising generation.

And that is exactly what you have been doing. You have violated the laws concerning obscenity. You have ignored the principles of decency. You have forgotten the rules of morality. So far, you have gotten away with it because no one seemed to care enough to challenge you. But you have gone too far. Your day of reckoning is at hand.

Your stands are loaded with periodicals obsessed with sex. Not only is there too much nudity of figure and indecency in language, but the whole outlook is wrong. *Sex is something for selfish indulgence* is your theme. You know nothing of true love—only lust. You teach our young people that sex is merely a biological function—and to them this is a grave disservice.

Your outlook is pathological. You teach that immorality is the norm and infidelity is to be expected. But the youngsters who follow your instruction will find that they have violated the laws of the society in which they dwell and have sinned against the God who made them.

You make sin appear delightful and without consequence. But life is not like that. Lives will be ruined, bodies corrupted and homes destroyed because of the easy promiscuity you advocate.

So, for you it may well be clean up or close up. You can still set your house in order. But your time is short.

The decent-minded, right-thinking, Christian people of America have had enough.

AGE: The past century was "the century of the child." We are now beginning "the century of old people." In 50 years science has saddled 20 years to the life span, so that today our country has 19 million people above 60 years. Most of them are dependent on relatives or government for support.—S. L. Morgan, Sr., *Watchman-Examiner*.

► **R. A. Hill**, pastor, High Street Baptist Church of Somerset, recently conducted a revival in the First Baptist Church of Colliersville, Tennessee.

**Open Letter Protests  
Abuse of TV Channels**

Mr. George C. McConnaughey, Chairman Federal Communications Commission 12th and Pennsylvania Ave., N.W., Washington D. C.

Dear Sir:

In behalf of a national organization with several hundred thousand supporters, Protestants and Other Americans United for Separation of Church and State, I am writing to you as a member of the Federal Communications Commission to protest against the grant of any TV channel by the F.C.C. to an organization controlled by the Society of Jesus (Jesuits). Our opposition to the grant of a TV channel to this organization is not based upon any opposition to its religious principles or lack of appreciation of its great services to mankind in the past. Our opposition is based primarily on two counts: (1) that the organization is alien in control and ownership within the meaning of section 310 of the Communications Act of 1934; and (2) that the organization is so thoroughly partisan and separatist in its religious and moral policies that it is incapable of dealing fairly with any religious point of view other than that of the Roman Catholic Church.

The organization which I represent does not officially speak for American Protestantism, but its leaders are among the most distinguished spokesmen of Protestant denominations. Its president is Charles Clayton Morrison, founder of the *Christian Century*, and its vice-presidents include Bishop G. Bromley Oxnam of the Methodist Church, Dr. John A. Mackay, president of Princeton Theological Seminary and a former moderator of the Presbyterian Church, and Dr. J. M. Dawson, long a leader of the Southern Baptist Churches. The object of our organization is to preserve the Constitutional principal of separation of church and state and to prevent any acts of favoritism by the state to any single religious or sectarian group.

This letter concerns particularly the application of St. Louis Telecast Inc. for TV channel 11 in St. Louis and the application of Loyola University in New Orleans for TV channel 4. We understand that the F.C.C. has not made a final determination concerning the grant of these channels.

Concerning our first objection, we wish to point out that the spirit and the letter of the Communications Act would be violated by the grant of a TV channel to an organization owned and controlled by the Society of Jesus. Section 310 of the Act (Title 47, U.S.

Code) says that no "foreign government or the representative thereof" may hold a license; and it also prohibits the holding of a license by "any alien or the representative of any alien."

The pertinent sections of the statute, which control the right of the F.C.C. to grant use of the air waves, are as follows:

- (a) The station license required shall not be granted to or held by:
  - (1) Any alien or the representative of any alien;
  - (2) Any foreign government or the representative thereof . . . . .
  - (4) Any corporation of which . . . more than one-fifth of the capital stock is owned of record or voted by aliens or their representatives . . . . .
  - (5) Any corporation directly or indirectly controlled by any other corporation of which any officer or more than one-fourth of the directors are aliens. . . . .

The admissions made by Jesuit witnesses in F.C.C. hearings in both the St. Louis case and the New Orleans case clearly show that the Society of Jesus is an alien organization. Of course it is easy for such an alien organization to create by artifice an American facade, but it is equally the responsibility of the F.C.C. to pierce the veil and arrive at realities.

The testimony in the Loyola University application for channel 4 in New Orleans in Docket No. 8936 (1954) contains, in Volume 4, testimony of the Very Reverend President W. Patrick Donnelly, S. J. given on August 31, 1954. In this testimony it was brought out that each member of the board of directors of Loyola University must be a member of the Society of Jesus; that the headquarters of this Society have never been in the United States; that the Superior General of the order has the absolute right to move any member of the Society of Jesus to a new location or position; that final authority to remove any member also rests with the Pope in Rome; that of the approximately 32,000 members of the Society of Jesus not more than 7,500 are American citizens; that the great majority of the members of the Society of Jesus reside outside the United States; and that if any member of the Loyola University Corporation ceases to be attached as a priest to the Society of Jesus he must cease to be a member of the corporation and forfeit all rights of control. The testimony further brought out the fact that no Superior General of the Jesuit order has ever been elected from the United States.

It is a legal and moral fiction for either Loyola University or St. Louis University to describe themselves as local American institutions. The official

article in the Catholic Encyclopedia Supplement on the "Society of Jesus" says: "Jesuit radio stations are WEW in St. Louis, WVL in New Orleans, and WFUV at Fordham." In this authoritative and official article about the Jesuit order, the statistics for 1950 indicate that of the total membership of 30,579 at that time 6,897 Jesuits were Americans. The Superior General of the Society of Jesus is a Belgian citizen.

Much corroborative evidence concerning the alien nature of the control of Jesuit colleges in the United States is contained in the hearings on the application for channel 11 in St. Louis (Docket 8809 for the St. Louis Telecast Inc., and Docket 10789 for material concerning the application by CBS). The testimony of the Very Reverend Paul C. Reinert, president of St. Louis University and also president of the St. Louis Telecast Inc., shows that the ownership scheme of St. Louis Telecast Inc., the applicant for channel 11, is an artifice, and that the actual ownership and control rest in the alien organization, the Society of Jesus.

The testimony of Father Reinert on August 23, 1954 is illuminating. He admitted that the nine trustees of St. Louis University were all members of the Society of Jesus. He admitted, page 1128, that he would vote 60 per cent of the stock of St. Louis Telecast Inc. as executive officer of the board of trustees of St. Louis University. Admitting the description as "Rector" of the university he conceded that the election of a Rector belongs to the Superior General of the Society of Jesus. Describing the method of appointment of the Rector of the university, he said that "the board of trustees of the university would send three names to the Provincial Superior, and he would send those three names and others if he so wished to the General Superior, and the Superior General would choose one of those names and send it back to the Provincial Superior, and if he had no reason for objecting to that particular choice of the three he would send it on as the appointment of the Rector. . . ."

Father Reinert admitted that the board of trustees have never failed to

(Continued on Page 13)



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## WORLD MISSIONS YEAR

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**"Our knowledge of God is to be imported and our experience is to be shared."**

As we face the thrilling possibilities of our World Mission emphasis, seven old but unchanging realities should again be considered:

1. *The love of God.* "The whole world revolves in the heart of God and his love shines on every part equally."

2. *The essential worth of humanity.* Positively nothing can change or lessen the value of the immortal soul. By every scriptural reference it is infinitely precious, as proved by Calvary.

3. *The fundamental need of man—all men.* Deliverance from the penalty and the power and finally from the presence of sin has been and ever more shall be man's first and eternal necessity. This is a needy world—physically, socially, intellectually, but above all, spiritually!

4. *The power of the gospel.* It is still the divine technique and the heavenly therapeutic whereby men are transformed.

5. *The Christian duty to proclaim the gospel.* Our knowledge of God is to be imparted; and our experience is to be shared.

6. *The ability of God's people to go.* Our competency was never more evident as the urgency was never more obvious.

7. *The certainty of the coming kingdom.* One day the kingdoms of this world will become the Kingdom of our Lord and His Christ.

There are only two programs for the world: the program of Jesus and the program of the devil. Everyone is backing one or the other!

## FALLEN ASLEEP

MRS. LULA MITCHEN SEWELL

SIMPSONVILLE, Ky., March 12, 1957. — We, the members of the Simpsonville Baptist Church, have suffered a great loss in the Homegoing of Mrs. Lula Mitchen Sewell on February 11, 1957.

She was one of our most beloved and faithful members belonging to the Simpsonville Baptist Church for 48 years.

She served as teacher of the Fidelia Class for 20 years. She was president of the W.M.S. twice, vice president and at the time of her illness was prayer chairman. Despite ill health her last year, her interest in her church never wavered.

She was a devoted daughter, a faithful wife, a loving mother who maintained her home with quiet dignity. She "kept store" in her community and helped those who needed her Christian council and guidance. She is survived by her mother, Mrs. Molly Mitchen; husband, Mr. Eugene Sewell; sister, Mrs. Minnie Morgan; daughter, Mrs. Mary Frances aBiley; two grandchildren, Gary and Karen aBiley; and a host of relatives and friends.

As we mourn her passing we extend to her loved ones our heartfelt sympathy. She will be greatly missed by all of us who knew her, but we know that God has called her to a more blessed life.

We resolve to present a copy of this to the family, to record it on the minutes of the church and W. M. S., and send same to be printed in the Western Recorder.—Mrs. Fred White, Mrs. Miller Ray Smith, Committee, Echo Valley, Route 2, Shelbyville, Ky.

MRS. GRACE HATLER

PRINCETON, Ky. — In the going home of Grace Hatler, beloved wife of our pastor, H. G. M. Hatler, we sorrow with her husband and children in their deep grief.

Mrs. Hatler had endeared herself to all who knew her. She was interested in all activities in the church and responded to every call to serve her Lord.

As Missionary Chairman she broadened our vision for service at home, and increased our desire for more study of all our mission fields. Her book reports were inspirational as well as informative. Much could be said of her as a Ministers wife, in her daily living and assisting her husband in his daily work.

We are glad she came our way, and though we shall miss her we know that a very lovely person has gone to be with her Lord.—W.M.U. FIRST BAPTIST CHURCH, PRINCETON, KY.

## To Graduate From Southern Seminary



L. E. Rish  
Manita (Joy).

Mr. Rish is a graduate of Furman University. Before entering the seminary he was manager of Radio Station WFBM, Mayodan, N.C. While at Seminary he has done supply preaching at various churches in Louisville and vicinity. He was ordained to the ministry by Mountain Creek Baptist Church, Greenville, S. C.

L. Emanuel Rish will receive his B.D. degree from Southern Baptist Theological Seminary, Louisville, May 24, 1957.

Mrs. Rish is the former Mary Frances Jones of Greenville, S. C. They have one little daughter, Joyce

## Letters to the Editor

Kentucky Pastor Seeks Council from Other Pastors on Problem

Dear Editor:

I have a problem which I have been thinking about for over a year, and to which I've not yet found the solution.

I am pastor of a small Baptist church in Irvine, Ky., R. R. 2. I have observed it as well as a good many other churches in the same area which have their attendance made up mostly of Primaries, Juniors, Intermediates, and Adults. No Young People.

It seems that as soon as the young people reach the age of 16 or 17 they leave for the city and jobs away, and we lose them. I have been trying to think of an answer to the problem, for a church without young people cannot survive.

There are a number of small Baptist churches within three or four miles of one another. I have often thought that if they were combined into a centrally located church, with church buses for transportation, it would not be so difficult and the pastor would be in better position to minister to the people since a full-time program could be carried on.

We try to maintain a full program at our church, but I am unable to be on the field during the week since I have to work for the support of my family. We know these small churches make a definite contribution and that they are needed for the spiritual growth of the community; but in this present day the problem of survival is indeed grave. Most of the pastors in these churches would like more training but are unable to get it.

I for one would like to hear from other pastors as to how they are meeting these problems and ministering to their congregations in the manner necessary for spiritual growth and the growth of the churches.

Sincerely yours,  
Byrd R. Isom, Pastor  
Thomas Baptist Church

►Dr. Harry McCormick Lintz and Jimmy Davis will be with the First Baptist Church of Frankfort in a revival May 5-12. Dr. McCormick will be the evangelist and Mr. Davis the song leader. Dr. Fred T. Moffatt, Sr., is pastor.

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## B.S.U. Quartet Wins Recognition at U of K



The Baptist Student Union Male Quartet at the University of Kentucky captured male quartet honors in the All-Campus Sing finals recently. Reading from left to right, the four BSU'ers are Jerry Colley, Mayfield; Bill Ramsey, Somerset; Jim Bergman, Hazard; Tex Sloan, Clinton.

The All-Campus Sing, an annual affair, was sponsored by Phi Beta, Phi Mu Alpha, Mortar Board, and Omicron Delta Kappa.

## Young People Sought In Church-Related Fields

NASHVILLE — (BP) — Southern Baptists will seek for more than 30,000 young people to dedicate themselves to life service in church-related vocations during worship services June 16.

W. L. Howse, Nashville, said the Sunday has been set aside by the Southern Baptist Convention as "Church-Related Vocations Day." The goal is for an average of one young person to dedicate his or her life to this service in each of the 30,800 churches affiliated with the SBC.

Howse, director of the education division for the Baptist Sunday School Board, is chairman of a special committee on church-related vocations set up by the Inter-Agency Council of the Convention.

"The emphasis on church-related vocations is part of Southern Baptists' observance of World Missions Year during 1957," he said. This is the first year such a special Sunday has been observed.

The Southern Baptist Foreign Mission Board, acting for the Inter-Agency Council, will send out materials to pastors of all Southern Baptist churches and missionaries serving associations of churches.

This material will include suggested outlines for either morning or evening worship services on June 16, Howse added. The day's emphasis is especially directed at the 13 through 24-year-old age groups, from which most of the dedications would come.

"We hope the day will show Southern Baptist churches the needs of our denomination for additional workers in many vocational fields," Howse said.

## Fuller to Fill Post For Texas Baptists

DALLAS — (BP) — J. Woodrow Fuller has been appointed to fill the newly-created position of administrative associate executive secretary with the Baptist General Convention of Texas here.

Fuller, who has been with the Texas convention for several years, previously held the title as director of the direct missions department and associate executive secretary.

"Instead of being responsible for both the duties of the director and those of the associate secretary, Fuller will now devote most of his time to the convention's administrative functions and to Latin-American mission work," Executive Secretary Forrest Feezor reported.

Part of Fuller's former duties have been assumed by Arthur B. Rutledge, who resigned as pastor of First Baptist Church, Marshall, Texas, to take a position with the convention.

Rutledge will serve as secretary of direct missions and stewardship. In addition to handling some duties formerly done by Fuller, Rutledge will also be responsible for city and rural extension work of the convention. He will also work with the new Forward Program of Church Finance of Southern Baptists.

In addition to being pastor of the

Marshall church, Rutledge was chairman of the executive board of the Baptist General Convention of Texas at the time he accepted his new position here.

A new chairman of the board will be elected in June.

## College Trustees Vote Confidence in Leader

PINEVILLE, La. — (BP) — Louisiana College trustees have issued a report in which they express "continued confidence as to character, ability, and quality of leadership" of College President G. Earl Guinn.

The trustees' statement followed their investigation of criticism directed against the college administration. Trustees said a committee of their number held three hearings at which critics could present their views.

The report listed criticisms of the college, with a statement of the committee's findings following each criticism.

The trustees' lengthy report ended with an appeal to "friends and supporters of Louisiana College (to) close ranks and work together for an even greater and more glorious college."

The report also said the board looked with favor on employing a college public relations director at an early date.

The four-year college, located in Pineville, is operated by the Louisiana Baptist Convention.

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# The "Authority" of the Congregation

By BOB W. BROWN, Pastor  
Pleasant Grove Baptist Church, Anchorage, Ky.

[Pastor Brown here expresses his own convictions concerning matters now much discussed in the religious press and in pulpits and study classes. He exercises his Baptist privilege in doing his own thinking as he interprets the New Testament.—R.T.S.]

Several recent events and published articles concerning the authority of the congregation in a local Baptist church have stimulated some thought among our people, if not implementation.

Most Baptists seem to recognize and accept the vote of the people in such matters as calling a pastor, adoption of a budget, erecting a building, election of officers, purchasing an organ, moving to a new location and numerous other actions. Yet, in at least three areas of local polity there is a challenge to congregational authority, perhaps a justifiable one.

## License and Ordination

Nearly every Baptist church has at some time in her history "produced a preacher." One of her sons comes before the church, and usually in a very dramatic manner states God has called him to the ministry. The church with great dispatch and pleasure votes to license him to preach. Quite often his decision comes as a complete surprise to the church and the common comment of the members is, "Who would have thought it?" The church in a "business" session, on the basis of the individual's statement, issues the license which he soon learns has little or no meaning at all. Not once have I heard of him being denied the license or of him being questioned before the church concerning his decision. The people are only asked to approve, amid tears, his call.

Ordination soon follows. Perhaps he will be ordained only after he has been called to a church. Usually he will just be ordained at his own request. The custom may vary here, dependent upon geography, but generally it will follow this pattern. If he has been called to a church, that church will request his home church to ordain him. Perhaps his church members will not even attend. A day will be set; he will invite all of his relatives; neighboring pastors and deacons will be called in, he will be "examined," and will be ordained. All in one day!

Rarely, if ever, will his council fail to recommend him for ordination. How could they when the crowd is waiting? In fact, one of the stock questions is, "If we would vote not to ordain you, what would you do?" With a glitter in his eye he says, amid a chorus of amens, "I would preach anyway." If that is the case, how ridiculous the

calling of a Council. Another typical question is, "If at any time you feel your ordination was a mistake, would you ask this group to revoke your ordination?" To which he humbly mumbles, "Yes." But does this ever happen among our hundreds of inactive, ordained preachers? Is the Council ever reassembled when one of these men turns out to be a rascal?

## The Question

The question here is congregational authority. Is the church responsible for these men? Does the church have a right to demand more than his dramatic testimony of a call? Do they have an obligation to discuss frankly his abilities, his evident gifts for the ministry or lack of same, and, above all, his daily walk as a Christian which the members have observed? If there is doubt, is a period of probation before even the consideration of ordination out of order?

This, too, would involve the so-called examination. Should the entire church be allowed to examine the candidate? Are questions of theology and doctrine limited to the select group of ordained men, or is the congregation required to hear his answer? Is this a time to discuss his personal habits, to investigate his conduct? And finally, because of social pressure, is a secret ballot vote out of order?

These questions are raised because there must be something to congregational authority or it must be dismissed as a ritual. Someone is responsible for the ever-increasing number of men entering the ministry. Either the church takes this responsibility or else it is

entirely between the man and God, thus eliminating the meaningless rite of voting to license and ordain.

Realizing that all of this approaches ecclesiastical authority, which is a cold dagger in a Baptist heart, most of us will still insist upon the right of the individual to hear his call, and yet will talk about "voting" on his license and ordination when all we mean is approving it.

## Receiving Members

Again the question of the church or congregational authority is challenged by the reception of new members. Dr. Duke McCall just recently attacked this problem in his editorial in "The Tie," March, 1957, "A Baptist 'Rite.'" Again we either accept the statement of the person involved or the congregation approves or disapproves, after investigation, this person's decision.

If the congregation has any right at all to vote upon new members, there must be some reason for the vote and some basis for it.

Does the church have the obligation to see in a less emotional atmosphere who this person is and what is behind the decision? When the person comes forward, let his statement be made to the church and let him be referred to the Membership Committee or Deacons for further action. Arrange a series of conferences at which time he will frankly discuss with this group his Christian experience and his concepts of Christian living. Let them either recommend to the church at a regular business session that he be baptized, his letter be

(Continued on Page 17)

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## Open Letter Protests Abuse of TV Channels

(Continued from Page 9)

elect a Rector approved by the Superior General of the Jesuits. When asked "Is it fair to state that in any event the Rector would need the approval of the General?", Father Reinert replied, "Right." On page 1139 Father Reinert admitted that he knew of no non-Jesuit trustee at St. Louis University, Georgetown, Fordham, Marquette, Loyola, or Gonzaga. On page 1140 he was asked the question, "Could the General, sir, determine through instruction who are to be the trustees of St. Louis University?", and he replied, "I would say that he has the theoretical power so to do. It is fantastic to think it would happen, but they theoretically could." He admitted also that the same theoretical power would apply to other Jesuit schools.

The testimony in this case brought out the fact that approximately 40 per cent of the stock of St. Louis Telecast Inc. was offered to stock holders who were not Jesuit priests, each one being offered approximately four per cent. Father Reinert admitted that at least some of these stock holders were invited by him to purchase stock.

It should also be pointed out that the power of the Pope under Canon 218 and other canons of the Roman Catholic Church, to remove from membership, transfer or direct any Jesuit member of the controlling boards of Loyola University or St. Louis Telecast Inc. makes these corporations "alien" within the meaning of section 310 of the Communication Act. The Pope is the head of a "foreign government" within the meaning of section 310 (a) (2), since he embodies in his person the complete executive, legislative and judicial power of the State of Vatican City. He is personally an "alien" in several senses of the word: he is not a citizen or resident of the United States; he is a citizen and resident of Vatican City; he is the head of a foreign government to which many of the world's leading governments send diplomatic representatives; he is not under the control of any American agency in respect to any aspect of his activities.

The second general objection which we wish to raise against the granting of any television channel to the Jesuit order is that both the rules of the order and the rules of the Roman Catholic Church, of which the Jesuit order is a part, prohibit fair treatment or impartial consideration in the handling of the fundamental principles of any religion except the faith of the Roman Catholic Church. Catholic canon law is very strict on this subject, and the Society of Jesus is universally known as fanatically devoted to the authoritarian system of control of the Roman Catholic Church.

The testimony of Father Reinert in the St. Louis hearings was evasive concerning these narrow rules of the Roman Catholic Church, obviously because he did not wish to make it clear to opposing attorneys how completely the Roman Catholic Church boycotts any presentation of the religious services of any other faith. Canon 1258 (see a "Practical Commentary on the Code of Canon Law" by Father Stanislaus Woywod, page 65) says that "It is unlawful for the faithful to assist in any active manner, or to take part in the sacred services of non-Catholics." On the same page this authoritative work says, "Visiting a non-Catholic church as a sight-seer is not forbidden, but one may not be present at non-Catholic prayers, services or sermons either in a church or elsewhere."

It is perfectly clear that this rule prevents any Catholic television station from presenting Protestant or Jewish services as they are normally conducted, since it makes the participation in such services a mortal sin. (Although this letter is not an argument for the existence of Protestant radio stations, we wish to point out that Protestantism does not lay down such strict or exclusive prohibitions for its members against the services of other faiths.)

In his testimony Father Reinert professed to be willing to have Jewish and Protestant programs on a TV channel, if such a channel were granted to St. Louis Telecast Inc., but when he was pinned down by opposing lawyers on this question, his assurances evaporated very rapidly. He did not list or incorporate any such Jewish or Protestant programs in his prospectus. He was asked, "Is there any other live program in which any faith but the Catholic is going to participate?", and he could not recall any. He did claim that the channel might have a short Tuesday noon program called "Reflections in Faith," but this would not be a worship program. On page 1080 he was asked, "As I understand your testimony, Father, after 30 years is it fair to say WEW has never broadcast a program which cannot be called a religious program appealing to any faith but to the Catholic faith?" He replied, "I would not at all be prepared to say that there have not been such programs." Later he said, "I believe that the only case where we endeavored to secure such a series (non-Catholic series) . . . was one in which we thought we had the series worked out and at the last minute it fell through."

We wish also to make one additional and incidental point. While the Jesuit institutions, Loyola University in New Orleans and St. Louis University in St. Louis, are making claims that they are eligible to receive TV channels as American agencies under the Communications Act, their representatives are simultaneously claiming before the Internal Revenue Service that they are

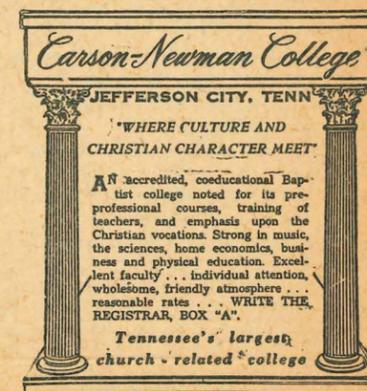
"integral" parts of the Roman Catholic Church, and entitled to tax exemption under proposed regulations for tax exempt organizations (1,511) (3) (i) (ii), announced by the Internal Revenue Service in the Federal Register of January 21, 1956. The Jesuit order is seeking to come under the tax umbrella of the word "church," as defined in this tax regulation. Simultaneously in appearances before the F.C.C. the Jesuit order is claiming that its universities are not barred from the air under the phrase "any alien or representative of any alien." The two claims are mutually exclusive since the Roman Catholic Church, of which the Jesuit order is an integral part, has its capital outside of the United States, and all its policies and personnel are appointed, directed and controlled by an agency located in the State of Vatican City.

Our organization, in contesting certain features of federal tax exemption policy which favor the Jesuit order, has freely admitted that the Jesuit order is an integral part of the Roman Catholic Church. Our position on this point, therefore, has been consistent.

For the above reasons we hold that the granting of a television channel to an organization controlled by the Society of Jesus is not consistent with the Communications Act, with genuine freedom of the air, or with the policy of our government to treat all faiths on terms of equality. We therefore ask that the petition of the Loyola University of New Orleans for channel 4 and the petition of the St. Louis Telecast Inc. for channel 11, be denied as contrary to law and public policy.

Sincerely yours,  
Glenn L. Archer,  
Executive Director  
Washington, D. C.

►Wendell H. Ford, Southern Baptist layman from Tulsa, Okla., and president of the U. S. Junior Chamber of Commerce, attended the "Religion in American Life" dinner in New York recently. Ford is one of seven Southern Baptists who are members of the sponsoring "layman's committee" of RIAL.



**Sunday School  
Department**  
ROY E. BOATWRIGHT  
State Secretary

**A Check List for  
VBS Success in 1957**

- I. Relate the School Properly to the Church.**
1. Set the date in the church calendar.
  2. Have Church elect principal and other faculty members.
  3. Ask church to finance school through budget.
  4. Help church feel responsibility for providing best possible space.
- II. Make Provision for Every Prospect**
1. Provide for at least five departments.
  2. Provide for multiple departments if possibilities require them.
- III. Plan for a Worthy Time Schedule**
1. Have ten full days besides Preparation Day.
  2. Provide for three hours a day.
- IV. Secure Sufficient Materials and Supplies.**
1. Principal's Package, textbooks, and pupil books.
  2. Scripture cards for Juniors and Intermediates.
  3. Handwork supplies, record forms, and certificates.
- V. Train the Faculty.**
1. Have group study of THE GUIDE TO BETTER VACATION BIBLE SCHOOLS.
  2. Have department studies of textbooks.
- VI. Observe Preparation Day**
1. Practice the Joint Worship Service.
  2. Register pupils and faculty in department meetings.
  3. Have a parade.
- VII. Make Proper Use of Standard and Records.**
1. Superintendents check Standard before, during and after school.
  2. Use individual record cards for pupils and faculty.
  3. Daily report from each department.
  4. Keep accurate record of entire school in VACATION BIBLE SCHOOL RECORD BOOK.
- VIII. Win Unsaved to Christ and to Church Membership.**
1. Discover names of unsaved from registration cards.
  2. Create evangelistic atmosphere.
  3. Lead an evangelistic service.
- IX. Plan a Commencement That Will Major on Parents.**
1. Have a brief but interesting program by each department.
  2. Plan a fellowship hour to enable faculty to meet parents.
  3. Invite entire family to Sunday school.
- X. Plan and Hold Other Schools.**

1. Help a neighboring church to plan and hold a school.
2. Plan for, find a place, and hold a mission school.
3. Assist the Negro churches in your community to have schools.

**Associational Standard Requirements**

- I. Officers**
1. The officers shall be an associational superintendent, a superintendent of training, a superintendent of enlargement and evangelism, a superintendent of Vacation Bible school work, a secretary, a group superintendent for each group, and an associational department superintendent for each of the following age groups; Cradle Roll, Nursery, Beginner, Primary, Junior Intermediate, Young People, Adult, and Extension.
  2. Where there are twelve or more churches, the association shall be divided into two or more groups.
- II. Meetings**
1. The associational Sunday school officers shall meet monthly.
  2. There shall be provided, under the direction of the associational officers, monthly meetings for the promotion of Sunday school work in the association.
- III. Training**
- The association shall sponsor simultaneous enlargement campaigns or church training schools, group schools, or a central school each year. The associational officers shall encourage training schools in each church.
- IV. Extension**
- There shall be a Sunday school in every church as reported by letter to the association.
- V. Standardization**
- One fourth of the schools in the association shall be Standard schools, according to the first Standard of Excellence of the Baptist Sunday School Board.
- Standard Sunday Schools**
- | Church                        | Pastor                          | Superintendent                |
|-------------------------------|---------------------------------|-------------------------------|
| Bondville, Kirkwood (Mercer), | Robbie J. Harris, H. T. Sanford |                               |
| Clay, Pride (Ohio Valley),    |                                 | Bob E. Wallace, Charles Wells |
- Standard Department**
- | Church                               | Class                               | Teacher |
|--------------------------------------|-------------------------------------|---------|
| Winchester, Central (Boone's Creek), | Extension, Miss Frances Bush, Supt. |         |
- Standard Classes**
- | Church                                | Class                   | Teacher              |
|---------------------------------------|-------------------------|----------------------|
| Covington, Latonia (No. Bend),        | "6 year" .....          | Mrs. Gerry Ward      |
| Lexington, Immanuel (Elkhorn),        | "Sunshine Workers,"     |                      |
|                                       |                         | Mrs. Ralph B. Martin |
| Louisville, West Broadway (Long Run), | "Intermediate Girls 1," |                      |
|                                       |                         | Mrs. Louis C. Laeng  |
| Louisville, Parkland (Long Run),      | "Bethany,"              | Ruth Highsmith       |

**Why I Chose Nursing As a Career**

By Sarah Rouse  
Student Nurse

I chose nursing as a career because I felt that it was the best way I could find to help other people. There is a lot of hard work involved, but the rewards are so great that they will more than make up for the time and effort put in to it. It is everyone's duty to help his fellow man, and in nursing you do this when he needs it the most—when he is sick in mind or body.

Nursing is one of the best careers a woman can choose because she can use it throughout her life in whatever she does, even though she may not decide to practice it as a profession. As well as helping other people, nursing also enables you to improve yourself in mind, body and spirit. You learn to live with others and to respect their personalities and points of view, even though they may not agree with yours. You learn to accept birth and death, and meantime enjoy and help others enjoy the life that comes in between these two. Nursing gives a purpose to a life that might otherwise be useless.

Those who practice this career may not gain as much material wealth as those in other professions, but they will have the greatest wealth in the things that matter the most in life.

**Christian Education IN KENTUCKY**  
By Erwin L. McDonald



The smoke screen used so effectively by the Allies in World War II was devised by a Georgetown College student in the college laboratories.

**BAPTIST TRAINING UNION DEPARTMENT**

JAMES WHALEY, State Secretary

127 East Broadway

Louisville, Kentucky

CONGRATULATIONS TO THE MARRIED YOUNG PEOPLE'S UNION OF MT. ZION BAPTIST CHURCH—Severn's Valley Association on being standard for the quarter ending December 31, 1956.

We believe this is the first standard Married Young People's Union in our state. Mrs. Ruth F. Longacre served as counselor, with Mrs. Salvatore Anico being president of the union.

**New T. U. Series: Bible Readings**

On January 1, 1957, the second course in the current five-year-cycle of Training Union daily Bible readings began. During 1957 and 1958, the references will be organized around great themes of the Christian faith.

The themes for each of the four quarters of 1957-58 will be evangelism, Christian growth, daily Christian living, and the mission of the church. Although the same themes will be followed during corresponding quarters of both years, different topics and references will be used in developing these themes each year.

The five-year-cycle of the Training Union Bible Reader's Course is organized on a 2-2-1 plan. The plan during the first two years has been to read through the books of the Bible. The references during the third and fourth years of the cycle are organized around great themes of the Christian faith. The New Testament is read through during the fifth year.

**Plan Widely Used**

The history of the Training Union Bible Reader's Course dates back to approximately the turn of the century. Probably it is the most widely used or-

ganized plan for systematic daily Bible reading in existence. J. E. Lambdin, secretary of the Training Union Department, estimates that approximately one million people in this country use this plan in their private Bible reading each day. In addition to its use in this country, the references and devotional comments are translated into Chinese and Spanish and used in many other sections of the world.

**Congratulations to:**

Nine Year Junior Union, Ten Year Junior Union, and the Junior Department of Grace Baptist Church, Evansville, Indiana—West Kentuckiana Association. These units have been standard for the quarter ending Dec. 31, 1956.

**Report of Zion Baptist Church Training Union**

Rev. Ferrill Gardiner, pastor, Zion Baptist Church of Rex, Kentucky, reports that Zion has recently organized a Training Union. Already 50 of the 55 resident church members are active in Training Union. The total church membership is 85.

The church had the Training Study Course Book, *The Baptist Training Union Manual*, by J. E. Lambdin taught by Liberty Associational Missionary Louis W. Shepherd early in January. Then on the fourth Sunday night in January the Training Union of Horse Cave Baptist Church went and helped the Zion Church organize their Training Union. Rev. Leon Larimore is pastor of the Horse Cave Baptist Church.

This new Training Union at Zion brings the total number of Training Unions in Liberty Association to ten.

Pastor Gardiner and all the members of his church are to be commended for their good work.

a well-known Charlotte, N. C. clergyman who gives an affirmative answer. Jesse A. Baldwin, retired Methodist clergyman, now 86, was also the founder of the Southern Industrial Institute and contributes to magazines and newspapers. His book is published by the Royal Book Company, 201 Middleton Drive, Charlotte 7, North Carolina. (\$2.50).

Dr. Daniel A. Poling, editor of the Christian Herald, commented: "The answer to this title is definitely 'Yes,' and the author with warmth and high faith proves it."

Considered by some advance readers to be one of the most sensational of recent Biblical interpretations, "Can We Believe the Bible?" places emphasis on studies of Darwin's theory as well as the Mendelian Law, and other scientific discoveries.

Science, Mr. Baldwin states, answers and refutes Darwinism.

The new book projects the question of religious certainty and the author points the way to a clear and convincing answer to the question raised by the title of the book.

Mr. Baldwin points to several great sources to make for scholarly answers to questions of religious certainty. These include findings in the field of archeology, the Mendelian Law and recent profound scholarship in both the religious and scientific fields.

Closely related to current thinking, "Can We Believe the Bible?" discusses such points as alleged discrepancies in the Bible, divorce, socialism and marriage.

**ELMO SANDIFUR**

Whereas it has pleased Almighty God in His infinite wisdom and tender mercy to call unto Himself our beloved brother, Elmo Sandifur, on November 20, 1956, and

Whereas that, in the death of Brother Sandifur the church lost a true member, the family a loving father and husband, and the community a loyal citizen, be it

Resolved that we extend to the family our deepest sympathy and commend them to the One Who brings peace and understanding to troubled and bereaved hearts. And be it finally

Resolved that a copy of this resolution be sent to the family, a copy to the Western Recorder, and a copy recorded in the minutes of the church for record.—Mrs. John Overton, Rev. James Watt, Committee: Curdsville Baptist Church, Curdsville, Ky.

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**BOOK REVIEWS**

**BLUEPRINT FOR VICTORY**, by R. E. Milam. Bison Press, Shawnee, Okla. Price \$3.25. (Special Convention price \$2.50; Blueprint for Victory and Win America Now can be had for \$5.)

Dr. Milam is Executive Secretary-Treasurer of the Baptist General Convention of Oregon-Washington.

C. Erwin Boyle, editor of the Pacific Coast Baptist, Portland, Oregon, says of Dr. Milam's book: "Dr. Milam has for many years had a keen interest in the study of the development and growth of Southern Baptists. In the Northwest he has been able to observe, firsthand, the paralyzing effect of ecumenicalism and inclusivism. Knowing the creeping paralysis that would result to Southern Baptists by a subtle infiltration of ecumenicalism into their ranks, Dr. Milam has shared in this book the observations which

he has been able to make from close contact with these evils. His one motive has been to preserve the past progress and to promote the future advance of Southern Baptists. This book can be rightly interpreted only in the light of Dr. Milam's life of Christian service, his love for the souls of all people, and his zeal for missions. His conviction that Southern Baptists hold the keys to world missions has stirred him to zeal for the preservation of those elements which have given Southern Baptists their present strength."

This pungently written book offers: Explanatory Notes and Recognitions; Some Definitions; Blueprint for Victory; Southern Baptists and the Primacy of the Local Church; Southern Baptists and Ecumenicalism. Actually three books in one. The work contains a vast store not only of information but a real challenge for Baptists to be about their own business.

**CAN WE BELIEVE THE BIBLE?**, by Jesse A. Baldwin. Charlotte, N. C. — "Can We Believe the Bible?" is the provocative title of a book by





## BROTHERHOOD DEPARTMENT

Enlisting Total Manpower of Kentucky Baptists through

Brotherhoods and Royal Ambassadors

L. E. COLEMAN, SR.  
Brotherhood Secretary

J. C. BALLEW  
Royal Ambassador Secretary



### DEADLINE - APRIL 30!

Tuesday, April 30, is the dead-line for making reservations for the BAPTIST MEN'S TOUR, May 7-10. Time is required for closing our contract with the bus company and to advise our hosts for over-night entertainment and meals as to the number on the tour. Send your reservations today! If you need a blank reservation form, let us know.

### HEY FELLOWS!

Attention all boys and Royal Ambassador Counselors! State Royal Ambassador camps begin at Cedarmore this year on June 10 with both, Intermediates and Juniors, invited for the first week, June 10-15. Juniors only will attend the second week, June 17-22. Intermediates only will attend the third week, June 24-29, and Juniors only for the final week, July 1-6. Use the following form to make reservations:

Royal Ambassadors  
127 East Broadway  
Louisville 2, Kentucky

Inclosed herewith find \$1.00 registration fee for State Royal Ambassador camp at Cedarmore, for week of \_\_\_\_\_ (State week you desire to attend)  
I will pay balance of \$12.50 upon arrival at Camp.

.....	.....
Name	Age
.....	.....
Rank	Name of Church
.....	.....
Street or Route No.	Post Office
.....	.....
.....	
Association	

### THEY ARE COMING!

From reports received from all over the state at hand, we believe our goal of 3,000 for the attendance at the Fourth Annual Baptist Men's Rally to be held at Cedarmore, Friday, June 28, will be easily met. Begin planning now to bring every man in your church to this great inspirational meeting of men.

## COUNSELOR'S CORNER

By  
DR. R. LOFTON  
HUDSON



(Author of *For Our Age of Anxiety*, at your Baptist Book Store.)

### Just One Call

**Question:** Is it true that anybody just gets one call to be saved, and if that call is rejected that person never has another chance to be saved? I know that I rejected the Holy Spirit once, but since have repented and felt saved. But after hearing a Baptist preacher say that he believed the Holy Spirit just made one visit to a person, I have begun to doubt my salvation. I have become so confused and nervous that I don't know how I stand with God.

**Answer:** You must have misunderstood the preacher. Either that, or he misspoke himself. Or he holds a strange view. I have never heard such a doctrine preached.

I have heard it preached that a sinner may put off salvation until he is hardened to God's call. And I have heard it preached that we can go beyond the time when the Spirit strives with man.

Usually they quote Genesis 6:3: "My spirit shall not always strive with man, for that he also is flesh," and they forget to quote the rest of the verse which says: "Yet his days shall be an hundred and twenty years." This applies to the days of Noah, and so far as I know to that time only.

You stand with God right where you did when you were saved—secure, under His blood. Read the great promises in God's Word and believe them, especially 1 John 5:10-13.

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

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## WOMAN'S MISSIONARY UNION

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



### FOCUS

### WEEK

MAY 12-18

## DISTINCTIVES OF GIRLS' AUXILIARY:

### The Girl:

- ... Thrills to new peoples, new worlds (geography).
- ... Is ready to do things for others.
- ... Strives to achieve.
- ... Needs to belong and feel a sense of responsibility and is eager to accept responsibility.
- ... Needs aesthetic and creative self-expression and satisfaction.
- ... Loves things to call "her own."

### What Girls' Auxiliary Offers:

- ... Missionary programs, mission study, and missionary reading filled with adventure, romance and newness.
- ... Community missions which opens avenues for putting the "miss" into missions right where she lives.
- ... Forward Step work that opens channels for personal enrichment and growth. Our Coronation and Presentation services "herald" her achievements publicly and honor her.
- ... An Initiation Service into Girls' Auxiliary, and an Officers' Installation, for all GAs are officers, committee chairmen, or committee members. Each auxiliary has a counselor and assistant counselor to work along with the girls and help them with their responsibilities.
- ... An urge for girls to use their initiative in all phases of the work, especially in the programs, Forward Step work and mission studies.
- ... The girl's own manual and an abundance of free and priced materials designed to appeal to the Junior and Intermediate girl: Girls' Auxiliary Focus Week, Coronation and Presentation Services, Queens' Courts and camps where GAs only are in the "lime-light." Also, GA colors, Watchword, Aim, Hymn, Allegiance and Star Ideals which are "distinctives" of Girls' Auxiliary. Tell magazine for girls, is full of stories, plans, programs, etc.
- ... In co-operation with home and school, adult leadership who guide, direct and counsel the girls as needed.
- ... A doing, telling, sharing, accepting, living, giving, serving program.
- ... An organization that seeks to look at the girl as a "whole" and work in co-operation with home, school, community, and all areas of church life affecting her life.
- ... Games, foods, customs of many lands that make for after and premeeting fellowship, or special parties, banquets, outings, teas, etc. Camps and house parties also provide wonderful good times for the girl.

THROUGH GIRLS' AUXILIARY we seek to help the junior and intermediate age girl get missionary information and inspiration, resulting in missionary living and giving at home and around the world.

## Presenting . . . .

Those whose work for the Advanced Steps in Girls' Auxiliary have been received and approved since Oct. 1, 1956:

### Queens-With-A-Scepter:

Julia Carter, Carlisle Avenue, Louisville; Donna Clopton, Auburndale, Louisville; Carrie Sue Gay, Eubank, Eubank, Ky.; Mary Ellen Gillespie, 1st, Franklin; Helen Ann Haywood, 1st, Franklin; Mary Jean Holtzclaw, Lexington Avenue, Danville; Mary Lou Hughes, Beech Creek, Beech Creek, Ky.; Iona Ruth Martin, 1st, Franklin; Etta Jane Potts, 1st, Franklin; Jonelle Simmons, New Friendship, Auburn, Ky.; Nancy Vaughn, 1st, Franklin; Delores Yvonne Whartenburg, Gethsemane, Louisville; Merrie Gwen Yokley, 1st, Franklin.

### Queens Regent:

Linda Bennett, Cox's Creek, Bardstow; Elizabeth Gary, Macedonia, Jonesville; Geraldine Miller, Great Crossing, Georgetown; Sandra Sorrell, Erlanger, Erlanger, Ky.; Joy Spain, Gethsemane, Louisville; Elizabeth Tyler, Glenville, Owensboro.

### Queen Regent in Service:

Barbara Garrett, 1st, Franklin.

### WE SALUTE:

These members of Young Woman's Auxiliary who have completed requirements for earning their Citation, since October 1, 1955:

Sue Francis Baird, Sulphur Springs, Franklin; Ruth Brumley, 9th and O, Louisville; Joyce Burton, High Street, Somerset; Martha Ann McCandless, 1st, Central City; Katherine McDonald, 1st, Central City; Orilla Marlene Ryle, Florence, Florence, Ky.; Judith Saunders, Lyndon, Lyndon, Ky.; Gail Stephens, 1st, Walton; LuAnnette Turner, Mt. Vernon, Lexington; Mary Ann Wacker, St. Matthews, Louisville.

This brings to 29 the number of Y. W. A.s in Kentucky who qualify for this high honor.

FLASH! WORD HAS RECENTLY COME FROM BIRMINGHAM, THAT DUE TO ILLNESS, THE GUIDE FOR G. A. COUNSELORS and the G. A. LEADERSHIP COURSE, WILL NOT BE AVAILABLE UNTIL JULY 15. "A word to the wise"—the alert G. A. Counselor will have completed reading her G. A. Manual, the current WMU Year Book and all free materials on G. A. work (available free from State Office), and she will be nearly through, save for the Guide and answering the questions when the course is ready!

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For April 28, 1957

By H. C. Chiles

# Book Of Beginnings

Genesis 2:4-9, 15-22

Studies in Genesis, the "book of beginnings," will occupy our attention through the remainder of this quarter. In this series of ten lessons we shall see God presented in the role of Creator and Redeemer.

### I. The Creation of Adam. Gen. 2:4-7.

In the divine counsel which preceded the creation of man, the proposal was, "Let us make man in our image, after our likeness" (Genesis 1:26). The Bible then declares, "So God created man in his own image, in the image of God created he him; male and female created he them" (Genesis 1:27). Man was not produced by a process, but he was created by an act. Thus man was a being of great dignity, a person with the God-like faculties of intellect, emotions and will. Man was the climax of God's creation.

### II. The Country of Adam. Gen. 2:8-9.

After God had created Adam in His own image, He placed him in perfect surroundings in the beautiful Garden of Eden. How beautiful must have been the garden which "the Lord God planted eastwards in Eden!" We do not know the exact location of this incomparable garden. In it was to be found "every tree pleasant to the sight," whose fruit "was good for food."

Since man is so constituted that he needs active employment, it is not surprising that God gave Adam very congenial and useful employment in the garden. That employment was given Adam for his own good. Having made every provision for the comfort and happiness of Adam, God assigned him the task of keeping the garden in first-class condition, thereby making it possible for the ground to produce an increase.

As an incalculable blessing, God also gave Adam the inestimable privilege and joy of having direct and intimate fellowship with Him.

### III. The Command to Adam. Genesis 2:15-17.

In the midst of the garden God placed two trees: "the tree of life" and "the tree of knowledge of good and evil." The fruit of the latter gave insight into matters beyond what God knew to be best for man. In love God warned Adam of the penalty which would be incurred if His prohibition was violated.

This explicit command was a test of Adam's character. He had an abundance to satisfy his every need, so there was not any justification whatever for his partaking of the forbidden fruit.

### IV. The Companions of Adam. Genesis 2:18-22.

It is interesting to notice that God let Adam look over all the living creatures in existence before He made a wife for him. In none of them did he find a complete companionship. None of them answered to the nature of the creature made in the image of God, whose name was Adam. Therefore, God created one who could be a help mate to Adam. He did so by making woman from man's side.

Remember that when God formed Adam from the dust of the ground He breathed into his nostrils the breath of life and he became a living soul. Life came from God, and there is no other plausible explanation for its existence. God gave Eve to Adam in order that he might have fellowship, that he might have a help mate and the human family might be propagated.

After God created Adam and Eve, He gave to them the power to propagate life, but not to create it. When husband and wife are united in Christian marriage, joys are multiplied, cares are divided, burdens are subtracted and much happiness is added. Through the union of a man and his wife, God ordained a way whereby life should be propagated. If husband and wife are blessed with children, they are obligated to care for them, to train them and to bring them up in the nurture and admonition of the Lord.

### Whitaker Selected New Head of Chowan College

MURFREESBORO, N. C. — (BP) — Bruce E. Whitaker, student secretary for the Baptist State Convention of North Carolina, has been elected president of Chowan College here.

Whitaker succeeds the late Orion F. Mixon as president of the junior college operated by the state convention.

The new college president formerly was a member of the faculty of the University of Indiana; Belmont College, Baptist college in Nashville, and Shorter College, Baptist college in Rome, Ga.

## Where Do Our Baptist Hospitals Get Money For Charity?

The time has come for every Baptist to rethink the matter of responsibility for sick people. In our Baptist hospitals we are trying to translate the teaching of Jesus into a dedicated ministry of healing, aimed at making men whole again. We believe that so long as our total hospital program is subject to the direction of God's Spirit, we make a distinctive and unique contribution to our community.

But for our people who are not able to pay for hospital care, some provision must be made. No money is appropriated by our Kentucky Baptist General Association for patient care. All that we receive is applied to the debt on our buildings. Yet it cost us \$25.00 per day for a person in one of our hospitals.

Where will we get this money? Not from the government. Not from overcharging those who are able to pay. Not from resort to questionable money raising tactics. We must appeal to the Baptist people to give it. We must give the Baptist people an opportunity to have a part in our ministry of healing. On Mother's Day our people are requested to make a special offering for the Sunday School Hospital Charity Fund. The goal this year is \$50.00. To fall short of that goal is to fall short of the mark of our high calling to minister in Christ's name to those who are sick.

### "I Started Tithing"

One of our church members said to me the other day: "I just started tithing at the beginning of this year. I had always thought before that I just couldn't afford to. But you know, it doesn't make any difference."

Further conversation revealed that the "no difference" meant that the Lord is making the nine-tenths go as far as the ten-tenths formerly had.

Perhaps you have wanted for some time to fully trust the Lord in the matter of the stewardship of material possessions. You know that the Bible teaches you to bring the one-tenth of your increase into His Storehouse (your church), to be used for the furtherance of all his Kingdom enterprises. If you haven't as yet been obedient to this matter, I urge you to do it. The joy it will bring to your soul to realize that you are having a worthy share in the support of the Lord's work will be considerable.—Pastor H. C. Zachry, Central Baptist Church Bulletin, Winchester, Kentucky.

►Mrs. W. K. McGee, of Winston-Salem, N. C., has been re-elected president of the Woman's Missionary Union of North Carolina.

## SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, APRIL 7, 1957

Numeral after church indicates number of missions.

	T.U.	Add.	S.S.
Lou., Walnut Street (4)	391	10	1,744
Bowling Green, First (1)	324	1	1,173
Lou., Beechmont (2)	238	5	1,155
Harrodsburg (2)	304		1,092
Madisonville, First	282	3	1,089
Lou., Beechland (1)	304	3	1,082
Lou., Parkland (1)	332	5	1,058
Hopkinsville, Second (1)	242		1,057
Lou., Victory Memorial (2)	259		1,039
Owensboro, Third	258		1,026
Mayfield, First	265		1,003
Lou., St. Matthews	253	7	970
Lexington, Immanuel	288	3	954
Covington, Latonia (1)	719		938
Frankfort, First (1)	200	1	932
Evansville Grace	302		931
Murray, First (1)	203		915
Lou., South Jefferson	203	9	902
Newport, First (2)	207	4	893
Owensboro, First	181		876
Glasgow (2)	130		865
Lexington, Calvary (1)	211		860
Lexington, Grace (1)	159		814
Hopkinsville, First (1)	157		798
Corbin, Central (1)	157	31	793
Ashland, First (2)	115		787
Lou., Third Avenue (1)	187		783
Campbellsville (3)	223		768
Somerset, First (1)	745		745
Covington, Calvary	735		735
Lou., Shively (1)	197	10	716
Harlan	161		709
Danville, First (2)	212		708
Lou., Hazelwood	100	3	676
Evansville, Calvary	256		671
Prestonsburg, Irene Cole			645
Memorial (12)	95		625
Middlesboro, First (2)	93		623
Lou., Highland	179	11	616
Fulton, First	154		612
Whitesburg	206	3	604
Hodgenville, First	161		590
Central City, First	303	2	583
Danville, Lexington Ave. (1)	138		561
Lebanon, First	151		550
London, First (1)	200		547
Barbourville, First (4)	145		540
Covington, Southside	144		533
Owensboro, Buena Vista	121		530
Lou., Eastern Parkway	80		527
Bellevue	127	8	517
Lou., Clifton (1)	103	2	514
Ashland, Unity	92		514
Cynthiana (1)	183		512
Lou., Deer Park	191		507
Owensboro, Hall Street	93		505
Paducah, East	191		503
Erlanger	30		490
Princeton, First	202		469
Lou., Okolona	154		467
Owensboro,	97		467
Eaton Memorial (1)	131		460
Lou., Eighteenth St. (1)	124		454
Lyndon	126		452
Russellville, First (1)	193		448
Georgetown (3)	121		447
Corbin, First	135		440
Bowling Green, Eastwood	102		436
Covington, First (1)	80		432
Lou., Farmdale	124	3	431
Lou., Shawnee	129	31	430
Ludlow, First	126		430
Versailles	43		428
Lou., Immanuel	65		426
Ashland, Pollard (2)	79		423
Lou., Fairdale	77		419
Bardtown	102		418
Hazard, First	106		379
Richmond, First	60		378
Ft. Thomas, First (1)	148	4	377
Jeffersonton	170		369
Greenville, First	131		362
LaGrange,	79	1	356
DeHaven Memorial (1)	75		355
Lou., Baptist Temple (1)	90	1	354
Lou., Walley View	96		345
Mt. Washington	114	4	342
Sturgis, First	129	1	339
Nicholasville	375		325
Dawson Springs	309		327
Scottsville, First	97		326
Frankfort, Crestwood	156	4	320
Walton, First	136		316
Shepherdsville	80		312
Glendale, Glead	80	6	306
Paintsville, First (1)	80		306
Paducah, Oaklawn	95		302
Carlisle	85		300
Dayton, First	90		299
Lou., Audubon	102		295
Lou., Virginia Avenue			
Williamson, W. Va.,			
East Williamson			
Lou., East Audubon			
Benton, First			
Marion			

Middletown, First	70	3	294
Sonora	118		294
Monticello, First	90		289
Owensboro,			
Seven Hills	78		282
Falmouth (1)	39	1	278
Junction City	77	1	278
Greensburg	76		275
Hima, Horse Creek	58		275
Lou., Highview	135	5	269
Oneida (1)	47		265
Carrilton, First	96		264
Campbellsville, South	46		264
Campbellsville	90		262
Cloverport (1)	122	2	255
Hawesville	91	5	250
Mt. Washington, Kings	114		250
Earlington	81	2	249
Hazel	110	5	244
Covington, Ashland Ave.	132		242
Lou., East	90		236
Danville, Gethsemane	50		230
Owensboro, Lewis Lane	59		222
Horse Cave	66		210
Frankfort, Memorial	83		201
Providence, First	63		178
Aetna Grove	83	1	178
Owensboro, Temple	63		154
Henryville, Ind.	77		154
Ashland, Belmont	51		111

## Southwestern Seminary's School of Theology Is Sponsoring Conference

FORT WORTH — The first Convention-wide Pastor's Conference, sponsored by Southwestern Baptist Theological Seminary will be held June 10-14.

Pastors from all sections will want to attend. Refresher courses in various areas of pastoral work will be offered along with inspiration from daily preaching and worship.

Guest faculty members among those speaking at conference are Dr. Samuel Southard, Institute of Religion, Houston; Dr. Warren Young, University of Chicago. Other areas of study, with the faculty members to present the material, are Bible study, Dr. Ray Summers; theology, Dr. W. Boyd Hunt; preaching, Prof. Gordon Clinard; church history, Dr. W. R. Estep; missions, Dr.

## CLASSIFIED ADS

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

NURSE NEEDED—Woman 35 to 55, with practical nursing experience and training, to work with children in a Baptist Children's Home. Must live on premises. Applicants should be Baptist and active church member. Contact C. Ford Deuser, Glen Dale, Glendale, Kentucky.

FOR RENT—Small unfurnished basement apartment, private bath, all conveniences, garage, twelve acres land, near Simpsonville, reasonable. Call EM 8-7139.

Cal Guy; religious education, Dr. Joe Davis Heacock; church music, Prof. James C. McKinney; Christian ethics, Dr. C. W. Scudder.

Conferences begin Monday evening, June 10, 7 p.m., and will conclude the following Friday noon. Plenty of housing available, and eating places. Registration fee, \$5, payable on arrival. Student faculty fee is \$1. For information write Dr. Franklin M. Segler, Acting dean, School of Theology, Southwestern, Box 6855, Fort Worth, Texas.

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## Music Festivals Attended By 1,791 to Date—3-30-57

By E. F. QUINN

A total of 1,788 have attended the four Baptist church music festivals already held this year. Forty-seven choirs, five hymn-players, one song leader and one men's quartet shared their praise for Christ in song and received blessings from hearing each other sing and play for God's glory.

Daviess-McLean Association set a good example on Sunday afternoon, March 17, by having 19 choirs, five hymn players, one song leader and one quartet in their festival which was attended by 963 people. Third Baptist Church, Owensboro, was host church. Associational Music Director, Paul Bobbitt was in charge.

Each of the other three festivals were held simultaneously on Saturday, March 23, as follows:

Central Region met at Victory Memorial Baptist Church in Louisville. Twelve choirs from three associations participated. Total attendance, 335. Regional music Director Louis Bawl was in charge.

Southern Region met at Mt. Pleasant Baptist Church of Lewisburg under direction of Regional Music Director James R. Jones. Seven choirs participated, with a total attendance of 240.

South Central Region met at Lexington Baptist Church in Danville under direction of Regional Music Director Ray Jenkins. Nine choirs participated with a total attendance of 250.

Two more music festivals are to be heard from to complete the festivals planned: Southwestern Regional Festival at Mayfield on April 6 and Western Regional Festival at Madisonville on May 4.

## Critical Need For Missionary Nurses

By ELMER S. WEST, JR.

Secretary for Missionary Personnel  
Southern Baptist Foreign Mission Board

Southern Baptists agree that one of our most effective missionary endeavors is in the area of medical evangelism. However, the maintenance of an adequate staff in our hospitals is being severely jeopardized and expansion curtailed because of a critical shortage of missionary nurses.

The call comes as never before for well-trained, healthy, dedicated young women between the ages of twenty-four and thirty-three whom God is leading to serve overseas in places of desperate need. (Exceptions in age limit, up to thirty-five, may be made where all other requirements are fully met.)

Twenty-five nurses could be placed this year. Absolute minimum needs call for ten appointments. At present we

have only three prospects for the entire year.

Let us challenge our finest young women to consider God's leadership in the field of medical evangelism.

For further information write to the secretary for missionary personnel, Southern Baptist Foreign Mission Board, P. O. Box 5148, Richmond 20, Va.

## World (Physical) Need

I planned an ultra-modern home, but a Korean citizen whispered, "I have NO HOME at all!"

I dreamed of a country place for the pleasure of my children . . . but an exiled lad kept saying, "I have NO COUNTRY!"

I decided on a new cupboard right now . . . but a child of China cried out, "I have NO CUP"

I started to purchase a new kind of washing machine . . . but a Polish woman said softly, "I have NOTHING TO WASH!"

I wanted a quick-freezing unit for storing quantities of food . . . but across the waters came the cry, "I have NO FOOD!"

I planned a stained glass window above the choir stalls . . . but a Mexican pastor murmured softly, "My church HAS NO WALLS!"

—Mayme Gardner Miller  
World (Spiritual) Need

The physical need of the world is great . . . but the spiritual need is much greater!

A year ago, two of our missionary doctors went 300 miles from Nigeria to the Gold Coast to survey the needs. In one area of 900,000 people, the Nationals had little of physical or spiritual help. There are 185 million Africans who are unevangelized and need the gospel more than anything else that might be provided them. Today in Formosa, there are 150,000 Christians out of a total population of 10,000,000, or a ratio of one Christian to every 70 inhabitants. In India, where there are 400 million people, only about 5,000,000 know Christ personally. In every country, there is great spiritual need. We who are Christians in America must be "good Samaritans" to those in the world who are "bleeding and dying" without knowing the Saviour and how to be saved.—Bulletin, Hindman Baptist Church.

## "Baby Sitter" Service At Convention Costly

CHICAGO — (BP) — There will be no arrangements for a nursery at the site of the 1957 Southern Baptist Convention here.

Groups in charge of arrangements said hotels in the city provide "baby sitter" service for parents but that the rates for such service are "very high."

## Airplane Bought For New Mexico Secretary

ALBUQUERQUE, N.M. — (BP) — Private contributors have bought an airplane for H. P. Stagg, executive secretary of the Baptist Convention of New Mexico here, to use in his business travel.

Stagg, who believes he is the first state executive secretary in the Southern Baptist Convention to have an airplane for official use, travels thousands of miles a year on denominational business.

After receiving the airplane, Stagg asked Baptists in New Mexico to suggest names for the Piper Super Custom Tri-pacer. He prefers some name related to the Bible or to Baptist work.

He estimates the craft can enable him to travel 25,000 miles a year more and save him 20 per cent on his travel time. It operates for less than automobile expense, according to Stagg.

The executive secretary is taking flying lessons so he can pilot the plane himself. Meantime Mrs. John W. Sutherland, of Albuquerque, who has been an entrant in "Powder Puff" cross country air races, has served as his pilot on several flights.

## A Pastor With the Shepherd Heart

(Continued from Page 7)

prayer of thanksgiving and dedication. It should be treated as the great event it is. A mother wrote me joyfully, "I want to tell you of the birth of Steve, our first child; we had longed and prayed for him for 13 years."

### The Rewards Are Infinite

I was attending a state convention. My hosts told me with reverence of the great pastor of their large first church in their childhood. With so many to visit, the pastor yet found time to drop in often. "Frequently he could not even sit down; but in just a minute as we stood, he raised his hands and offered a tender, tiny prayer. But it left in the home an aroma of God and religion and the church to bless all the years."

Shortly before her death a humble woman, my mother many years before, wrote me. "I don't remember you for any great sermons, but especially for one act. My husband was at work, I in bed sick; the fire had gone out in the stove, and the room was cold. You dropped in to inquire, and you made me a fire!" So much reward for so little. The shepherd heart brings big dividends.

►Ernest B. Coon, former pastor of First Baptist Church, Stanton, Texas, has become pastor of Bethsaida Baptist Church, Dublin, Ga.

# Kentucky Baptist School Directory

## Oneida Baptist Institute

Oneida Institute, school in the heart of the Cumberland Mountains, for the purpose of building high moral character through Christian education among children of the Kentucky Mountaineers.

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## Baptist Bible Institute

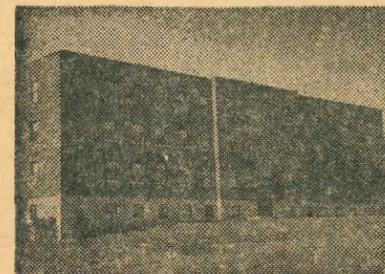
Clinton, Kentucky

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

W. A. SLOAN, President

Write for catalog.

## Campbellsville College



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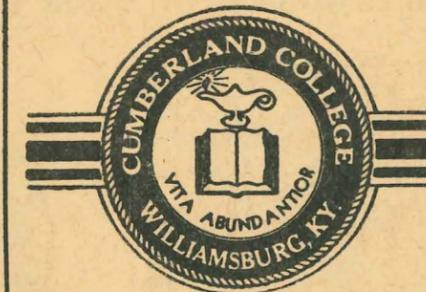
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DR. JOHN M. CARTER, President  
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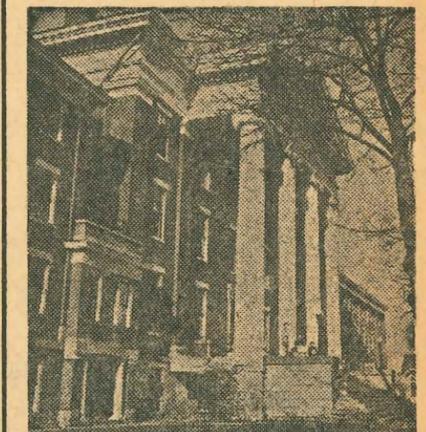
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## \$100,000 Left to Endow Foreign Mission Work

SAN ANTONIO, Tex. — (BP) — A 73-year-old San Antonio widow, Mrs. Lillian Nelson, has transferred \$100,000 in common stocks to the Baptist Foundation of Texas to be used as a permanent endowment fund for foreign missions after her death.

Until her death, income from the stocks will provide her with annuity income. Mrs. Nelson is a member of Beacon Hill Baptist Church and has been a Sunday school teacher for 55 years.

"If I can't go to the foreign mission field," she said, "it is my duty to make provision for those who can. I am obligated to see that the other person

has the same opportunity of knowing Christ that I have had."

►Mrs. J. T. Lyons, McComb, Miss., was formally elected president of Mississippi Baptist Woman's Missionary Union at the closing session of its 79th annual meeting in Jackson, Miss. She succeeds Miss Almarine Brown, Jackson, who retired after six years of service.

## Long Run Baptists Purchase Building For Bethel Mission In Downtown Louisville



The Long Run Association of Baptists recently purchased the building at 1100-1104 West Market Streets, for about ten years used by the late Dr. A. D. Muse as Hearts Harbor Tabernacle. The Bethel Mission Center, now operating at Eighth and Jefferson Streets, four blocks away, was moved to

the Market Street location on April 19, at which time a revival meeting was begun.

The Long Range Planning Committee of the Association has had this location in mind as a goal for more than two years. The Committee Chairman, Lewis C. Ray, and Superintendent of

Missions, Ben F. Mitchell, after a careful and extended survey of the needs in the downtown area, set the vicinity of Tenth and Market Streets as one of the strategic spots where we should have a mission center. Prayers have been answered, and our hopes are now a realization.

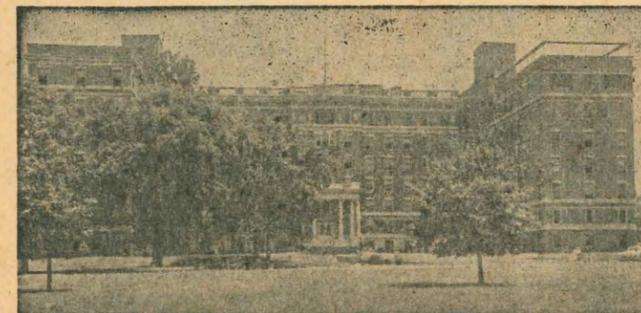
Sherman E. Towell, for ten years Superintendent of Central Baptist Mission, is the Superintendent of the Bethel Center, which will be housed in the new location. A full seven-day a week program of Christian activities and evangelism will be carried on, consisting of week-day Bible classes, "teen" clubs, mothers clubs, missionary activities, and recreation and handiwork. All Sunday services of a Baptist church will be continued in the new location.

►P. E. Claybrook, pastor, Cynthiana Baptist Church, Cynthiana, Ky., was in a revival with the Hereford Baptist Church, Maryland, the week of April 8-15.

►Lester O. Probst has resigned pastorate of Second Baptist Church, Bowling Green, Mo., to accept a call from Willow Drive Chapel, a mission of the Baptist church at Lake Jackson, Texas.

►Plans are underway to organize the Pewee Valley Mission into a church on May 26. The mission is three years old and sponsored by the Pleasant Grove Baptist Church of Anchorage.

### GIVE TO THE CHARITY PROGRAM OF YOUR BAPTIST HOSPITALS



KENTUCKY BAPTIST HOSPITAL



A 64-year old man had been in ill health 7 years and incapacitated for work 2½ years. He owned no property, had borrowed \$300 from a bank to pay for previous medical care, and had an income of only \$69.00 per month which he and his wife received from Welfare Funds.

The local Baptist church and pastor secured his admission to Kentucky Baptist Hospital as a patient under the Sunday School Charity Fund. Examination revealed several stones in the gall-bladder. Surgery was performed. After 21 days he was discharged from the hospital with satisfactory recovery. The patient and his church were sent a statement for \$552.85 marked "Paid by the Baptist Sunday Schools of Kentucky."

**LET EVERY SUNDAY SCHOOL MAKE AN OFFERING FOR HOSPITAL CHARITY ON MOTHER'S DAY. THE NEED IS GREAT.**