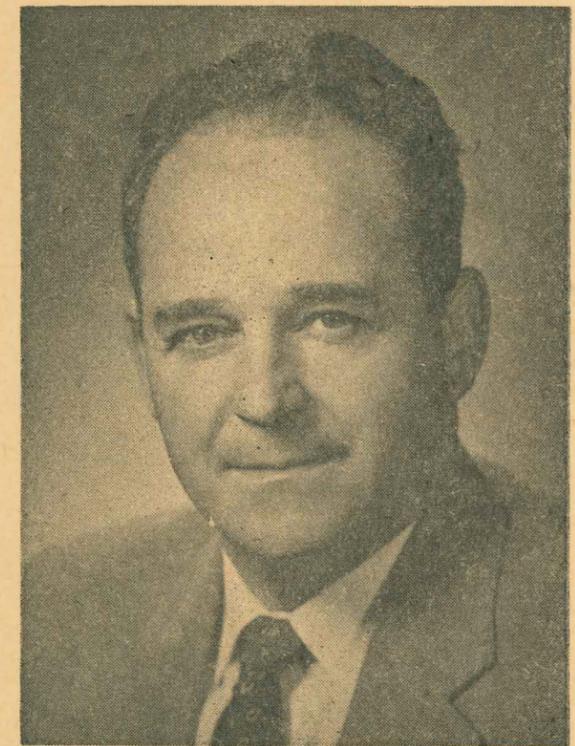


Western Recorder

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DR. JOHN M. CARTER, President, Campbellsville College

Members of Board of Trustees of Campbellsville College, along with celebration of that school's long years of efficient and faithful service to Kentucky Baptists, have taken notice of President Carter's tenth anniversary of connection with the school. The Western Recorder greets Dr. Carter and the College, wishing them many years of happy service.

►Dr. V. L. Stanfield, associate professor of Preaching at Southern Seminary, conducted an eight-day revival campaign at Clarksville Baptist Church, Clarksville, Indiana. Lyndon W. Collins is pastor.

►Home and Foreign Mission Boards have closed doors to further requests for missionaries to serve in schools of missions during 1957, 1958, and 1959. Requests for 1960 dates for schools of missions are now being accepted.

►Miss Mary Lou Massengill, Southern Baptist missionary to Japan, is returning to the States for furlough and may be addressed at 611 Exeter Avenue, Middlesboro, Ky. Miss Massengill is a native of Middlesboro, where she makes her permanent American home.

►Evangelist Arthur Fox will conduct revival at Central Baptist Church of Oak Ridge, Tenn. His son, Paul Fox, pastor Parkview Baptist Church of Greenville, Miss., will lead the singing and work among the young people. Kenneth B. Combe is pastor.

►Rev. and Mrs. Robert H. Lloyd, Southern Baptist missionary appointees to Argentina, will soon leave for San Jose, Costa Rica, where they will be in language school a year. They may be addressed at Apartado 4035, San Jose, Costa Rica. Mr. Lloyd is a native of Louisville.

►Brotherhoods of Ohio River Baptist Association are promoting a Royal Ambassador Baseball League. Boys must be members of the Royal Ambassadors to be eligible to play ball. Organization was held at Mexico Church, Monday, April 1, with 91 present—63 boys and 28 men.

►5,500,000 Jewish people in the United States make up the largest un-Christian minority in America. There are some cities that have more Jewish people in them than Jerusalem, Israel. In America we have almost four times as many Jewish people as live in the nation of Israel.—Baptist News.

►Revival services were held at East Church, Paducah, March 24-31, with Rev. Vincent Cervera, Greenville, S. C., evangelist, and Mr. Paul Bobbitt, Owensboro, song leader. Visible results were: 48 for baptism, seven by letter, one by statement, six rededications, 68 youths decisions. Rev. Wendell H. Rone is the pastor of East Church.

►Chicago is typical of a large city which is largely unchurched. In Chicago, there are less than 3,000 churches of all kinds for a population of 6,000,000. Some mission workers have said Chicago needs 3,000 more Southern Baptist churches now. We have 54 Southern Baptist churches there.—Baptist News.

►Clifton Baptist Church, Louisville, recently experienced a gracious revival in which 52 were added to the membership—37 of these by baptism. The evangelist was Dan Vestal, and the singer was Bob Bowen—both of Seminary Hill, Fort Worth, Texas. Many rededicated their lives. Kenneth Balthrop is pastor.

►Dan Thomas recently observed his third anniversary as pastor of Wing Avenue Baptist Church, Owensboro. When he went there the congregation was meeting in a large residence-building; now they are in a beautiful \$125,000 building. The Sunday school has grown from about 50 to 250. Pastor Thomas rightly says: "To God be the glory!"

►According to Superintendent Gilbert Blakeman, Sunday school, First Baptist Church of Frankfort, the Building Committee of that church met with architects last March 29 to study finished drawings, and accepted the plans. Blakeman said this "means that as far as the Building Committee is concerned, we are now ready to ask for bids from contractors."

►Of the 780,000 people living in Denver's metropolitan area, 500,000 belong to no church or synagogue. Of this number, 400,000 are un-churched Protestants and Baptists. There are 104 Baptist churches there, 23 of them being Southern Baptist. There are 3,000 newcomers moving into Denver a month giving an opportunity to start three Baptist churches every month with 1,000 prospects.—Baptist News.

►The West Van Lear Baptist Church recently had a revival in which there were six additions by baptism. There were five rededications. Pastor John Atkins was evangelist. He is also pastor of the Van Lear Church. The correspondent writes: "Our churches and our memberships are in good harmony and fellowship. There is a wonderful spirit at each gathering. We have a strong leader . . . and our people have a will to work."

►Dr. Fred T. Moffatt, Sr., pastor, First Baptist Church, Frankfort, writes the editor: "I had the privilege of being the evangelist in revival services with the First Baptist Church, Troy, Alabama, Dr. Claud T. Ammerman, pastor, March 18 through 25. There were two services daily—7 a.m. and 7:30 p.m. We had a most wonderful revival and Dr. Ammerman is greatly beloved by the people that he has ministered to for some fourteen years."

►Miss Elizabeth Moorman Fitts, daughter of Mr. and Mrs. Wilfred T. Fitts of Owensboro, Ky., was married to Rev. James Reuben Johnson, of Arabia, Georgia, March 1, 1957. Professor C. P. Sansom of Baylor University officiated. Wedding took place in the Tidwell Bible

Western Recorder

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

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Building prayer room at Waco, Texas. A reception was held in the library of the Seventh and James Baptist Church, Waco, following the ceremony. The couple reside at 1228 S. 5th Street, Waco, Texas.

►Mr. Sanford Board of 410 Newman Avenue, Clarksville, Indiana, was ordained to the gospel ministry March 31, 1957, Clarksville Baptist Church. Council was composed of: Wallace McGill, pastor, Rolling Fields Baptist Church; Charles Padgett, pastor, Parkway Baptist Church; Joe Burk, pastor, Colgate Baptist Church; and Lyndon W. Collings, who is pastor of Clarksville Church. Mr. Board is pastor of the newly organized New Hope Baptist Chapel—mission of the ordaining church. The mission has enrolled 90 and more than 40 in Sunday school.

Seven Steps For Building A Stewardship Church

By GARLAND A. HENDRICKS

Any church can be a great church. I visited a church which was constructing a building at a cost of \$1,500,000. The pastor told me about their generous support of missions. I thought, "It must be wonderful to be a member of a great church like this."

Two weeks later I visited a country church in a mountain community. There a congregation of only 110 members had a beautiful building designed to meet their needs, a full-time program of work, attractive grounds, and a brick parsonage for their minister.

The pastor told me that almost every member contributed a tithe of his cash income through the budget of the church. In addition, many families had Lord's Acre projects, sharing their non-cash earnings as well as their money in a broader stewardship than most Baptists have considered.

The little mountain church was as dynamic in every way as its larger sister church in an urban community.

Greatness in a church is not determined by the number of names on a roll. Greatness is wrought out by dedicated church members who are engaged in an effective witness for the Lord. Their witness is made effective through the stewardship they practice.

How may I, just one person of limited ability and means, be a world witness for my Lord, helping to build a great church in my community? Simply by sharing in a seven-step plan for building a stewardship church.

I. Bible Stewardship.

I can study the Bible, learn what it teaches about stewardship, and tell others what the Bible has taught me. In this way I can help my church give due emphasis to Bible stewardship.

When I read passages like Genesis 1:1, Genesis 1:27, John 3:16, and Mark 16:15 I know that by the grace of God through Christ my Lord I am a messenger to the whole world. I cannot go in person and bear witness everywhere, so I work through my church. In this way I can make it possible for others to represent me where I cannot go.

The Bible teaches me some important truths which I cannot ignore: Christ was a partner with God in creation, and I live in his world. Christ gave his life for me and for every other person on earth, that there might be for all of us salvation. My Redeemer and Lord has commanded me to go "into all the world,

and preach the gospel to every creature."

This command I cannot fulfill in person, alone. But I can fulfill it by working with others through my church, practicing what the Bible teaches me about stewardship.

This being true, I expect my church to preach and teach Bible stewardship to every member. I expect every agency of my church to share in this emphasis. I expect my church to make use of Christian Stewardship Week for special emphasis.

II. Tithing.

I can practice a form of stewardship which has been found satisfactory in the experience of Christians everywhere. Tithing is a practice which works for the giver, for the church, and for those who represent the giver in other parts of the world.

There is no way for me to be true to Christ without being a good steward. The world is his. I am his. Money is his, because money is "coined man," as Earle V. Pierce wrote in his excellent book on stewardship. The Supreme Beatitude*. Money represents my thoughts, motives, energy, time, ambitions, all wrought into effort.

How much of this me am I to use for a worldwide Christian expression of myself? I am to dedicate all that I am and all that I have. I am to give my best. I am to give "without ceasing." In this sense I am to use all of my life for Christ's sake.

But what of the support of his work through the church? In 2 Corinthians 8:3 Paul tells how the early Christians gave "according to their power," even "beyond their power." We are to give according to our power to give, and still have enough left to live on.

This is where tithing becomes a good practice. It is a minimum. It sets forth a beginning point. At times it is within my power to give more. I can discipline my spending and my way of living so that a tithe is at all times possible. This is a spiritual blessing to me, and at the same time I am reaching out through the church towards every creature with a message of salvation.

There are many arguments about tithing: its origin, its use and abuse, its place in Old and New Testaments, its relation to law and grace. I look beyond the arguments, and think of tithing as a working plan approved of God,

a good discipline for me, a beginning point in the stewardship of money, a means of expressing myself about my Lord to the whole world.

III. A Plan of Church Finance.

My Lord makes it plain to me in Luke 14:28-30 that it is foolish for one to undertake any task without adequate planning. My church cannot be a great church unless careful attention is given to its plan of finance.

We need a committee to study our resources and find out what we have to work with. I recall meeting with the deacons of a small rural church. They wanted to discuss the advisability of a full-time program of work. They told me how many families were represented in the church membership. I asked, "What is the average income per family?"

"About \$1,000 per year," they agreed. We talked for a while about the occupations of those people, how much they received each week. Later the same men agreed that the income would average at least \$3,000 per family, and that if the members would tithe they could bring to the church between \$15,000 and \$20,000 per year.

"What was your budget last year?" I asked. "\$1,900," they told me.

The people of that church had never realized what their resources were. They began a full-time program, and since then that church has taken a real place in the world missions program of our denomination. Many of our people do not know what their churches have to work with.

My church needs a budget. This is a matter for thorough study by a committee of competent persons. All church members should be informed as to what it will cost to carry on a challenging program. Each member ought to be willing to make suggestions about what the program will include. Then the church votes in business session on a financial plan, a guide for giving and spending.

Once my church adopts a budget, I expect the pattern to be followed. All of us know what is going on all the time.

IV. The Cooperative Program.

The Cooperative Program of my denomination is simply a plan whereby all of us may put together our resources and use them to promote Christian work around the world.

I am happy that I can give money through the budget of my church which goes through a larger channel, the Cooperative Program, to help orphans and widows, assist old people, care for and heal sick persons, educate young men and women for Christian leadership and work, provide a ministry to the blind and deaf, teach in a school where children never had an opportunity for edu-

(Continued on Page 10)

"Emphasis Upon the Local Church"

We very much like what Dr. Franklin Owen said in a recent issue of his church bulletin. He is pastor of Calvary Baptist Church of Lexington and already has, during the few years he has been among us, made a large place for himself in the hearts of Kentucky Baptists. Moreover, his church has long been influential in the great Kentucky Baptist fellowship.

Dr. Owen was thinking, as are so many others these days, of the vital role the local church plays in the over-all purpose of Jesus. The local church must not only be recognized as autonomous, it must BE autonomous in its relationships to other Baptist churches and their associations and conventions. Because it can govern itself, it decides at what point it will turn to give some consideration to its own local needs. Here is what Dr. Owen said:

"A newly constructed Baptist Student Center is to be dedicated in Louisville today. A new Kentucky Baptist headquarters building is also under construction in Louisville. The institutional growth of our denomination in recent years has been phenomenal. Growth has been even greater on the South-wide level than on the state level. Large and beautiful new structures with Baptist names on them are springing up all around, and in this we rejoice.

"We make one observation here, however, which is especially fitting to our situation at Calvary Church. Recent years have seen the facilities of denominational institutions and agencies grow and increase much more rapidly than the local church. (Calvary has met in the same house of worship for fifty-two years.) Baptists are becoming better provided for institutionally than in local meeting houses.

"While we shall continue to support institutional growth, let us not forget that the genius of Baptist success and progress historically has been in its emphasis on the local church, whose strength and autonomy have always been held to be of primary importance."

Dr. Owen was encouraging neither his nor other churches to do less for the general program of Baptists—their institutions and agencies, etc.—but he was facing up to the obvious fact that there comes a time when each church must give attention to its own yard. It is a tragedy when a church has eyes which are turned only upon itself. It is equally tragic when a church, no matter how great its holy enthusiasm for institutional work, allows its own in-

fluence and effectiveness to be curtailed by its neglect or delay in making the home base strong enough to continue its world-mission. Churches must make provisions for local needs! Are they not His needs, also?

"Another College Dies"

We should like to pass on to our readers the solemn statement made by Editor H. H. McGinty in his April 4 issue of *Word and Way*—official Baptist paper in Missouri. What he says here could be multiplied many times over in discussing a long "parade of the dead"—schools which either died or were lost to Baptists because insufficient provisions were made to insure continuance. Dr. McGinty's statement follows:

Shurtleff College, Baptist institution located at Alton, Illinois, will close its doors June 30 this year, according to an announcement by the Board of Trustees. Lack of financial support is the reason assigned for this drastic action. Rising costs and a growing deficit left no other recourse, explained the trustees.

One of the oldest colleges in the Mississippi valley, Shurtleff was founded by John Mason Peck and other Illinois Baptists 129 years ago. The school was founded by Baptists, but it was never owned by them.

This announcement causes widespread sadness. The name of Shurtleff now is to be added to the long list of Baptist colleges which have either gone out of existence or have been divorced from their original denominational affiliation. Canadian Baptists recently lost their only senior college, McMaster University. The University continues to function but it is now under the control of an independent board.

This drastic action revives the question, Why do Baptist colleges die? What constitutes a Baptist college in terms of student body, trustees, faculty, and school administration?

The primary factor in most cases is financial support. Lacking this, the college is faced with the choice of going out of business or turning to other sources for financial help. Some have taken one course, and some the other.

The keen competition of the state-supported school system is another phase of the answer. Many denominational colleges were founded in that early period when the state was not meeting the needs

of higher education. As more and more tax money was poured into these state institutions, many church-related schools became victims of comparison.

But there is still a definite need for the Baptist college or university. No denomination will go far unless it has an adequate system of colleges and seminaries. In providing for the various and necessary agencies the educational needs should always have the primary consideration.

The majority of Baptist colleges which are now defunct died because they did not receive sufficient financial support. Most of them did not enjoy this support because they were not tied closely to the denomination with which they were affiliated. A college must have financial support of generous proportions if it is to live. It must also have moral support and students. These will not be forthcoming unless there is a strong bond between the institution and the denomination. This bond must be secured by a spirit of mutual concern and confidence. It would be difficult for a college to die in such an atmosphere.

Write Representatives and Senators

A bill has been introduced in the United States Senate (No. 1681) by Senators Hill and Keer "to

authorize loans for the construction of hospitals and other facilities under title VI of the Public Health Service Act."

If enacted, this bill would make it possible for those believing in absolute separation of church and state to borrow money from the United States Government for constructing sectarian or church-related institutions.

For something like a year Southern Baptists have taken the initiative in urging this provision. Now that a movement is underway in the United States Senate to grant this request, Baptists everywhere should write their people in Congress urging support of this bill. The bill has been read twice in the Senate and now is referred to the Committee on Labor and Public Welfare.

Most readers will recall that for some time there has been among Baptists and others strong resentment against the Hill-Burton act which made Government gifts possible to sectarian hospitals. We regard this as a positive violation of Separation of Church and State and our people have for the most part refused to accept such money. However, they will accept loans which in every instance are to be paid back.

How To Establish 30,000 New Churches and Missions

T. B. LACKEY
(Guest Editorial)

The Southern Baptist Convention voted in June, 1956, to launch a movement to establish 30,000 new churches and missions, doubling the present number by 1964.

This is a challenging objective, but not an impossible one since it is an average of only one new preaching place for each existing church. A thorough survey is to be made in each association to determine where new work is needed. Churches will be invited to sponsor these missions with financial assistance and personnel to supervise the work. Both supervision and financial assistance are needed in establishing and maintaining good missions.

State conventions and associations have been promoting this program for years. Churches have participated in a remarkable way. However, we should redouble our efforts. There should be a Baptist church or mission in easy reach of every person on this earth.

How shall we accomplish it?

1. Let every church establish at least one mission in a nearby field. Many churches operate several missions at

one time. The whitest harvest is just beyond the beaten paths around our churches.

2. Home and Foreign Missions. There are thousands of cities, towns, villages and rural communities far beyond the reach of Baptist churches. Thank God for the Home Missions Board with hundreds of missionaries serving in almost every state in our great nation and the Foreign Mission Board with mission-

aries around the world. The great need of our mission boards is more money to send more missionaries to establish more new churches and missions and to supervise these missions and churches, helping them to grow and build.

3. Special Mission Offerings. We have the opportunity twice each week to make special over-and-above offerings to Home and Foreign Missions. Our people are responding generously with millions given for new missions in pioneer and western states at home and for the work abroad.

4. Cooperative Program. There was a day, not too long ago, when Baptist churches did mission work directly and independently. Wise leaders suggested the Cooperative Program. This plan has become the greatest channel through which world missions is supported known to modern man.

Southern Baptists will make progress faster, more permanently and with fewer problems by encouraging churches to increase contributions to world

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The Small Church

By CARL A. CLARK

Associate Professor, Pastoral Ministry and Rural Church Work
Southwestern Seminary, Fort Worth, Texas

In dealing with rural churches one soon discovers there are many with distinctive problems due to exceptionally small size.

The Southern Baptist Convention consists predominately of small churches, contrary to popular opinion.

These extremely small churches experience serious difficulty in conducting a worthwhile program for the members of their churches and for the people of their communities.

The Problem of Size

The figures for 1955 reveal that 74% of all the churches of the Southern Baptist Convention have less than 300 members. Fifty-eight percent have less than 200 members. Though these are considered small, it is possible that a church with 200 or more members is still big enough to have a full-time program with a pastor living on the field. This, of course, depends upon the alertness of the people and their willingness to support the program. More serious problems face those who have less than 100 members. Because of the fact that a church with fewer than 100 members, both resident and non-resident, experiences such problems as difficulty of full-time pastorate and the difficulty of full-time program, they need special consideration.

As of 1955, 27.4% of the churches of the Southern Baptist Convention had less than 100 members. Two thousand five hundred nine of these had from one to forty-nine members, 5,812 had from 50 to 99 members. This makes a total of 8,321 churches with less than one hundred members. This contrasts with only 1,329 churches which have over 1,000 members. This amounts to 4.3% for the large churches over against 27.4% for those under 100.

There are 8,218 churches in the Southern Baptist Convention with part-time preaching. This amounts to 27%, almost exactly the same total as the number of churches with less than 100 members.

To illustrate further, look at some of the individual state figures. South Carolina, for example, has 252 churches with less than 100 members, which is 18.2% of the total number of their churches. Georgia has 595 such churches amounting to 21.5%. Texas has 922 churches which is 25.6%. Alabama has 893 such churches which is 33%. Missouri has 610 such churches with 35.6%. Arkansas has 438 churches with less

than 100 members which amounts to 38.2%.

Looking at it from a financial standpoint, there are 4,840 churches in the Southern Baptist Convention which had a total of less than \$1,000 per year total income. This amounts to 15.9% of all of the churches of the Southern Baptist Convention in 1955. It means they had such a low financial income that it is very evident that they could not conduct a satisfactory program with such financial standards.

Undoubtedly, many of the problems faced by such small churches are purely psychological problems. We have a psychosis of bigness which we feel that if an organization is not large it is not significant. This causes many people who are members of small churches to have inferiority feelings. They feel that because the church is small it cannot accomplish great things for God. These attitudes are observed on the part of the pastor as well as his people. Many times the pastor becomes discouraged because of the small number of people to whom he ministers and because of the small number of prospects for the growth of his church. These problems of smallness become frustrating to the leadership of the church and frequently cause additional problems.

Problems of the Pastorate

A church that is as small as the ones mentioned above very frequently finds serious difficulty in obtaining pastoral leadership. Many of these small churches can obtain the services of a college or seminary student for either full-time week-end service, or part-time services. Churches which are not near one of our institutions must look for some preacher who lives near and has some type of secular employment to supplement his income from the small church he pastors. Both types of pastors render splendid service, but under very difficult circumstances.

Many small churches experience difficulty obtaining pastoral leadership, or at least in keeping pastors, because the pastors are using the churches as a means to step up to larger situations, rather than seeing the churches as opportunities for full dedication.

These small churches necessarily must pay small salaries. For example, almost 6,000 Southern Baptist churches pay less than \$500 per year pastoral salary. Many of these are part-time, of course. Approximately 5,000 more pay

between \$500 and \$1,000 per year salary, amounting to over 10,000 churches which pay less than \$1,000, which of course is less than a living salary. More than half of all Southern Baptist churches pay less than \$2,000 salary. The Department of Survey Statistics and Information of the Baptist Sunday School Board recently reported that there are at least 7,211 Southern Baptist churches who have pastors who are also engaged in paid secular work.

Problems of the Program

These extremely small churches inevitably seem to have difficulty conducting a worthy program to minister to the needs of the members of their churches and of the people in the community where the church exists. It is very difficult for them to have fully developed organizations.

For example, a church with from 30 to 50 members will find it very difficult to organize the Sunday school in such a way that there is a separate class or department for each age grouping. Thus, two age departments must be combined in order to have an adequate class. Or again, Beginners and Primaries may be joined together, or Juniors and Intermediates combined. This creates a serious teaching problem because of the wide-spread differences in the ages of the pupils and in the selection of literature which can minister to both of these age divisions.

These same problems also hamper the work of the Training Union and of the Girls' Auxiliaries and Royal Ambassadors. Sometimes there are no prospects in a certain age grouping, and many times it is impossible to do any division of adults. This all makes for less effective work in the organizational program of a church.

Such a small church, then finds it extremely difficult to offer an attractive program to all of its people, especially its youth. The less effective the organizational program is, the less attractive the appeal is to the total possibilities of the community.

In spite of these many difficulties, however, one is perfectly amazed at how well they do adapt to these problems and how well they render effective service in the name of Jesus Christ. Many of these small churches are rendering most effective service. Many of them are not discouraged. Many of them are majoring on the quality of the work, rather than on the number of people which they reach. Under these circumstances this re-emphasis makes for a healthy church.

►Look at San Francisco: a city where people live so close together that they average 20,000 to the square mile. About 74% of the population is native-born white, and 20% foreign-born. The city lists 348 churches of all kinds, and only six Southern Baptist.

A Louisville Pastor Proclaims His Convictions

A CHRISTIAN AND ALCOHOL

By EDWIN F. PERRY

The sermon today, "A Christian and Alcohol," is one which has been a long time in the making. I will not conclude it in one session. I do propose, however, to make a beginning. Any issue in life which directly affects the life and destiny of hundreds of thousands of people surely imposes a heavy weight of pastoral responsibility upon all ministers of the gospel. Such an issue is the drinking of alcoholic beverages.

Let me make a few clarifying remarks: By treating this subject I do not believe our congregation to be any more heavily involved in this matter than many other congregations. I furthermore am not directing this toward any few of you—I am directing it toward all of you and toward myself. Every one of us is involved directly or indirectly in the alcohol problem. If you want to take it personally, I hope you will because that is the way it is intended—it is for all of us.

An Old Problem

Beverage alcohol is an old problem of human society. The severity of the problem does not diminish with the passing of the years. Instead, its use by the majority of American adults—65,000,000, and its abuse by approximately 4,500,000 alcoholics and a like number of problem drinkers, demand for alcohol the category of a major social and religious involvement.

Yes, I dare say *religious* involvement! One can hardly deny that the drinking of alcohol is a social fact and practice. It is this. It is more than this. The consumption of alcohol in modern society, with the frequent by-products of death from drunken driving, broken homes, sub-Christian morals, crime and the like, becomes and remains a serious *religious* problem.

A Christian cannot escape his responsibility for this widespread practice by ignoring its existence. A Christian cannot be so naive as to believe its abolition can be had by mandate, whether by the church or by the state. A Christian cannot be unaware of the increased difficulty, if not the impossibility, of his being a part of the cure when he is willingly a part of the disease. This is to say, a Christian limits his own effectiveness in solving this problem whenever he uses alcoholic beverage in any amount.

As a Christian, one is called upon to do more than the ordinary. As a child of God, one is not to be satisfied with abstaining from social responsibility, refusing to acknowledge that all issues

Dr. Perry is pastor of Broadway Baptist Church, Louisville. This article is a sermon delivered to his own church.

of life are the prerogative of God. Lip service to a creed is not enough! As Christians, we must accept the lordship of Christ, or we deny His salvation. "By their fruits ye shall know them."

A Religious Problem

As a Christian, I believe there are certain very definite things which we can do with reference to alcohol. We can recognize that alcohol, taken into the human body as a beverage, is a *religious* problem. It is a religious problem because it involves a *personal* decision. It is a religious problem because it involves a *social* experience and a pressure to *conformity*. It is a religious problem because, by its use, one is inclined toward the *limitations* of his *true destiny* in this world, and, I venture to say, in the world to come also.

Let us return to the matter of personal decision. Alcoholism has been called a disease. Most medical men are inclined so to define it. Alcoholism, as a disease, is a sickness—"A sickness unto death." I am sure that alcohol of itself is not the *only* determining factor of alcoholism. We have 65,000,000 Americans fifteen years of age and above who drink either moderately, once in a great while, or as often as they can get it. Only one out of sixteen, who drink at all, becomes an alcoholic. We have no way of knowing who that one is going to be. I may be an alcoholic and don't know it, and so may you. Now the way to find out is to try it out, but who wants to pay that terrible price?

Many people object to calling alcoholism a sickness or a disease because they feel thereby they have deprived alcohol of the evil which it does, and consequently, one may say, "I can't do anything about it anyway, therefore I have no moral responsibility." There is no person who has yielded to this temptation to drink and has found himself in its powerful clutches, who, back somewhere as a teenager or young person, did not have the *power of decision* when he took his first drink.

Now it may be that a person never has but one decision he can make with reference to drinking—that is whether or not he will take the first drink. But

everyone has that decision. I believe there is moral and religious responsibility on the part of everyone concerning this first drink. Alcoholism is a sickness, but in some measure—not altogether—it is *self-induced*.

Social Pressure

What about social pressure? I believe we have here the most insidious of all pressures in modern society. Senator Richard L. Neuberger of Oregon said that he doesn't have to explain why he doesn't eat calves liver, or fried oysters, or Swiss kale, but if he goes to certain functions he is called upon to explain why he doesn't take a cocktail. He simply desires not to drink. When he says he chooses not to drink, the host is likely to reply, "ulcers?" Then he has to explain his physical health. If he says, "No, I prefer not to drink," he is called to explain why he doesn't drink—doesn't he care for the group with which he is traveling? Is he one of the "bluenose" variety? He says all I want to do is not to drink, but I am called upon constantly to explain why I do not wish to drink.

A dreadful pattern of conformity!

This is especially true in the teenage group—the high school and college age group. Our figures from a study of ninety senior high schools throughout America, some of them in the South, show that fifty-six per cent of all senior high school students interviewed drank some type of alcoholic beverage with parental consent—*fifty-six per cent!* I know that sometimes high school students can exaggerate their own involvement, but you can give a good portion of slack here and still come out with a heavy percentage.

Many who attend cocktail parties seek to avoid ridicule and the public eye by choosing a neutral ground, and ask for ginger ale. These timid souls have gained enough moral stamina to decline the alcoholic drink, but not enough to shun its appearance. These individuals are in reality *betraying themselves* by assuming an impossible position which *denies them real selfhood* in this particular setting. One who desires not to drink should insist upon his right not to drink, regardless of pressures to the contrary.

Others say, "Well the Baptist and Methodists are about the only ones who are trying to do something about this on a 'thou shalt not' basis." Let me say to you, I am not preaching today on a "thou shalt not." I am, however, preaching on a "shalt thou?" In the light of all the facts shalt thou do this, and so limit your Christian witness, your own personal responsibility, and your own involvement in the Kingdom of God?

(Continued on Page 11)

**Woman's Missionary Union Convention
Auxiliary to Southern Baptist Convention**

**ANNUAL SESSIONS—MAY 26-28, 1957
CHICAGO, ILLINOIS, MEDINAH TEMPLE**

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

Sunday Night, May 26, 1957

7:30 Worship
Memorial Service—Mrs. John L. Slaughter
Sermon—C. Oscar Johnson

Monday Morning, May 27, 1957

9:30 Worship
Organization
Recognition of Hostess Committees—Mrs. Paul Hays
Report of Treasurer—La Venia Neal
Report of Committee on Revision of By-Laws—Almarine Brown
The Bible Speaks Today—Eugene A. Nida

Monday Afternoon, May 27, 1957

2:00 Worship
World Missions—In Foreign Lands
Week of Prayer for Foreign Missions
"For God So Loved"—Mrs. D. C. Bomar
The Lottie Moon Christmas Offering at Work
In Brazil—Dorine Hawkins
In Europe—J. D. Hughey
In the Near East—Finlay Graham
World Missions and Woman's Missionary Union—Baker James Cauthen

Monday Night, May 27, 1957

8:00 Worship
Young Woman's Auxiliary Fiftieth Anniversary Pageant
"Challenge and Response," written and directed by Ramsey Yelvington

Tuesday Morning, May 28, 1957

9:30 Worship
World Missions—and you
In Woman's Missionary Union
Alma Hunt
Mrs. William McMurry
Margaret Bruce
Doris DeVault
Betty Brewer
Elsie Rives
Building Christian Homes
In America—Mrs. Howard E. Butt, Jr.
In Nigeria—Josephine Skaggs

12:00 Carver School of Missions and Social Work Fiftieth Anniversary Luncheon
(To be held in Medinah Temple, tickets available from all state W.M.U. officers, price \$2.50)

Tuesday Afternoon, May 28, 1957

2:00 Worship
Election of Officers
World Missions—in the Homeland
Week of Prayer for Home Missions
"Faith Working Through Love"—Edwina Robinson
The Annie Armstrong Offering at Work
Among the Indians—Mr. and Mrs. E. C. Branch
On the New Orleans Riverfront—Amelia Rappold
World Missions and Woman's Missionary Union—Courts Redford

Tuesday Evening, May 28, 1957

6:45 Following the organization of the Southern Baptist Convention and the President's address there will be a joint session with Woman's Missionary Union. The program will be presented by Woman's Missionary Union and the Foreign Mission Board as follows:
Theme: "Into All The World"—Mark 16:15
Report of Foreign Mission Board—Baker James Cauthen
Love Extended Into All the World—The Lottie Moon Christmas Offering—a dramatic presentation
Message—George W. Sadler
God's Grace Reaches Into All the World
Josephine Skaggs
Ronald Hill
James D. Crane
Solo—Adele Norman Siske
We Follow Our Lord—Presentation of appointees
Christ Calls Us Now—J. Howard Williams
Closing Meditation.

**Missionary Doctor Studies
New Operative Techniques**

Dr. Robert F. Goldie, Southern Baptist missionary doctor who works with the Baptist Leprosy Service in Nigeria, joins others of the medical profession in the conviction that the disease commonly known as "leprosy" should be placed in its proper position in scientific medicine. He prefers to use the term "Hansen's disease" rather than the name "leprosy," which he says has been erroneously attached to this disease throughout the centuries.

Dr. Goldie visited Foreign Mission Board headquarters last week to share information about his work with members of the staff and, through them, with all Southern Baptists.

The Baptist Leprosy Service where Dr. Goldie works in Nigeria is located near Ogbomosh. There are more than 700 inpatients and 150 outpatients at this main settlement. However, the Nigerian Baptist Mission (organization of missionaries) has 18 other settlements for Hansen's disease scattered all over the region.

These patients are receiving the new sulfa drug, sulfone; but they have not had the benefit of reconstructive hand surgery and the physical medicine program that goes with it. When Dr. Goldie returns to Nigeria this summer he hopes to inaugurate a program to restore otherwise useless hands.

Mrs. Goldie, a registered nurse, is her husband's first assistant in surgery; and she also trains Nigerian staff members.

Dr. Goldie classifies Hansen's disease as "very slightly infectious," and he stresses that it is a "curable and preventable disease" and should not be associated "with any juju, superstition, or stigma."

"Our ultimate objective," says Dr. Goldie, "must be nothing less than the total rehabilitation of the patient until he is able not only to care for himself and to earn his own living but to do it with pleasure and enthusiasm."

If one insists on calling the disease "leprosy," Dr. Goldie insists that he should never call the person so afflicted a "leper." He is a patient just like any other person who is under the care of a doctor.

In addition to his medical work, Dr. Goldie supervises building and road construction. Food must be grown and there are water and sanitation problems to solve.

In order to accomplish all the tasks that keep the settlement almost self-sustaining, every able-bodied patient has a job to do. Even the crippled patients help. They weave baskets and mats and make rope for use in the settlement.

► Germantown Church, Bracken Association, experienced a revival in which Harry Wainscott, Central Baptist Church of Paris, was evangelist.

Better Make Wrongs Right Today

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

A North Carolina newspaper has given front-page prominence to a superb story of an honest man. He was a lumberman, and failed in the dreadful days of the Depression. He left the community owing one man a bill of \$58.84 besides other small bills. He told his creditors he couldn't pay but some day he would. He moved away and was lost sight of for years. That was 24 years ago.

The other day he drove back—100 miles, he said, and went on around looking up his creditors. He went to Four Oaks to look for the man he owed the \$58.84. He found he had been dead for years. His widow, he learned, had married a prominent citizen in Smithfield. Twice he went to her home and missed her. The third time he found her, calculated the interest for 24 years, and gave her his check for \$142.84. He carefully hunted up his other creditors and paid them. He left on his 100-mile return journey, doubtless happy with a good conscience.

Beware of Wrongs Unrighted

What impresses me in the story is the working of the man's conscience during 24 years, and the growth of the man himself. He said he could have paid the debts before, but simply neglected it. And year by year the weight on his conscience grew heavier, and at last drove him to go 100 miles for relief. It was proof his conscience had been growing more sensitive to wrong, his character, truer.

This is a truth verified in the experience of many of us. As a boy in my early twenties I was a colporter for the Sunday school and Bible board of Virginia. It was an unwritten law of Virginia hospitality that no rural home would charge for a night's lodging. One night I stayed in a home in a tiny village. The hostess was lovely and gracious. I left without asking if I owed a bill for me and my horse.

Later I reflected that maybe pay was

expected, since the local school teacher boarded in the home. But it seemed a trifle, and I let it pass, yet with some misgiving. And that misgiving increased as time passed. Year by year I wished I had at least written the lady my apology for my assuming there was no charge, and had offered payment. The feeling grew more and more uncomfortable, until at last it became intolerable. If it was a small matter, and the wrong only doubtful, my growing sense of what was strictly right and fine became a torture.

After 30 years of growing torture I must face it, even for my own comfort. But I didn't remember the name of my hostess. I did remember the name of the admirable teacher, and knew her address. I wrote her the details of the incident and said, "It has tortured me increasingly for 30 years; I'd like to write the lady and explain, and right the wrong—if there was one."

Her reply brought great relief. She said, "No, it was not a boarding house, and I'm sure she would not have thought of charging you. And she has been dead for years. Forget it." Only then could my conscience feel fairly easy. Yet to this day I grieve that I neglected till too late to do the fine thing—at least to write the letter!

A Much-Needed Lesson

These two incidents enforce a great lesson, needed by many. It is this: by all that is true and holy, don't leave any wrong, or even a shady act or word, unrighted along the way. For, as surely as you grow in moral perception, the little thing will grow with the years until it becomes intolerable torture.

Beyond death our moral perception will be far keener than now. In that clearer light our sins and unrighted wrongs, for all I can imagine, will be greater torture than even literal fire. So I plead to make the wrongs right today, and all along the way.

A Layman Speaks

Almost from the beginning of time, nature and society have not been compatible. Man is so constituted that sickness and infirmities may strike at almost any age. Society is so classified that there are various levels of people: from the pauper to the rich. It so happens in nature that all classes are the victims of sickness, and often the man of comparatively little means may be more prone to sickness since he doesn't

have money for preventive medicine and treatment.

Inevitably, we are faced with the problem of sick people who can't pay for hospitalization. What are we going to do about it?

The *unchristian attitude* is to take the viewpoint that the poor unfortunate will have to do the best he can. If the County or State Government doesn't help there can be no relief for his suffering or pain.

The Christians' attitude is in contrast to the unchristian. The Christian

probes deep into the recesses of his soul and his conscience says to him, "Be the Good Samaritan and know the exhilarating joy that comes from having done something constructive for your fellow man."

The soul conscience of the Christian will also tell him that perhaps the poor unfortunate sick man needs spiritual care as badly as physical care. He then asks himself the question: "Where can such dual care be had?" The answer: At one of Kentucky's Baptist Hospitals.

The conscientious Christian would then make inquiry as to the financial ability of our hospitals to care for charity cases. He would find it is extremely hard to finance a hospital program when everyone pays. At this point the Christian feels his soul conscience may have misguided him; but, no, someone told him about the special offering on Mother's Day called the Sunday School Charity Fund Offering, used exclusively for individuals who cannot pay.

Through this method of financing, you and I as Christians, believing in the philosophy and practice of the Good Samaritan, do not have to pay the Innkeeper for all the expenses of one individual, but through a cooperative effort, we can accomplish much.

As a layman interested in the welfare of sick people unable to pay and our three great Baptist Hospitals in Kentucky, wouldn't it be a great thing for all Baptist Churches in Kentucky to support the Mother's Day Offering in the amount of *one dollar for each resident member*.

God has been gracious and good to us. Let's all share with our less fortunate friends and this year make our Sunday School Charity Fund Offering one of great proportions!

Trustee—Western Baptist Hospital
W. R. Perry
Murray, Kentucky

► Lottie Moon Christmas Offering funds reaching Southern Baptist Foreign Mission Board headquarters today (April 12) brought the 1956 total to \$5,051,728.-71. This is \$423,037.68 more than the grand total of the 1955 Offering. Books on the 1956 Offerings will not be closed until May 1.

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Seven Steps For Building a Stewardship Church

(Continued from Page 3)

cation, and preach the gospel to the unsaved in another part of the world.

Every time I read the news I know that world need is on the increase. We have no time to lose in presenting Christ to the world. It is urgent that my church increase its gifts to the Cooperative Program. I hope that we may give a larger percentage of the budget each year until all of us can be satisfied that we are doing our part, that our church has achieved greatness at this point.

V. Each Member Giving.

If only a few of us give, the program of the church remains weak. When each member gives regularly and generously it is surprising how much a small congregation can do for the Lord.

One church with nearly four hundred members gave \$3,100 for all causes in a year. A new minister came. He set forth a plan for giving. The church adopted a budget. All the members were enlisted. The next year the same congregation gave \$23,000. Why? The people did not make more money. A few persons were already giving more than a tithe, but only a few members were giving at all. As soon as everybody started giving there was a revolution throughout the life of the church. For the first time the voice of that church went in a clear way into the whole world through the missions program of the denomination.

How can we get all the people to give? Make plans. Work out a budget. Show them how their money will be used. Challenge each member to be a partner with others in a great adventure of Christian stewardship.

Should a canvass be made? Yes. Give each person a chance to say what he would like to do each week. Then keep him informed. As the work goes forward, show him how he fits in.

VI Offerings Each Week.

The expenses of the local church go on each week. There is no let-up in the work on mission fields or in institutions. I work each week and receive remuneration for my labor. So it is reasonable for me to follow the New Testament teaching, "Upon the first day of the week let every one of you lay by him in store as God hath prospered him." (1 Cor. 16:2). Regular giving is necessary to meet regular need.

When should I give? At Sunday school or worship service. If I miss one Sunday on account of illness, I keep that Sunday's offering and take it the following Sunday, or, better still, I sent it on schedule by a fellow member.

VII. Handling Church Funds.

Like all other church members, I like to know how the money in the church treasury is being handled. I want information each month or each quarter about gifts and expenditures. I want to know if we are keeping up with our

goals for each week. I want to be certain that those who represent me in other places get their support from home base each month. They have been more generous and adventuresome than I to go to distant places. I can at least give them regular support.

Once a quarter I like for the treasurer to send me a record of how much I have given. If I have grown careless or have made an error, I can make amends.

If I am prompt in making gifts, I expect the treasurer of my church to send the money to its destination just as promptly.

This is a thrilling adventure, our life of Christian stewardship through the churches. My church makes it possible for me to bear witness at home and abroad. There is nothing about life quite so exciting and rewarding as to be a partner with Christ and with my fellow Christians in such an enterprise.

Garland A. Hendricks is connected with the Southeastern Baptist Seminary, Wake Forest, North Carolina.

—The Baptist Program.

Georgetown Students Do Odd Jobs to Finance BSU

GEORGETOWN, Ky. — With the coming of the first robin, a homemaker's thoughts turn to spring housecleaning. Now, with the help of college students, this and many other necessary odd jobs can be done with a minimum of effort on the part of the home owner.

The College BSU is sponsoring a Work Week to help finance that organization's Summer Missions Program. Student volunteers are available, to wash cars, scrub floors, mow lawns (if anyone has any grass tall enough to cut), and any other tasks about the home. No set rates will be asked for these services. Instead, the freewill donation contributed in return for the work will be turned into a general fund.

This year marks the second time the Work Week Program has been in effect. It is one of the chief means of financing the Summer Missions program. Each summer, student missionaries are sent into the Home Mission Field to lead in Vacation Bible Schools, camps and churches, and to help establish new churches and missions as well as to do other types of evangelistic work.

Fields of service include, besides areas within the United States, the territories of Hawaii and Alaska. Georgetown is fortunate in having had two representatives from her student body chosen to serve as summer missionaries. Jim Hawkins, a junior from Bowling Green, is being sent to Hawaii, while Shirley Purdy, a junior from Madisonville, will serve somewhere in the western states. They were chosen by a committee from a group of nominees, two from each col-

lege and university in the state, on the basis of their personal qualifications and interviews with the committee. A total of eight students were selected to serve on the mission field this summer.

The goal for this year's fund raising campaign is \$1,150.00, an increase of several hundred dollars over the previous year's effort.

Why I Chose Nursing As a Career

By MARGO DIEMER
Student Nurse

I first became interested in the nursing profession while I was attending college where I was studying elementary education. Being completely dissatisfied with this course of study and curious about nursing and its possibilities, I wrote to the Kentucky Baptist Hospital for information concerning its training of nurses. It wasn't very long before I received pamphlets and letters, and as I read them I became more and more interested in this professional work. It was during my three-day visit at the hospital that I realized what a noble and rewarding profession nursing was.

Nursing would give me the chance to be of service to my fellow-men; it would enable me to help others in their time of need. It was then that I decided that I wanted to be a part of this great work—Nursing. By entering this School of Nursing, I not only have the honor and privilege of serving others, but I also have the opportunity to belong in a fellowship of good Christian women.

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WORLD MISSIONS YEAR

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"Let us give
that the world may know."

Men sometimes "give" money in such a way as to buy an escape from larger responsibility. The tithe seems to be a pretty big price until the preacher keeps hammering away. Finally, 10 per cent is accepted as the cost of a clean conscience; and John Doe becomes another on the roll of generous "givers" belonging to a church.

Now if you let him get away with that misconception, he will miss the blessing about which Jesus was talking when he said "It is more blessed to give than to receive."

This blessing comes to those whose outgoing spirit is concerned with others. The basic principle is that "a man wrapped up in himself makes a pretty small bundle." Concentrating on his own welfare he ends up by being sick spiritually and psychologically and often physically.

Likewise, a church or denomination, being made up of redeemed individuals, reacts just like folks. Let a church or denomination concentrate on its own welfare, get completely absorbed in building bigger and better barns—excuse me, I mean buildings—concentrate on its own growing statistics. Pretty soon you will have a church or denomination that is spiritually sick.

At such a time World Missions Year (beginning October 1, 1956)—which is an emphasis on doing everything possible to give the gospel to the whole world—is just what we need. Every church and every part of our denomination is going to prosper spiritually when we pause during this special year to realize how much we have to give and how much the world needs it. We have know-how; we have young people whom God will call out of every church; we have money; we have a wonderful experience to share, an inspired Bible to guide, the Holy Spirit to empower, a God who is love, and a Saviour, Jesus Christ, who gave himself for the world. Let us give "that the world may know."

Foreign Mission Gifts Reach Over \$6 Million

NASHVILLE — (BP) — Southern Baptists' 1957 gifts to their Foreign Mission Board through March 31 reached

\$6,774,006, Convention Treasurer Porter Routh reported here.

The total includes \$471,813 in Cooperative Program and \$757,669 in designated offerings disbursed to the Foreign Mission Board during March.

The next largest disbursement for the year has been to the Home Mission Board, a total through March 31 of \$555,536.

Routh said that total receipts at the Convention's treasurer's office in March reached \$1,924,581. This included \$1,140,748 from the Cooperative Program (non designated) gifts and \$788,833 in designations.

Monthly receipts at the Convention's treasurer's office do not include funds used in local church activities and funds provided for work of state Baptist conventions.

Through March 31, Southern Baptists gave \$3,637,389 through the Cooperative Program to support Convention-wide objectives, up 12.02 per cent over 1956. During the same three months, they gave \$5,337,558 in designated offerings, 13.95 per cent higher than last year.

Total gifts are running \$1,043,562 higher than for the first three months of 1956, Routh continued.

Kentucky gave \$54,870 through the Cooperative Program and \$22,504 through designated gifts in March, for a total of \$77,374.

Texas Governor Given Sunday School Award

DALLAS — (BP) — Oklahoma Gov. Raymond Gary, a Baptist Sunday school teacher and deacon, has received the first annual Texas Baptist Sunday School Award of Recognition.

E. Hermond Westmoreland, president, Baptist General Convention of Texas, presented a plaque commemorating the event to Gov. Gary.

Gov. Gary is a member of the Kellham Avenue Baptist Church in Oklahoma City, a member of the Oklahoma Baptist University board of trustees, and a member of the Oklahoma Baptist General Convention board.

A Christian and Alcohol

(Continued from Page 7)

Lest you believe this "shalt thou" consideration is restricted to one or two groups, let me list the following facts: Thirteen per cent of all Jewish people abstain; twenty-one per cent of all Roman Catholic people abstain; forty-one per cent of all Protestant people abstain.

The Archbishop of the Roman Catholic Church in Boston defined his church's position rather concisely when he said that alcohol of itself was neither good nor bad—its proper use is good—its misuse is bad. The president of the Roman Catholic Temperance Union, however, and they have one, last year in the Eighty-First Congress which met

in Philadelphia stated that alcohol is a more terrible danger to America than Communism. Communism, although active in some degree through infiltration, is still basically a threat from without, whereas alcohol and its involvements are a very present danger for us now.

With alcoholics and heavy drinkers, we have approximately 10,000,000 of our people who are directly under its shadow; then there are two people indirectly involved for every one directly involved. Approximately 30,000,000 of our people never get away from this shadow!

(To Be Continued)

Resolutions

H. G. M. HATLER

TO WHOM IT MAY CONCERN:

WHEREAS, OUR BROTHER, Rev. H. G. M. Hatler, having completed thirteen years of successful ministry with the First Baptist Church of Princeton, Ky. has resigned and will devote his time to evangelism and supply pastorate and

WHEREAS, Brother Hatler has served efficiently as Moderator of the Association and as a member of several important committees during these years, and

WHEREAS, he has endeared himself to the churches of our Association by his wise counsel and patient leadership, and

WHEREAS, he has faithfully supported each and every phrase of our Associational and Denominational work,

We, the members of the Executive Board of the Caldwell Baptist Association, in regular session February 18, 1957, do give him a vote of heartfelt appreciation and commend him to the work that he is entering.

It is furthermore recommended that copies of these resolutions be sent to Brother Hatler and the Western Recorder.—Ellis M. Ham, Moderator Pro-Tem; Luther D. Barnes, Clerk.

►Dr. George Redding of Georgetown College was evangelist in a recent meeting at Carlisle Baptist Church.

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Humanity On Trial

By JOHN R. SAMPEY, JR.
Furman University

The trial of Jesus of Nazareth shows more clearly than any event in history the weakness inherent in even the strongest of human institutions and ties. We speak of the occasion as the trial of Jesus; but, in reality, all humanity was on trial that day. Let us note three of society's most stalwart defenders of the innocent, and see each betray its priceless trust before the bar of judgment.

The Supreme Court of the Jewish Nation. Jesus' first trial was before the high tribunal of his own people. It has been difficult for Christians through the centuries to manifest aught but scorn for the highest court of the Jews, because of its shameful failure to grant a fair trial to the most illustrious Accused to stand before its bar of justice. But my own father, careful Hebrew scholar that he was, early instilled into me a lasting respect for the justice meted out by the supreme court of the Jewish nation. In the trial of Jesus, however, all the statutes designed to protect the accused were ruthlessly thrust aside, and the High Priest himself forced the Master to "incriminate" himself. The highest court of Jewish law was on trial that day, and history decrees that it failed miserably to uphold its own code of justice to the One who stood before its bar.

Roman Law. No courts of law stand higher among the nations of ancient history than those which Rome boasted when the Eternal City was mistress of most of the civilized world. Roman justice, like Roman roads, bound together the peoples of many lands. But

one will search in vain for a more spineless dispenser of justice than Pilate as he presided over the trial of Jesus. Pilate had the imperial authority, the vaunted pride, the deathless prestige and the conquering legions of Rome supporting him in the meting out of justice; but what pathetic, cringing coward he appeared as he sought vainly to wash his hands of the responsibility of the Roman law to give justice to the Humble Gallilean. The proud eagles of Roman law have never been able to silence the screams of injustice done in the court of Pilate that day when Jesus was condemned.

Close Personal Ties. The miscarriage of justice in the ecclesiastical and state court of law were not the deepest wounds inflicted at the trial of Jesus. Surely He must have suffered far more keenly from the failure of his friends to speak a single word in his behalf. He had predicted Peter's denial, and he halted the latter's resort to violence during his arrest in the garden. Peter possessed the physical courage to die for his Master, but neither he nor the Twelve could muster the moral courage to stand by his side at the trial. Here, truly, was humanity's most poignant failure in this day of supreme testing.

We dare not dwell upon this humiliating scene, for the trial of Jesus continues to this day. Who is there living today who has not been guilty of lacking the moral courage to face the enemies of our Lord in open court? Humanity is still on trial.—*Baptist Courier.*

These studies prepare one for professional and specialized training.

One who proceeds to seek professional training before, or instead of, liberal arts training does two injuries to himself. First, he cheats himself out of the most helpful studies for his position. Second, he satisfies himself with inferior professional training.

In regard to the first proposition, one can but visualize a highly trained theologian who can neither speak properly nor write intelligently. He knows church history but does not know its context. He does not know, for example, that when the Triennial Convention met in 1814 in Philadelphia that this country was still at war with England, that Napoleon was being set for defeat in Europe, nor that Alabama, Mississippi, and the Louisiana purchase were still territories. He knows the philosophy of religion which a text-

book contains but has never faced the universal problems of philosophy. He knows Scriptures on evangelism but does not know the psychology of religious experiences. He knows homiletics but he does not know English rhetoric. He knows what he believes about the church, but he has no concept of other units of the community in which his church is located.

In regard to the second proposition, the above is absurd. A person cannot know church history apart from history. He cannot know homiletics without knowing grammar and rhetoric. He cannot know New Testament Greek in a vacuum. He cannot know a church apart from a community. For liberal arts training is prerequisite to professional training.

The big corporations like Du Pont, Bell Telephone Company, and others are setting up funds now to send their professionally trained personnel back to school to fill in the gap. They study liberal arts subjects. (See LIBERAL ADULT EDUCATION, a symposium by Laurence F. Kinney and others, White Plains, New York: The Fund For Adult Education.)

The work of the ministry is of such a nature that one who answers the call as late as his thirty-fifth year with a high school education will be justified in the long run to go to college and then to the seminary. This is a *short-cut* of the highest order. He will waste ten years trying any other method. But if he cannot attend both, by all means the college program is his best choice. I would prefer a Baptist college, but any college that is accredited will be valuable to one.—Lee Gallman, Director, Seminary Extension Department, Box 530, Jackson, Mississippi.

►Dr. Harold Ingram, Sunday School Board, was special speaker at Ladies' Night program of the Brotherhood of First Baptist Church, Madisonville. Harold D. Tallant is pastor.

►Dr. W. L. Howse, director, Education Division of Baptist Sunday School Board, was guest speaker for the First Baptist Church of Madisonville April 14. Dr. Howse was professor in the School of Religious Education, Southwestern Seminary, for 22 years before going to Nashville.

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Four Kentucky Pastors Get Honorary Degrees From Campbellsville

CAMPBELLSVILLE, Ky. — Campbellsville Baptist College will confer the doctor of divinity degree on four Kentucky Baptist pastors at commencement exercises May 26.

The men are the Rev. David Lewis Druen, Campbellsville; the Rev. Arthur Wycliffe Walker, Louisville; the Rev. Henry Beach, Jr., Louisville; and the Rev. Jesse Con Moody, Owensboro.

Trustees of the two-year institution voted the extraordinary step of award-



David Lewis Druen

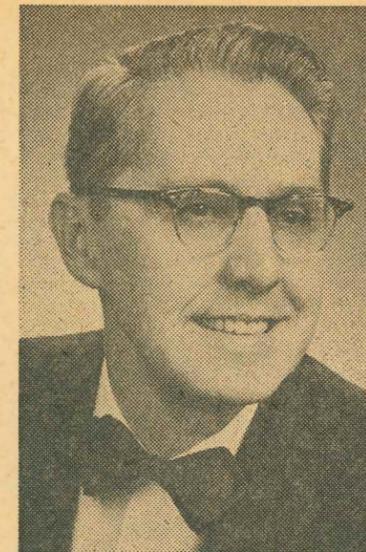
ing honorary degrees as a feature of the school's semi-centennial celebration. A round of special activities celebrating the 50th anniversary of operation will culminate in the commencement exercises.

President John M. Carter stated that the trustees sought to single out "people's pastors" for the honorary doctorates.

Mr. Druen is pastor of Pleasant Hill Baptist Church, Campbellsville. He has been chairman of the Campbellsville College board of trustees since 1936. Born in Magnolia (Hart County), Ky., he attended Western Kentucky Teachers College and Bowling Green Business University. He has served pastorates in Lyn and Russell Creek Baptist Associations and has been a member of the Kentucky Baptist executive board.

Mr. Walker is pastor of Carlisle Avenue Baptist Church, Louisville, and a member of the Georgetown College board of trustees. He has held many positions of leadership in Long Run Baptist Association (Louisville area) and the General Association of Baptists. These include moderator of Long Run

Association; president of the executive board; president of Louisville Baptist Pastors' Conference; member of the Kentucky Baptist executive board and



Arthur Wycliffe Walker

the Western Recorder board of managers. A native of Henderson County, Ky., he is a graduate of Georgetown College and Southern Baptist Theological Seminary.

Mr. Beach is pastor of Third Avenue Baptist Church, Louisville, moderator of Long Run Baptist Association, and a trustee of Campbellsville College. He served as chairman of the Billy Graham crusade in Louisville last year. A native of Glencoe, Ky., Mr. Beach graduated from Georgetown College and earned



Henry Beach, Jr.

the B.D. and Th.M. degrees at Southern Baptist Theological Seminary. He formerly served pastorates in Glencoe, Union, Utica, and Owensboro, and has been a

member of the Kentucky Baptist executive board.

Mr. Moody became pastor of First Baptist Church, Owensboro, last September, after a career as an evangelist and youth speaker. He addressed the Baptist World Youth Congress in Stockholm, Sweden, in 1949, and the International Christian Leadership Confer-



Jess Con Moody

ence, Washington, D. C., 1950. A graduate of Baylor University, Waco, Texas, and Southern Baptist Theological Seminary, he is from Paducah, Texas.

►Pastor Bob Brown conducted a series of services at Pleasant Grove Church, Anchorage, Ky., assisted by John M. Farris, of Ridgedale Church, Chattanooga.

►A. L. Meacham, pastor, DeHaven Baptist Church, LaGrange, was evangelist in his church's revival. Jean Peoples, graduate of Carson-Newman College and of University of Tennessee (music) was song leader. He is now in Southern Seminary, and minister of music for Lynn Acres Baptist Church, Louisville.



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State Secretary

Participants For State Convention

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Central—Murrell Porter
North Central—June Wilson
Northeastern—Sandra Johnson
South Central—Jimmy Porter
Southeastern—Eloise Davis
Southern—Elaine Blewett
Southwestern—Larry Fleener
Western—Gail Gentry

Intermediate Sword Drill

Central—Bonnie Lee Porter
North Central—Don Cutter
Northeastern—Ramona Ann Vanhorn
South Central—Anetha Joyce Childers
Southeastern—Janet Sue Herron
Southwestern—Barbara Ann Burgess
Western—Karen Anita Myers

Young People's Speakers' Tournament: (17-18 Year Section)

Central—Clara Cummins,
Lenora Jones
North Central—Barbara Rutigliano,
Margie Bridges
Northeastern—Jessica Lynne Simley,
Patricia Britton
South Central—Sue Peterson
Southeastern—Bebe Turner
Southern—Walter Reed
Southwestern—Charles Wade,
Judith Wilson

Young People's Speakers' Tournament: (19-24 Year Section)

Central—Jane Allison
North Central—Martha Layne Hall
Northeastern—Genevieve Caudill
South Central—Shirley Chapman
Southern—Sue Baird
Southwestern—Elna Allen
Western—Billy Wells

Baptist Youth Week

First Baptist Church of Bowling Green Kentucky in Warren Association observed Youth Week April 7, 1957 and plan to make it an annual event.

Mr. Bob Jones states "This was our first youth week and was well received."

Youth Week—What Is It?

It is a plan for a church to use its young people in all the official positions of church life for one full week. The Training Union should plan and carry out the project. It fits ideally into the program of the Training Union, since the aid of that church agency is "Training in Church Membership."

Youth Week is a laboratory project in

which the Intermediates and Young People of a church may have further opportunity to learn by doing. In other words, the actual work which is ordinarily done by the regular church officials should be done during this week by the young people who occupy those positions.

DOES YOUR CHURCH KNOW WHAT YOUTH WEEK IS?

Baptist Youth Night

On April 5, Salem Association under the leadership of W. D. Pritchard of Brandenburg, Kentucky observed Youth Night. There were sixty four who attended with six churches represented and four pastors present.

Youth Night—What Is It?

It is the night for holding associational Baptist Youth meetings simultaneously throughout the territory of the Southern Baptist Convention. These meetings are planned and promoted by the association under the auspices of the associational Training Union. It is a single night's meeting quite similar to the popular "M" Night, youth only. Baptist Youth Night, then, is an annual youth meeting to be held in every association throughout the entire Southern Baptist Convention.

Training Union Organized At Walnut Hill Church

By Louis W. Shepherd

The Walnut Hill Baptist Church of Park City, Kentucky, in Liberty Association organized a Training Union on March 6. Twenty-five were present for the organizational meeting. Mr. Leslie Brown of Park City will serve as director.

Salem Associational Training Union Organization—Brandenburg, Kentucky, for being standard for the quarter ending in March. Points on which the organization has been checked are: organization, meetings, activities, equipment.

Again we say to Mr. W. D. Pritchard, the director, and the other associational officers, congratulations on meeting the standard.

The Beginner Department of Carlisle Baptist Church, Bracken Association for being Standard for the quarter ending in December.

Other Beginner Departments, let us hear from you.

►The First Baptist Church of Greenville, Bob Martin, Pastor, voted recently at a special business meeting to begin remodeling its building. Total cost of remodeling is expected to run in the neighborhood of \$47,000. Austin Johnson, member who has had considerable experience in building, will supervise the entire project.

Increased Circulation Of Papers Recommended

JEFFERSON CITY, Mo. — (BP) — The Southern Baptist Committee on State Baptist Papers recommends that the 1957 Southern Baptist Convention take action to promote increased circulation of the papers.

H. H. McGinty, editor of the Word and Way, Missouri Baptist weekly newspaper here, is chairman of the committee. He reports there are 25 state Baptist newspapers, most of which are printed weekly.

The papers have a combined circulation today of 1,279,691 compared with 850,612 seven years ago. During that time, three new state Baptist papers have been created.

The committee's recommendations for increased circulations follow two lines: (1) that SBC agencies emphasize the importance of the state papers and promote them, and (2) that the 30,800 affiliated SBC churches send the paper of their respective states into every Baptist home in the churches' memberships.

McGinty said that the present circulation reaches an estimated 5 million of the more than 8½ million Southern Baptists. Many churches have plans for sending the state papers into the homes of their members.

"The unifying and co-ordinating effect of these papers would be difficult to estimate," the committee says. "The state Baptist papers have had much to do with inducing (the) unity (through which) Southern Baptists are making a remarkable record of achievement."

"It is interesting to note that the increase in the combined circulation of these papers has exceeded the rate of increase in the membership of the Convention," according to the committee.

The committee said the papers "are responsive to" the challenge to establish 30,000 new preaching points in the Convention by 1964 and to the new Forward Program of Church Finance.

►First Baptist Church, Maysville, had a recent revival in which the pastor, Thomas A. Thacker, was evangelist. Joe Hinson was song leader.

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Department Sunday School

ROY E. BOATWRIGHT
State Secretary

The Union Association Conducts Two Training Schools

A letter from Rev. Prince E. Claybrook, pastor of the First Baptist Church, Cynthiana states: "we have had two of the finest Group Training Schools that I believe could be held anywhere and I am quite pleased with the results."

The first school was held with the First Baptist Church of Cynthiana on March 12-15, and the other was held with the Willow Baptist Church March 25-29, 1957. The total enrolment was 158 with 131 earning awards. Ten Churches co-operated in this effort. The following workers participated in the schools:

(March 12-15)—Mrs. John Bass, Beginner; Mrs. Herman Kaufman, Primary; Mrs. Travis Nash, Junior; Mrs. S. C. Hatton, Intermediate; Rev. John Bass, Young people; Rev. Thomas Hicks Shelton, Adults; Rev. Carl Sears, Pastors and Superintendents.

(March 25-29)—Miss Shirley Whalen, Beginner; Mrs. John Bass, Primary; Miss Gladys Rankin, Junior; Rev. Sam Hogan, Intermediates; Rev. R. E. McElmurry, Young People; Judge W. E. Boswell, Adults; Rev. Prince E. Claybrook, Pastors and Superintendents.

The schools were under the direction of Mr. William Wiglesworth, Associational Sunday School Superintendent, Rev. John Bass, Associational Missionary, and Rev. Thomas Hicks Shelton, pastor of the Latonia Baptist Church, Covington, and other associational officers and pastors.

We are grateful for this good work,

Report on Standards

Any Sunday school using tried and proven methods as outlined in the Standards of Excellence will reach additional people for Bible study. The Sunday school is the Church teaching people the Word of God. The Standard of Excellence is a program of work.

The following list indicated the progress in Sunday School work relative

CEDARMORE SUNDAY SCHOOL CONFERENCE

August 1, 2, 3, 1957

Speaker: Dr. Marvin Crowe
Sunday School Board
Nashville, Tennessee

to the Standards for the first six months of the Sunday school year (October-March).

Standards

Associations	1
Sundays Schools	83
Cradle Roll Departments	1
Cradle Roll Groups	2
Nursery Departments	13
Beginner Departments	9
Primary Departments	5
Primary Classes	52
Junior Departments	5
Junior Classes	55
Intermediate Departments	0
Intermediate Classes	18
Young People Departments	3
Young People Classes	8
Adult Departments	1
Adult Classes	42
Extension Department	2
Extension Groups	16
Total	316

High Ten Churches Doing Training Through March 31, 1957

Louisville, Victory Memorial	536
Madisonville, First	440
Elizabethtown, Severns Valley	399
Mayfield, Northside	386
Louisville, Walnut Street	323
Walton, First	307
Louisville, Carlisle Avenue	288
Covington, Latonia	274
Bowling Green, Eastwood	270
Evansville, Grace	254

Standard Sunday Schools

Church	Pastor	Supt.
Greensburg (Russell Creek),—	J. V. Case, Jr., L. L. Blankenship	Sonora (Severns Valley),—
Walton, First (No. Bend),—	Archie W. Allison, Harry Akers	Earlington, First (Little Bethel)—
	Joseph R. Tackett, Bryan Rector	H. P. Richey, James D. Hunt

Standard Departments

Church	Department	Supt.
Lexington, Grace (Elkhorn),—	Beginner 2, Mrs. Austin Montgomery	Lexington, Immanuel (Elkhorn),—
	Junior 1, Dudley A. Sisk	

Standard Classes

Church	Class	Teacher
Cynthiana (Union),—	"8 yr."	Mrs. J. W. Wiglesworth
Cynthiana (Union),—	"8 yr."	Mrs. Louise Shadd
Louisville Walnut St. (Long Run),—	"7 yr."	Mrs. Opal Saag
Lexington, Immanuel (Elkhorn),—	"9 yr. girls"	Mary Parker
	"9 yr. boys"	Raymond Gruner

Christian Education IN KENTUCKY By Erwin L. McDonald



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A Call To Our Catholic Friends

By JAMES LEO GARRETT

Associate Professor of Theology, Southwestern Theological Seminary

Francis Cardinal Spellman of New York is reported by United Press to have said in Munich, Germany, on Christmas Day that "when Communists denied and defied God and enforced the law that forbade the practice of religion, they drew the blueprint for the program that will, in time, ensure their own doom."

Such a declaration, to which most of us would subscribe, is particularly audacious affirmation for the New York prelate in view of the past and present record of the Roman Catholic Church in suppressing the freedom of non-Catholics. The mob murder of an Evangelical Christian in Latin America at Catholic instigation is no less tragic than the destruction of a freedom-loving Hungarian by the Soviet military. When one faces such imminent death, it does not really matter whether an avowedly atheistic totalitarianism or a religious totalitarianism takes one's life. It matters not, that is, until the question is raised as to the greater sinfulness on the part of those who profess to be Christians.

Will a generation that has resisted Communist totalitarianism permit a religious totalitarianism to gain ascendancy in the so-called "free world?" If Cardinal Spellman's principle is true, then the Roman Church also stands doomed!

The alternative for the Roman Catholic Church is obvious. If it would be truly a champion of freedom, it must

first spurn the actions of Catholic persecution and reverse its centuries-old role as suppressor. Let those American lay Catholics whose minds and hearts have inwardly repudiated persecution by Catholics arise, become vocal, and make known their convictions to the hierarchy. Let them take courage from the recent article by Henry Dumery, a Catholic priest, "The Temptation to Do Good," in the journal, *Cross Currents*, in which he advocates full religious liberty. If any one should object that Roman Catholic teaching and practice are invariable and unchangeable, let him recall recent developments. Not only has the Roman Church modified its dogmatic teaching positively as in the proclamation of the dogma of the assumption of Mary in 1950, but also negatively in the liberalizing of the ancient doctrine that "outside the (Catholic) Church there is no salvation" in the Boston College heresy case and suppression of Father Feeney. Let American Catholics who are providing an increasingly large proportion of the finances of the Roman Church, both for Vatican administration and far-flung missions, lead the way to Catholic acceptance of religious freedom.

Then, freedom-loving peoples everywhere may take seriously the declarations of the Roman Catholic Church respecting freedom.

—Baptist and Reflector

Georgia Editor Answers L. E. Barton's Objections

In the April 4 issue of *Christian Index*, Editor John Hurt wrote concerning an article by L. E. Barton in which the latter opposed the recent proposal by the Executive Committee of the Southern Baptist Convention. We think Editor Hurt is right and that the Executive Committee's proposal does not carry the dangers attributed to it by Barton. We published Barton's article, as his own opinion but not representing the views of the editor of the *Western Recorder*. Editor Hurt's statement follows:

The Bridle Is Needed

The Southern Baptist Convention needs a safeguard to prevent its stampeding itself into trouble—and those who argue differently are ignoring the facts of recent years.

The Executive Committee is proposing a change in the by-laws which will provide this safeguard. There is no re-

striction on democracy nor is any intended.

The change will do nothing more than send resolutions, except those having unanimous consent, to the resolutions committee. There they will receive deliberate consideration which they cannot receive on the Convention floor. Ten thousand messengers can't be deliberative, as experience has shown, for after any thirty-minute skirmish they are ready to vote and get on with the program.

On the adjoining page [of the *Christian Index*] is an appeal by L. E. Barton, the veteran Alabama leader, opposing the by-law change. It is there through his right of expression but with no agreement on our part as to his conclusions.

Background for the proposed change, we suggest in the kindest spirit, might well be Dr. Barton's effort to suspend the rules in 1954. He wanted immediate action on a resolution expressing "great pleasure and profound approval" for separation of church and state in

Argentina. President Peron was to get a copy. The despicable dictator separated church and state for selfish reasons only and wasn't worthy of any communication from anybody—as history has shown.

But, separation of church and state is dear to the heart of Baptists and they were ready to rush the resolution over protest to a vote. Only the appeal of Baker James Cauthen as the executive secretary of the Foreign Mission Board saved the embarrassment. Later, the resolutions committee presented an appropriate statement which has stood the test of time.

Don't worry about the restrictions on democracy. The words, "And to report on all matters submitted to it by the Convention," are not superfluous as Dr. Barton suggests but assure a report on every resolution submitted. There will be no silent death for them in a committee.

Maybe somebody, somewhere and sometime, can come up with a better solution than that proposed by the Executive Committee. It is the best that the Committee could do after careful consideration.

Don't worry about Southern Baptists destroying their democracy. Anybody thinking along these lines is making much ado about nothing. Anybody trying to destroy or restrict that democracy is committing suicide insofar as the Convention is concerned.

Let's vote the change to keep from stampeding ourselves into the awkwardness of a resolution like that on Argentina. [Amen, John! You're right.—R.T.S.]

East Church, Paducah, Ordains Deacons

PADUCAH, Ky. — On Sunday, March 17, 1957, 2:30 p.m., services were held at East Baptist Church, Paducah, for the purpose of ordaining four newly elected deacons: Dallas Austin, Frank Park, Mizell Jeffrey, and George Noles.

Officers elected by the presbytery were as follows: Moderator and Questioner, Rev. Wendell H. Rone; Clerk, Mr. Herschel Gish; Ordination Sermon, Rev. John R. Flynn; Charge to Church and Candidates, Rev. W. D. Casey; Ordination Prayer, Dr. Frank Norfleet. The presbytery was composed of pastors or deacons from the following churches: Ohio Valley, Oaklawn, West End, Lone Oak, Trinity, Immanuel, and East.

►Pastor H. B. Kuhnle, Third Baptist Church, Owensboro, was evangelist in revival at Fort Mitchell Baptist Church, Covington.

►Mr. and Mrs. J. A. Stinnett, members of Third Baptist Church, Owensboro, celebrated their fiftieth wedding anniversary April 17. H. B. Kuhnle, pastor, extended greetings from his church.

Haddix Pastor at Greenwood Church

BOWLING GREEN, Ky. — Rev. Landrum Haddix of Louisville has accepted a call as pastor of Greenwood Baptist Church, R. 3, Bowling Green. He comes to Greenwood from Fayette-



Landrum Haddix

ville Baptist Church of Bedford, Ind., where he was pastor three years. He is a graduate of Georgetown College and will be graduated from Southern Baptist Theological Seminary in May. Haddix is married and has two daughters—six and ten years old.

Films For Cooperative Program Day

Colored 35 mm pictures for the promotion of Cooperative Program Day are on hand at the Film Library, 127 East Broadway, Louisville 2, Ky., in several productions.

Doing Good Through the Cooperative Program is a slide set showing all the state and Conventionwide causes to which a Kentucky Baptist gives. A tape or disk recording goes with it, on request.

The state mission causes supported through the Cooperative Program are featured in a filmstrip entitled *Missions in Kentucky*, complete with tape or disk recording. (Specify which, when ordering.)

Another filmstrip shows the hospitals, schools, and children's homes of the General Association. It is entitled *Healing, Teaching, Sheltering*. Recordings of the script are not available.

The Call of the Mountains presents our state mission work in Eastern Kentucky. A tape or disk recording may be ordered.

All these were produced in Kentucky by the Public Relations Office of the state Executive Board. A mimeographed narration guide accompanies each, whether a recording is ordered or not.

Also on hand are two filmstrips on the Cooperative Program produced by the Sunday School Board—*The Best Minutes* and *Hours that Bless*.

Cooperative Program Day June 9

Cooperative Program Day will be observed in Kentucky Baptist churches Sunday, June 9.

The purpose of the special day is to inform all Baptists more fully as to what the Cooperative Program is and to give the opportunity for a supplemental offering.

A full discussion of the special day will be contained in an article by W. C. Boone entitled "Questions and Answers about Cooperative Program Day" in the May 2 issue of the *Western Recorder*.

This article will be put into leaflet form and will be available for distribution May 1. Write Tract Room, 127 East Broadway, Louisville 2, Ky., for copies. Specify the quantity.

Special offering envelopes may also be ordered from the same address. Again, the quantity should be specified. The leaflets and the envelopes are free.

Cooperative Program Day, June 9, was set by the General Association at its 1956 meeting. The Cooperative Program goal for 1957 is \$2,000,000.

Maryland Reports Survey

Maryland, the first state reporting results of their state-wide survey of the number of new churches needed, has reported a need for 334 new Southern Baptist churches.

C. C. Thomas, executive secretary, reveals Maryland has a goal of 175 new churches by 1964. There are 59 new churches needed in Baltimore alone, the report indicates.

Other states are now completing similar surveys of the number of needed churches. The entire United States is being surveyed.

►Central Baptist Church, Corbin, J. Bill Jones, pastor, recently experienced a revival in which 23 made professions of faith, 11 united with church by letter, an 15 rededicated themselves. The Sunday school set a new record.

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Friendship		
Long Run		
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Melbourne Hgts. Chapel	Mrs. J. Montgomery	
Lynn		
Aetna Grove	Mrs. Frances Hammett	
Knox Creek	Mrs. William Higgason	
Ohio County		
Dundee	Mrs. Nellie Foreman	
Pine Mountain		
David	Mrs. Earle C. Willis	
Upper Cumberland		
Three Points	Mrs. Virgil Short	
West Union		
Zion	Mrs. Handley Hopwood	
Bellview, Boaz	Mrs. John Anderson	
Irvine		
Egypt	Miss Ora Falconbery	
Ten Mile		
Mt. Zion	Mrs. Paul Lawrence	
Three Forks		
First, Hazard (2)	Mrs. Duard Hancock	
Upper Cumberland	Mrs. Don A. Ward	
Highsplint	Mrs. Juanita Brown	

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Greenup		
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Liberty		
Salem, Cave City	Mrs. Ed Foley	
Long Run		
Third Avenue	Mrs. Roy Genovely	
Muhlenburg		
Oak Grove	Mrs. Rollie Sampson	
North Concord		
Sinking Valey, Cannon City	Mrs. Elva Hurst	
	Mrs. Martha Jackson	
Ohio Valley		
First, Sturgis	Mrs. C. L. Seibert	
Russell County		
Fairview, Fonthill	Mrs. Zilphia Wade	
Tates Creek		
Liberty Avenue, Berea	Mrs. John D. Anderkin	
	Mrs. James Story	
Peytontown, Richmond		
Upper Cumberland		
Verda	Mrs. Westley Middleton	
Warren		
Greenwood	Mrs. Billy Morris	
Wayne County		
Elk Spring Valley	Mrs. Jake Keeton	
West Kentuckiana		
Immanuel, Henderson	Miss Gwen Bridwell	
First, Mt. Vernon, Ind.	Mrs. F. Dempsey	
West Union		
Newton Creek, Kevil	Mrs. J. W. Garrett	
	Mrs. Elizabeth Milner	
Benton	Mrs. Paul Dalley	
Reidland	Mrs. Craig Ratliff	
Wickliffe	Mrs. Lula Mae Robbins	

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Central	
Willisburg	Mrs. Ernest R. Goff
Christian	
Gracey	Mrs. Mark Lowry
Henry County	
McKee	Unknown
Eminence	Mrs. Garnet Roberts
Irvine	
Anville	Miss Sue Watson
Long Run	
Parkway	Mrs. Charles Padgett
Sylvania	Unknown

Nelson	
Bardstown	Mrs. Allen Brown
North Bend	
Florence	Mrs. La Felle Hinton
Owen County	
Monterey	Miss Wilma Lane Johnson
Simpson	
Franklin	Mrs. L. C. Leslie
	Mrs. Homer Barrett
South District	
North Rolling Fork	Miss Wanell Hollen
Sulphur Fork	
Harrod's Creek	Mrs. Ray Gorbandt
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Gilead	Mrs. John Cates
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Wallaceton	Mrs. Don Reese
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Macedonia	Pauline Statham
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Cynthiana	Mrs. Felix Sashe
Upper Cumberland	
Highsplint	Mrs. Bill Wyatt
	Mrs. Ruth Spangler
Pansy	Mrs. Artie Shepherd
Verda	Elmer Fox
Warren	
Glendale	Miss Charlene Turner
Greenwood	Mrs. Carroll Upton
	Mrs. Coleman Halcomb

Wayne County	
Elk Spring Valley	Mrs. Ray Orr
	Mrs. Lisle Roberts
Mt. Zion	Mrs. Millard Smith
West Kentuckiana	
Finley Mission	Mrs. Sterling Justice
	Mrs. Herman Crowley
West Kentucky	
Sassafras	Mrs. Paul Jones
	Mrs. A. G. Huston
West Union	
Benton	Mrs. L. D. Crasland
Barlow	Mrs. Roy King
Bethel	Miss Louise Murphy
Blandville	Mrs. Jimmie Howcroft
Olivet	Miss Jane Meadors
Spring Bayou	Mrs. June Hendrix
	Mrs. Helen Harris

SUNBEAM BANDS

Christian	
Kelly	Mrs. Gaither McGehee
La Fayette	Mrs. Luke Walker
Long Run	
Sylvania	Unknown
South District	
Gethsemene	Unknown
North Rolling Fork	Mrs. Calvin Boswell
Willow Grove	Mrs. Fred Whitehouse
Tates Creek	
Gilead	Mrs. Kenith Hume
Hays Fork	Mrs. Nick Williams
Union	
Beaver	Mrs. Ray Toadvine, Jr.
Upper Cumberland	
Pansy	Mrs. Nancy Jackson
Sunshine	Mrs. Ray Dixon
	Mrs. J. M. Skiens
Warren	

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Greenwood	Mrs. Floyd Dunn
Wayne County	
Elk Spring Valley	Mrs. Moutie Ealem
Mt. Zion	Mrs. Harold Powell
West Kentuckiana	
Grace	Maxine Snyder
	Irene Simpson
Immanuel	Mrs. Maudine Parker
Finley Mission	Mrs. E. H. Lowery
	Miss Jean Tucker
Airline Chapel	Mrs. Laura Franks
West Union	Counselor
East	Mrs. Vera Brown
La Center	Mrs. Paul Strickland
Trinity	Unknown
Oaklawn	Mrs. Prince E. Byerly

I Love to Worship

Worship begins as I close the door to my home. On my way I pray for my church, for the minister, and for those who worship far and near. . . .

Before I enter the house of God, I pause a moment that I may cast off and leave outside all things and thoughts unbecoming to a child of my heavenly Father: hates, grudges, frettings, worldly cares and sinful thoughts. . . .

The moment I enter the door of this sacred house I cease all conversation. I come in silence for great things arise out of quietness and minister to me and to those about me. . . .

As soon as I am seated, I bow my head in prayer. I pray for others as well as for myself. I pray for my church and its great causes. I ask God to be near me now.

I join in the singing of hymns. I think about the words of the sermon and let their meaning and spirit go down to the roots of my soul. . . .

I pray for the minister as he preaches from God's Word and I seek to apply His message to my life. . . .

As I lay my offering on the plate, I say a prayer of thanks for my money and I ask God's blessing on its use here and in the uttermost parts of the earth.

When the service has ended, in Christian friendliness I speak to those whom I know and also to those who are strangers to me.—Bulletin, First Baptist Church, Ashland, Kentucky.

►Morehead Baptist Church recently had a week end youth revival. Group from Georgetown College assisted.



BROTHERHOOD DEPARTMENT

Enlisting Total Manpower of Kentucky Baptists through

Brotherhoods and Royal Ambassadors

Brotherhood Secretary
L. E. COLEMAN, SR.

Royal Ambassador Secretary
J. C. BALLEW



Extra attention is called to the deadline for making your reservations for the BAPTIST MEN'S TOUR. The deadline is next Tuesday, April 30. The date for the tour is May 7-10. Come on men! Let's have those reservations NOW!



Aims and Objectives Of the Brotherhood

The Brotherhood has committed itself to the following aims and objectives:

- Loyalty to Christ, to the church, and to the pastor as leader of all of its work.
- Cooperation with every agency and organization of the church and denomination.
- Constant emphasis upon personal consecration to Christian stewardship of home, self, substance, and service.

Baptist Encyclopedia In Final Stage of Work

NASHVILLE — (BP) — The last set of manuscripts for the Encyclopedia of Southern Baptists has been sent to the printer, Norman W. Cox, executive secretary, Southern Baptist Historical Commission, reported.

With a total of 899 writers and 57 editorial workers, the Encyclopedia will be published in two volumes. To be printed by Kingsport Press, Kingsport, Tenn., the work is being published by Broadman Press of the Southern Baptist Sunday School Board here.

The Encyclopedia, scheduled for release early in 1958, includes 4,349 articles and 90 pages of pictures. 8,767 pages of manuscript were sent to the printer.

The Encyclopedia of Southern Baptists is produced under the auspices of

- A greater emphasis upon individual and group evangelism.
- Increased circulation of our denominational publications.
- A wider and deeper study of the missionary, educational, and benevolent work of Southern Baptists in the state, the homeland, and throughout the world.

- An aggressive effort to reach, win, and develop boys through Christian companionship and guidance.
- Tithes and offerings brought regularly into the church; and special offerings in emergencies.
- Progressive advance in church budgets, both for local needs and denominational causes, in order that the gospel may be proclaimed to the uttermost part of the earth.
- An increased portion of church receipts distributed through the Cooperative Program.
- Liberal support and patronage of denominational institutions.
- A continuing effort through the Brotherhood to promote Christian fellowship, and to enlist, organize, and utilize all the men of all our churches in active Christian service.

It is readily seen from this list of aims and objectives that the Brotherhood activities are to be centered in the work of the church and denomination. It must ever be so if the organization is to fill the high purposes for which it exists.

It does tell woman to subordinate herself to her husband, to seek his leadership, to encourage him to be the head of the family under Christ. The pattern is Christ and the Church. But does Christ boss the Church? Does he lay down rules or edicts? Or does he lead the church in love? (Read Eph. 5:21-33 and Col. 3:18).

Woman is supposed to subordinate herself to the man. She is made up that way. But when this becomes the husband's laying down the law about where the money is to be spent, man becomes ridiculous. Such matters ought to be decided in a democratic manner by discussion and good judgment.

It will take more than quoting scripture to ever get woman back in slavery, thank God.

Does this answer your question?
(Address questions to Dr. Hudson,
Wornall Road Baptist Church, 400 W.
Meyer Blvd., Kansas City, Mo.)

►Earl Jackson of Georgetown was evangelist in a meeting at Stone Lick Baptist Church, Bracken Association.

►Ronald Cole was ordained recently by Corinth Misionary Baptist Church—March 10—with the following serving on the ordaining council: W. S. Randell, Alfred Cobb, Harrison Carroll, Don Champion, Oruille Lynn, Essell Townsend, J. S. Hammock, Curtis Townsend, W. C. Weldon, Orual Gibson, John Clayton, Forest McCoy, Kermit Lovelace, Jackie Guerin, G. H. Sather, John C. Townsend, Hazel Cole, Joe Gary, and E. Lacy.

COUNSELOR'S CORNER

By
DR. R. LOFTON
HUDSON



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

Is Husband to Boss Wife?

Question: My husband and I don't agree on what we should give to the Lord. He just won't give the tenth and won't give very much at all. We own our home and have a very good income. The Bible says that the man is head of the house; in other words, that he is supposed to be the boss. What am I to do?

Answer: You cannot solve your personal, spirit problem until you get straight on what the Bible teaches.

Where in the Bible does it tell wives to obey their husbands? It says, "Children, obey your parents in the Lord" and, "Servants; be obedient to them that are your masters," but nowhere does it tell wives to obey their husbands. This is false doctrine, propagated by a masculine society and is untrue to the New Testament which says that in Christ there is "neither male nor female."

It does tell woman to subordinate herself to her husband, to seek his leadership, to encourage him to be the head of the family under Christ. The pattern is Christ and the Church. But does Christ boss the Church? Does he lay down rules or edicts? Or does he lead the church in love? (Read Eph. 5:21-33 and Col. 3:18).

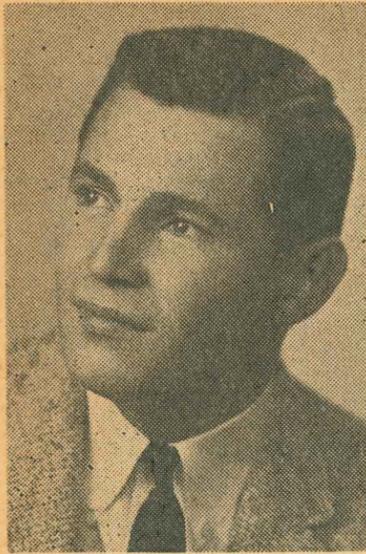
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William Marshall Ordained By Georgetown Church



William Marshall

GEORGETOWN, Ky. — Mr. William Marshall was recently ordained to the gospel ministry by the Georgetown Baptist Church, Georgetown, Kentucky. Dr. Dan C. Moore, pastor of Georgetown Church, organized the council for the church and led in the services.

The newly ordained minister is pastor of Highlands Baptist Mission, Lexington, Ky.

Survey Committee Asks Another Year For Work

ROCKY MOUNT, N. C. — (BP) — A committee created last year to study the total Southern Baptist Convention program will ask the 1957 Convention to give it another year in which to complete its survey of denominational work.

The committee's annual report to the Convention, released by Chairman Douglas M. Branch, pastor of First Baptist Church, Rocky Mount, will also recommend that the Convention appropriate an additional \$25,000. It will be used for consultant and other necessary services needed in completing the study.

The 1956 Southern Baptist Convention established the committee to study the functions of the agencies and boards of the Southern Baptist Convention and their relationship with the 30,800 affiliated churches, with the 24 state conventions, and with other agencies and boards.

The goal of the study is to find "the most effective way of promoting the kingdom (of God) through the Southern Baptist Convention." The committee was granted \$25,000 to use during the first year of its study.

In December the committee employed the services of Booz, Allen, and Hamilton, of Chicago, a professional management consultant firm. The firm agreed to conduct the first phase of the study—a fact-finding phase—of the Southern Baptist Convention's program, according to Branch.

The management consultant firm agreed to make these findings available in printed form to the committee by June, 1957, at a cost not to exceed \$22,500, Branch said.

When the firm of Booz, Allen, and Hamilton met with the committee on March 21 and 22 to review progress to date, it became apparent that the committee would not be able to make a specific recommendation concerning any phase of the Southern Baptist program before the 1957 Convention, Branch continued.

"Our study thus far has convinced us of several things," the committee reports. "First, Southern Baptists constitute one of the major spiritual forces in America today.

"Second, we are also convinced that we must awaken our people to the tremendous responsibility we have in winning America and the world to Jesus Christ and to realization that we are under obligation to God and to the world to find the most effective means for directing the energies of this great Christian body in establishing the Kingdom of God on earth."

"It should be noted," the committee continues in its report, "that while there have been committees and commissions which from time to time have studied certain facets of the Southern Baptist Convention program, this is the first time in 112 years of existence as a distinct religious denomination that a serious effort has been made to study the total framework of our denominational program and to bring that program into harmony with the best methods of functional efficiency."

The committee says it has sought to be guided by Article II of the Southern Baptist Constitution which states the purpose of the Convention, and by Article IV which withholds from the Convention any authority over any other Baptist body, whether a church, auxiliary organization, association, or state convention.

"We are convinced that in carrying out the mission of our Lord, the Southern Baptist Convention can make its best contribution by performing those functions which the local churches, district associations, and state conventions or associations cannot perform more effectively," the report states. Another guiding principle the committee has sought to follow is that each agency and institution of the Convention "is morally bound to serve the best interests of the total Southern Baptist Convention program."

"In the course of our study your committee and the professional group working with us have identified many points where we believe correlation and improvement could be made in the total Southern Baptist Convention program with resultant increased effectiveness in carrying forward our God-given mission," according to the committee.

The committee says it has not encountered any incompetence or wilful waste anywhere during its study.

The committee says that it will present its final report to the 1958 meeting of the Southern Baptist Convention in Houston, Texas. A copy of its proposed report will be available through Baptist Press at least 60 days prior to that Convention.

Before the report is presented in its final form, the committee says it will consult the boards and executive officers of those agencies and institutions which may be involved in an effort to find a common ground of agreement.

RECOMMENDATIONS

In the course of our study your committee and the professional group working with us have identified many points where we believe correlation and improvement could be made in the total Southern Baptist Convention program with resultant increased effectiveness in carrying forward our God-given mission. This is not to say that incompetence or wilful waste have been encountered anywhere—they have not. It is to say that we believe this vast, intricate and glorious work of Southern Baptists can be improved in effectiveness through intelligent, reverent and prayerful effort. As your servants, committed unreservedly to the Baptist message and method, your committee is willing to faithfully carry forward this study if you desire it. We therefore submit the following recommendations:

1. We recommend that this committee be continued for another year in order that we may get our report in final form, discuss it freely with the boards and executive officers of those agencies and institutions which may be involved in an effort to find a common ground of agreement, and then to publish it in the Baptist press at least sixty days prior to the 1958 convention at which time we would make our final report.

2. We recommend that the Convention authorize an expenditure at the committee's discretion of a maximum of \$25,000.00 for consultant and other necessary services needed in carrying this project to completion.

In closing the committee wishes to take note of the fact that all executive officers and board members of Southern Baptist Convention agencies and institutions and other denominational leaders contacted in this study have given superb co-operation. Each seemed anxious to do more effectively what is now being done well! We believe this spirit among our denominational servants will carry us forward to greater things for our Lord.

Respectfully and prayerfully submitted,

Your Committee

Douglas M. Branch, Chairman
Mrs. J. I. Alford, Secretary

April 25, 1957

Registration Blank for First National Conference of Southern Baptist Men



THE FIRST National Conference OF SOUTHERN BAPTIST MEN

HOTEL
RESERVATION BLANKS
WILL BE SENT YOU

OKLAHOMA CITY, OKLAHOMA

SEPTEMBER 18-20



I, _____ ENCLOSE \$3 (THREE DOLLARS)

CONFERENCE REGISTRATION FEE AND UNDERSTAND IT IS NOT RETURNABLE.

STREET ADDRESS _____

CITY _____ STATE _____

Mail to Baptist Brotherhood Commission - Box 5627 - Memphis 4, Tenn.

Men, here is your registration blank for the National Conference to be held next September in Oklahoma City. Fill out soon and mail as directed. By all means plan to attend. R.T.S.

Benjamin Harrison Duncan

The best thing about Rev. B. H. Duncan was B. H. Duncan. One of the most precious gifts that God has given me across the years has been the friendship of this great Christian spirit who was the emblem of kindness, courtesy, loyalty, honesty, and devotion to all that is highest and best in life, including service to our Lord, Christ Jesus.

An old Methodist minister once said, "God does not give us more than two or three true friends in a lifetime, the kind who remain loyal and true regardless of what may happen." In B. H. Duncan I found such a friend.

Though he was fifteen years my senior, it was friendship at first sight, beginning that afternoon twenty-five years ago when we met on a street of Augusta, Ga. I had gone from Southern Baptist Seminary to my first pastorate in South Carolina. Duncan was serving a pastorate in the same state about fifteen miles from my field. It was a happy day for me—a day that stands out among other days like the Morning Star.

I find it hard to believe that twenty-five years of correspondence has come to an end; our hours together during conventions are over; our visits in his home and my home will be no more. Did I say they will be no more? Please don't believe it.

The day before he died I saw him in the Arkansas Baptist Hospital where he had been a patient for three months. For four days I had been in Little Rock, spending an hour with him the first day, four hours the next, four hours the

next, and thirty minutes on the final day. Briefly at times he showed signs of recognition. Only three words did he speak to me during the time. On the first day I asked, "Do you remember Bruce?" His weak reply was, "I remember Bruce." Before taking my final leave, I stood in prayer by the side of his bed holding his hand. For a few moments, now and then, he seemed to know I was there. It was not easy for me to go. Walking across the room I opened the door and hesitated, taking one last look and waving goodbye. To my surprise his dim eyes turned toward me and his thin, white hand—that gifted hand which had written editorials for ten years in his paper, the Arkansas Baptist, and had written sermons since college and seminary days; that hand which had once been strong and I had often clasped—raised slightly. My heart was full, very full. From the depths of my soul, through my trembling lips, came the words, "I'll see you again."

Death was not a stranger to B. H. Duncan. For eighteen months he struggled with leukemia and he knew it was a losing battle. But he was not afraid. He talked about his condition as a doctor talks to a family about a patient. He wrote an article entitled, "My Rendezvous With Death," revealing to the readers of his paper that a fatal killer was in his blood stream. The Associated Press took the message and sent it over the country, and his picture, with a summary of the article, was published in TIME magazine.

Later, with his beloved wife, he went to a funeral home and selected his casket. How could he do it? He could

say with Paul, "For me to live is Christ, to die is gain."

I am glad it was in the springtime that his body was taken to his native Kentucky and at Marion, near the place of his birth, his remains were committed to the grave while all about the cemetery, nature in its glory was budding, flowers were beginning to unfold and green blades of grass were peeping from behind the brown leaves on the ground. Music was furnished by the birds as they swayed on the overhanging twigs. All nature was rejoicing. It was near Easter Day, a reminder that there is no death to those who live in the Lord. Is there one among us who cannot see and hear this parable of the resurrection and the songs of the heavenly chorus giving a welcome to Rev. B. H. Duncan?

So in newspaper language it is Thirty, but in the Christian language it is, "I'll see you again."—Bruce H. Price, Newport News, Virginia.

►J. H. Maddox, pastor, Oecond Baptist Church of Hopkinsville, recently conducted a revival meeting at Elkton.

►The Second Baptist Church, Shelbyville, ordained R. S. Clark to the gospel ministry on March 2, 1957. Marshall Phillips, pastor, was moderator. Charge to the church was given by Eugene Hamilton, pastor of Burk's Branch Church; Dr. Wayne Ward, Southern Seminary, charged the candidate. A copy of the Bible, gift from Second Church, was presented by Dr. McGruder. Mr. Clark is a graduate of Georgetown College and Southern Seminary. He has been called as pastor of Shop Springs Baptist Church, Lebanon, Tenn.

How to Establish 30,000 New Churches

(Continued from Page 5)

missions through the Cooperative Program, thus making it possible for the Home Mission Board, in co-operation with state boards, to establish, supervise and manage these new preaching places in new areas. More funds will also be available to the Foreign Mission Board for the same kind of needed mission work beyond our borders.

Let every church:

1. Establish as many local missions as are needed.
2. Support our two great mission boards with money, prayer and personnel, and continue to increase contributions to world missions through the Cooperative Program.
3. Participate in the two over-and-above mission love offerings for Home and Foreign missions.

Indiana Church Joins Southern Convention

PLAINFIELD, Ind. — (BP) — The 85th Indiana church to affiliate with the Southern Baptist Convention was organized here recently. Plainfield Baptist Church has 24 charter members. Work in Plainfield began last December 2 under sponsorship of Marwood Baptist Church, Indianapolis.

►The fiftieth wedding anniversary for retired Pastor and Mrs. E. B. English, Ekron, Ky., is to be observed at Hill Grove Baptist Church, Meade County, Sunday afternoon, May 19. Brother English has the honor of being pastor emeritus of Hill Grove and Buck River Churches in Salem Association. During his 56 years in the ministry, he spent most of 47 years in pastorates in Ky.

►Early in March the library of First Baptist Church, Pineville, was opened for service to members. A week of preparation was made for the event—stressing importance of church libraries. There was also a book shower. Church members could choose books from the displays sent by the Baptist Book Store and buy those books as a gift to the library. This added many new books. Different Sunday school departments visited the library each week to become acquainted with its services. Books in circulation now number 400. Members of Library Committee are Mrs. P. W. Adkins, Louise Miracle, Sara Harkness, Alma Howard, Mary Nic Asher, Barbara Partin, Billy Ray Sanderson, and Mary Louise Larson.

►Dr. Elroy Lamb, pastor, Lexington Avenue Baptist Church, Danville, recently conducted an 8-day revival in First Baptist Church, Olive Hill, of which Louis M. Ader is pastor. Pastor Ader writes: "It was with reluctance

CLASSIFIED ADS

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

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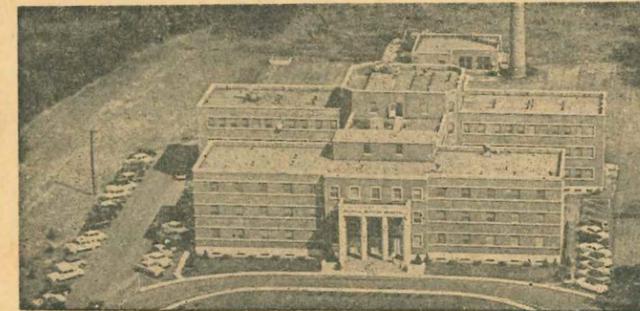
WOULD LIKE to do typing, other office work in my home. Neat, accurate. Can pick up, deliver. Mrs. MacDonald. EM. 6-3325.

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 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.

that we closed our eight-day meeting. Not only were his (Dr. Lamb's) messages simple, plain, and straight-to-the-point, but they were Spirit-inspired. Fifty-two of our young people dedicated themselves to be used fully of God in whatever service He might lead them; eighteen made professions of faith. Considering that our church has only 2,400 people under her direct influence, with eleven other churches competing for their allegiance, this is no small accomplishment. Our church, of a little over 200 membership, thanks God for servants like Dr. Lamb."

CHARITY WORK IN OUR BAPTIST HOSPITALS DEPENDS ON YOUR MOTHER'S DAY OFFERING



(CENTRAL BAPTIST HOSPITAL)



A young man was injured in an automobile collision. He was hospitalized locally where he received excellent treatment. He recovered sufficiently to go home, but never regained the use of one of his arms. His doctors suggested the services of a specialist.

The pastor of the local Baptist church was interested in the young man's welfare. He found that the young man's hospital benefits and family funds had been exhausted. Arrangements were made for him to enter Central Baptist Hospital. Surgery was performed and the patient is regaining the use of his arm.

The bill amounting to \$265.82 was paid by the Sunday School Charity Fund.

**MAKE AN OFFERING FOR THE MINISTRY OF HEALING SO CLOSE TO THE
HEART OF GOD.**