

# Western Recorder

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I WON'T FORGET THE  
HOSPITAL OFFERING  
FOR THE SUNDAY SCHOOL  
CHARITY FUND ON  
MOTHER'S DAY.



►Pastor Hughlan P. Richey, First Baptist Church, Earlington, writes: "Just a note to tell you that we had the splendid services of Rev. H. G. M. Hatler this month in our Spring Revival. Brother Hatler is a good preacher and very fine in revival services. We are having a Youth Team from Bethel College this week end for special youth-led services."

►Cynthiana Baptist Church, of which P. E. Claybrook is pastor, has taken certain steps made necessary by rapid growth. Committee has been appointed to study the problem of adding additional space to the Penn Street mission building. Trustees were authorized to turn the church's vacant lot across the street into a much-needed parking lot as soon as possible.

►Pastor H. O. Niceley, well known and loved here in Kentucky, writes from Batesburg, S. C.: "Our work is going along fine. We began our fifth anniversary January 1. Our church supports the Cooperative work to the fullest—making regular contributions to all of the Lord's work that our churches foster." Happy to hear from you Bro. Niceley. We miss you here in Kentucky.

►Bethany Baptist Church, Louisville, Ky., experienced recently one of the best revival meetings in its history. Dr. O. W. Yates, pastor of Rosemont Baptist Church, Lexington, Ky., was the evangelist. Mr. Larry Knowles, minister of music at Bethany Church, was the singer. There were 2 additions—eighteen for baptism and the rest by letter. Dr. Yates is father-in-law of the pastor, Dr. Eugene I. Enlow.

►Fairview Baptist Church, Halls Gap, recently experienced a gracious revival. Fifteen decisions for Christ. People came forward at almost every service for decisions. Sunday school had record attendance of 215, and the Training Union a record of 100. Claude E. Butler is pastor. Under his leadership a beautiful auditorium has been erected, which seats 400. A. L. Meacham of LaGrange was evangelist.

►The DeHaven Baptist Church, LaGrange, A. L. Meacham, pastor, has bought an adjoining house and lot for \$8,000 and will use it to house the Intermediate Department of the Sunday School for the time being. In the future it will be torn down to make room for additional Sunday school annex. The church has also bought another lot for its mission and will add another room to that building. Cost was \$2,500.

►The Western Recorder is in receipt of a splendidly written Resolution from the First Baptist Church of Clay, Kentucky, speaking in highest praise of work done there by Brother G. R. Abernathy for nearly seven years as pastor. The praise is equally high for the pastor's wife, Mrs. Abernathy. The

resolution also commends them to the fellowship of the First Baptist Church of Irvine, Ky., to which the pastor went to assume new duties.

►Bob Brown was evangelist and Morton Oliver the evangelistic singer in a revival at Burlington Baptist Church. Pastor Robert Wallace reports: "Bob preached wonderful gospel messages every night and attendance was wonderful though it rained ever night but one. There were 10 for baptism . . . two by letter; and one volunteered for full-time Christian service." Pastor Brown speaks in high praise of the work done by "Bob and Morton."

►Tennessee Baptists have authorized the expenditure of something like \$6,-750,000 for the expansion of their Mid-State Hospital, Nashville. Editor Owen states regarding it: "So far as we know, never before in the entire Southern Baptist Convention has so large amount been authorized for any project at any one time. The Executive Board of the Convention passed upon this matter at a special meeting March 12 at the Mid-State Hospital in Nashville."

►Three Southern Baptist missionaries received doctorates at commencement exercises at Southwestern Baptist Theological Seminary, Fort Worth, Texas, on January 18. They are Lester C. Bell, South Brazil, doctor of theology; Miss Catherine Walker, Indonesia, doctor of religious education; and George R. Wilson, Jr., recent appointee to Hong Kong, doctor of religious education with honor. Miss Walker, now back in Bandung, Indonesia, received her degree in absentia.

►Newspapers have just been carrying the story about a new museum to be placed at Bardstown which will contain 8,000 exhibits graphically portraying the history of bourbon whiskey. No matter what symbolism they may find to exploit the "virtues(?)" of their product, we venture the supposition that they will not use in their exhibits the finished products of their patrons. O yes, we know their line of advertising highly polished citizens who are taking their first drink and looking happy, but they never display the all-out patron who has not only sampled for exploitation purposes in advertising, but has drunk deep and dropped low by complying with the assertions contained in said advertising. Nor will it show the wives and children of the gutter-drunks which bourbon has made.

►The subject of *titling* is something that rarely ever makes the front pages of modern newspapers. However it was involved last week when a Texas oilman's tithe amounted to \$2,000,000 and he had completed the donation of that amount to the Texas Presbyterian Foundation and three Presbyterian in-

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stitutions in Texas. Presumably, it was not the fact that the good Presbyterian tithed that made the front page, but the fact that his tithe amounted to \$2,000,000. Men of great wealth ought to tithe and be good stewards, as should all Christians. But if our churches and institutions had to wait on large gifts they would starve to death, or even die aborning. It is the stewards of regular, nominal wages, and salaries, given week by week and month by month in tithes and offerings, which make glad the heart of our churches and send the missionaries afar. Too little has been said in evaluating the multiplying factor of the millions of Christians who give small amounts as compared with the one or the few who may give a million or two dollars.

# Is Baptism Essential?

By RANDALL GREEN, Pastor  
First Baptist Church, Spottsville, Ky.

This message is a timely one, not only because of the many erroneous, unscriptural ideas propagated by numerous religious sects and denominations of our day, but also because many Christians of our own denomination are perplexed about the ordinance of baptism and do not understand its real significance.

The writer was once a firm believer in the doctrine of baptismal regeneration. He was immersed "for the remission of sins" at fourteen years of age, by a "Church of Christ" preacher. At the age of seventeen, after much study and deliberation, he was saved, "by grace through faith," and was baptized into a local Baptist church. His love for the truth and the precious souls of men is the sole incentive for the following message on the question, "Is Baptism Essential?"

On page sixteen of a small booklet, entitled, "Why I Left the Baptist Church," we find the following statement: "Baptists do not administer Bible baptism." The writer then offers two reasons why he believes the statement to be true. (1) Baptists baptize people whom they claim already have received remission of sins. (2) Baptists do not baptize a person into Christ, but rather into the Baptist church.

### This Man's Mistake

The author of the booklet mentioned is absolutely correct in stating that Baptists baptize only saved people, and that these saved individuals are baptized into a local Baptist church. However, he is absolutely wrong in stating that this is not scriptural. Baptists baptize into a local Baptist church, and they also baptize into Christ, but only in a *symbolical* sense. For baptism is only a "figure" and a "likeness" and, therefore, only in a symbolical sense can one be baptized into Christ (Gal. 3:27; 1 Pet. 3:21; Rom. 6:4-5).

Let us examine God's plan of salvation. "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (Jno. 3:36). This verse plainly states that after one believes (Greek word, *pisteuo*, meaning to trust) on the Lord Jesus Christ, he has eternal life, a present possession. This gift is not received after baptism but the moment

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one believes. "He that believeth . . . HATH everlasting life."

In the sixteenth chapter of Acts, the Philippian jailer asked the question, "What must I do to be saved?" Notice Paul's direct answer. "Believe on the Lord Jesus Christ and thou shalt be saved." Friend, if the jailer had to do one thing more than believe to be saved, then Paul lied to that man about the most important matter in all the world. Did Paul lie? Of course not! Now, after the jailer believed, after he was saved, he was baptized. Yes, Baptists believe that one must be saved before he can be scripturally baptized. Why? Because God's Word teaches it!

All through the Book of John, chapter after chapter, we find God revealing to us His plan of salvation. Examine closely the following Scriptures: John 1:12; John 3:16; John 5:24; John 6:40. Read the Gospel through, then seriously consider this question. If John's purpose in writing the Gospel of John was to reveal to man the way of salvation, and the Scripture teaches in John 20:31 that this was his sole purpose, why didn't he tell us in at least one verse that baptism is essential to salvation?

If baptism is necessary to salvation, we are forced to admit that John the Apostle failed. He failed to give us the whole truth. Did he fail? Certainly not! It is man who has failed to grasp the truth of God's Word, or rather has twisted its teachings to suit his own selfish purposes. "Let God be true and every man a liar . . ." (Rom. 3:4).

Not only did Paul, God's ambassador to the Gentiles, and the Apostle John, one of Jesus' closest disciples, fail, if baptism is essential to salvation, but . . . if baptism is necessary to procure man's salvation, then the Lord Jesus Christ Himself failed! A bold statement, indeed, but a true statement nevertheless.

Jesus' mission was, not only to atone for the sins of the world but to reveal to us the path we should take in order to make His atonement effective in our own personal lives. Nowhere in all the Word of God does Jesus command anyone to be baptized to be saved, nor does He ever even so much as mention the ordinance when speaking with His prospective converts. Because of this, we are forced to admit, if baptism is essential to salvation, the Lord Jesus failed in His mission! In John 4 Jesus speaks of spiritual water but never of

literal water in regard to baptism. In John 1:33 we see that Jesus baptized but not with water. He baptized with the Spirit. It is this baptism from above that procures the regeneration of man's sinful, depraved soul. It is an insult to the divine Son of God to even question the fact of His success.

Jesus believed in baptism and even submitted to the ordinance Himself, but not to wash away His sins. Why was the sinless Lamb of God baptized? Matthew 3:16 has the answer, "To fulfill all righteousness." Is not Jesus our example? Should not we be baptized for the same reason?

To the above questions some would immediately answer, "You are right as far as you go, but you do not go far enough. People were saved at the point of faith before Pentecost, but at Pentecost an altogether different method was inaugurated." Could this be true? The Word of God answers this argument forcefully and clearly in many verses of Scripture—all written several years after the day of Pentecost. On the day of Pentecost, Peter first told his listeners "to repent . . . then be baptized for the remission of sins . . ." Many groups make a great play upon the word, "for," but Greek scholars are in complete agreement that the Greek, "eis," translated "for" in the Authorized Version, carries with it any number of meanings, just as our English word "for" also has a number of definitions.

Scholars on both sides of the question of baptism and its purpose admit that "eis" can just as accurately be translated, "because of," as "in order to." This being true, would not the question of which translation is consistent with the whole body of Scripture be the determining factor in the interpretation of the word "for" in Acts 2:38?

This verse alone should convince any honest seeker of truth that men have always been saved at the point of faith—before, at, and after Pentecost; but let us examine several other Scriptures in the Bible which teach the same truth. In Acts 10:47, after a group of Gentiles in the house of Cornelius had heard the Word and received the Holy Spirit, Peter asked this question: "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" Is not the Holy Spirit given to believers only? Was not Peter a saved man? One with any knowledge whatsoever of God's Word must answer in the affirmative to both of these questions. Does not this prove that baptism is to come after one has been converted and received the Holy Spirit and not until?

This truth is abundantly presented in multiplied instances throughout the Word of God. Study carefully Acts 15:7-9; 1 Peter 1:7-9. Yes, friend, God's plan of salvation is today, as it

(Continued on Page 22)

### Cardinal Segura of Spain

C. Emmanuel Carlson, executive director of our Baptist Joint Committee on Public Affairs, Washington, D. C., wrote at some length in his April issue of *Report from the Capital* on the death of Cardinal Segura, who for something like thirty-one years has been a member of the College of Cardinals.

Carlson's reason for referring to the Cardinal was that Segura has been one of the most outspoken enemies of religious liberty in Spain, and beyond any reasonable doubt is directly responsible for that country's religious persecution directed against non-Catholic peoples. Segura was reported by *Religious News Service* in 1952 as saying: "It causes one real pain to see the tolerance shown toward non-Catholic sects among us and the indifference of the Catholics toward this question and even the sympathy they are displaying for it."

The Cardinal unquestionably represented the real spirit of the higher levels of the Roman Catholic hierarchy. The *New York Times* described him as "proudly intolerant of tolerance." The description continued: "He denounced freedom of thought, religion, and the press as 'liberties of perdition' and blamed them for the 'great evils of the world'."

Director Carlson asks: "Will the death of a Cardinal make a difference in the policies of Spain? Was the Cardinal really out of line with the basic policies of the Roman Catholic Church in Spain? Only the future will answer these questions." Then Carlson said: "At present our best guess is that the Cardinal was only the most tactlessly outspoken advocate of a philosophy that is not dead."

One of the problems faced by the average evangelical (non-Catholic) Christian is that of differentiating between the attitudes and tolerances of the general Catholic public and the true attitude of the Roman Catholic Church as expressed by the hierarchy. Even Segura admitted this "tolerance shown toward non-Catholic sects among us" [in Spain] and said it caused him "real pain" to see it. The *New York Times* further referred to Segura as "the Catholic prelate who looked back nostalgically to the days of Spain's 'Meritorious Inquisition,'" the tragically hideous methods used by the Roman Church in Spain to silence any voice which dared speak out for religious liberty or for the right of the individual to interpret the Scriptures and approach God for himself. Read *Foxe's Christian Martyrs of the World* and glimpse the horrors of the Inquisition in Spain, for which that Catholic prelate longed and which he called "meritorious."

With such records as these looking us in the face, and with such words still ringing in our ears, we cannot keep from wondering why a high official of the United States Government would go, when in Europe, for a long, close conference with the head of the Roman Catholic hierarchy at the Vatican. We do not know when it will come—whether now or in later years—but keep your ears and eyes open for another effort to send an official representative from this Government to the Vatican. This remark is not directed at any government official individually or toward any party; we merely note the perpetual effort by "powers" abroad and in this country to breach the wall in these United States separating church and state. This wall has already been breached far more than some realize, and the camel has much more than his nose inside the tent already. There is trouble ahead unless liberty-loving Americans arouse themselves—not against Catholic friends and neighbors, but—to an understanding of the objectives of the Roman Catholic hierarchy.

In our sustained battle for religious freedom, we must never fail to manifest the Christian spirit toward even our bitterest enemies. We must keep in mind that there are teeming millions of friends among the Catholic laity around the world who lament the attitude of the hierarchy. Even Cardinal Segura admitted: "It causes one real pain to see the tolerance shown toward this question and even the sympathy they are displaying for it." There is never any time to be bitter and ugly toward people! There is always the need to battle day and night for the never-dying principles of religious liberty. And there is need, too, to thank God for the fact that around the world more and more Catholics are becoming imbued with the spirit of respect for the rights of the individual—the right of each to approach God for himself and without any mediator save Christ—a fact deeply lamented by Segura.

### Don't Forget the Charity Offering!

Only a short time lies between us and May 12. On that Sunday Baptist Sunday schools throughout the state will make an offering for charity work in our Baptist hospitals.

Only God can know, now, the good your gifts will do. They make it possible for many of the poor and unfortunate to receive hospital assistance—the same loving, expert care others pay for.

Dear friend, don't turn a deaf ear to the call of the needy! On Mother's Day, May 12, make a

great offering in our Sunday schools for this charity fund. Do it for His sake; do it for the sake of those He loves.

It means a great deal to say, "I have repented of my sins and have trusted Jesus alone for salvation." It means a great deal to declare, in baptism, a death to sin and resurrection to walk in newness of life. But there is more to the Christian life than these first acts. Those who have really trusted Him, who have really risen to walk in newness of life will show forth, day by day, His Spirit and Light.

Some years back, when there was so much talk about translations, someone came up with this: "What we really need most is the translation of Christ Himself and the Old Book into life which the world can see and hear and feel." We do that when we help the poor. Let us be like Him!

### Will Ted Williams Get Away With It?

According to *Associated Press* release of April 1, 1957, the *New Orleans States* (New Orleans) declared that the well known Ted Williams, of the Boston Red Sox, "spat at the name of the late Senator Robert A. Taft because the Senator did not help him get out of Marine service during the Korean

War." When asked if he had any resentment toward the Marine Corps, "which interrupted his baseball career twice, calling him up for service during World War II and the Korean War," Williams, according to the release, lashed out in unprintable language against the Marine Corps and the United States Government, declaring "the whole thing is phony."

We're wondering just what the general reaction of the public will be toward such loyalty (?) as that. What will the people think of a man who evinced so clearly, if the report was correct, his disrespect for the Government? It seems to this writer that, no matter how many home runs he may have knocked in the past, Ted Williams fanned out in New Orleans. And, unless we miss our guess, he may do a fade-out in the thinking of millions who are devoted to the United States Government. A man must have more than the ability to "knock home runs" consistently; the general public requires of a man that he be something all the way through. If Ted Williams, in a moment of weakness, merely blew up, then his friends will be watching for evidence that it was not the real Ted Williams who was talking. If they do not see that evidence, then his name will never stand, in their judgment, along with some of the all-time great in the realm of athletics.

### Location For Seminary Not Yet Established

JACKSON, Miss. — (BP) — The Southern Baptist Committee on Theological, Religious, and Missionary Education reports that it has not yet reached a decision on where the Southern Baptist Convention should establish its sixth seminary.

The committee's report to the Convention, however, recommends the establishment of a new seminary when a site has been determined and when "such an undertaking can be financed without impairing our present seminaries and Cooperative Program allocations to all agencies and institutions.

W. Douglas Hudgins, pastor of First Baptist Church, Jackson, Miss., is chairman of the committee.

The committee said it is "highly probable" that it will have additional recommendations to present when it reports before the 1957 session of the Southern Baptist Convention in May. The committee has planned additional meetings before the Convention.

The report to the Convention covered committee activities up to March 1, the deadline for submitting material to be printed in the 1957 Book of Reports.

The committee also will recommend that the 1957 session at Chicago accept

Carver School of Missions and Social Work, Louisville, Ky., as an institution of the Convention. This recommendation is subject to approval of the convention of the Woman's Missionary Union, SBC auxiliary, which has operated the school to the present.

The WMU convention immediately precedes the session of the Southern Baptist Convention.

The WMU's 1956 convention in Kansas City, Mo., approved the transfer of the school. The 1957 WMU convention would be asked to ratify the details of legal transfer of the school as worked out by the committee during the past year.

The name of the school will remain unchanged by the transfer. Purpose of the school, located adjacent to Southern Baptist Seminary, is to provide "the highest spiritual and educational standards for the training of personnel in church social work and specialized missionary service for the propagation of the Christian faith."

The committee recommends that the school be administered through a 30-member board of trustees. Ten of the members of the board would reside in the Louisville area. The remaining 20 trustees would come from the various states co-operating with the Southern

Baptist Convention in a manner similar to state representation of other SBC agencies.

The WMU would be able to nominate half of the trustees of Carver School, but the Southern Baptist Convention would vote in its annual session on the board's membership.

Endowment funds presently held by Carver School—amounting to \$600,000—would be transferred to the Southern Baptist Foundation, which handles investments of Convention funds.

►Pastor George Ragland, First Baptist Church, Lexington, is at this writing in a Lexington hospital for treatment and rest. He became ill toward the end of the week of April 14-20. A. M. Vollmer supplied his pulpit April 21.

►The First Baptist Church, Alexandria, Va., has called Pastor J. P. Allen, Charlottesville, Va., to succeed Ernest F. Campbell, who retired on April 1. Dr. Campbell is a native of Lavonia, Ga., and his previous pastorates have included First Baptist Church, Milton, Mass.; First, Gainesville, Ga.; Temple, Memphis, Tenn.; Tattnell Square, Macon, Ga.; and Rivermont Avenue, Lynchburg, Va. Dr. Allen has accepted the call.

# A CHRISTIAN AND ALCOHOL

By EDWIN F. PERRY

(Continued from last Week)

Further, the use of alcohol helps to determine our destiny here and hereafter—a drinker, even a moderate drinker, has yet to demonstrate to me that he has vital soul-winning ability. I have not, in the twenty years of my ministry, found any person who drank at all, who was consistently successful in personal evangelism. They who drink moderately have done much good, but they could have done much more good had their witness been free of any participation in the use of alcohol. The practice of drinking cuts the nerve of religious power with other people. It doesn't mean that the person who drinks will not go to heaven. I do not believe that the New Testament categorically teaches abstinence. I believe that the New Testament teaches sobriety.

Now, what about this? When you consider the matter and you realize that the New Testament does not categorically teach total abstinence, are you going to say thereby, "I have the authority of the scripture to drink." "Was not Jesus' first miracle one of turning water into wine?" It was, and I don't think we do the scriptures or Christ any credit by trying to say it was unfermented grape juice. I think it was wine—a light wine which Hebrew people commonly drank. If you had to drink the impure water of Palestine today, the chances are you would have a little more reason for drinking this same light wine.

### "Voluntary Total Abstinence"

But now, here is the point: In the current light of the tragedies of the highways, the many related involvements with alcohol in divorce, crime, and other by-products of human misery, the spirit of Christ urges upon us voluntary total abstinence.

This, I believe, is the only wise and consistent plan for any Christian to follow. Now that does not mean that one who does not follow that particular procedure is going to have the doors of heaven shut against him, but it does mean he is not going to take as many with him to heaven as he ought or otherwise could. It is going to preempt his ability to witness for God. You may be sure that drinking has that negative quality.

As a church and Christian people we need also to teach something more than mere abstinence. We need to ask of ourselves, "How shall we do these things

that are beyond the ordinary?" Many are quick to say, "Well if our churches would just take an official stand, then we would obey." Let me say, that is not the answer. I am citing here from a paper written by Dr. Forrest L. Richeson, Pastor, Portland Avenue Christian Church, Minneapolis, Minnesota, a very competent man in this field.

Among the churches and denominations urging voluntary abstinence are these: American Baptists, Church of Christ, Church of the Brethren, Congregational Christian, Disciples of Christ, Evangelical and Reformed, the Friends, the Quakers, American Lutheran Church, Methodist Church, Southern Baptists, United Church of Canada.

The following churches stated abstinence as a requirement: Church of the Nazarene, Evangelical and United Brethren, Church of Christ-Scientist, Moravian, Mormon, Salvation Army, Seventh Day Adventist.

Moderation was recommended by the Congregational Christian Church, the Jewish Congregation, Lutheran Church-Missouri Synod, Lutheran Church-United Synod, and the Roman Catholic Church.

Two denominational groups reported a negative reply on abstinence, the Protestant Episcopal Church, and the Presbyterian Church, U. S. A.

When it is all said and done, however, I am not at all sure that an official position of a denomination has very much to do with the individual. In the final analysis we have concluded as Baptists that the personal factor is the ultimate factor in all life's decisions. It is true in the time of present decision; it is true in the final judgment. When we are judged, we will be asked in that day, "What didst thou do?"

### "No Law Against Self-Control"

I think it is proper to ask ourselves how we may gain the best victory. I submit to you, as we draw these remarks to a close, there is no law against self-control. I submit to you that there is no real virtue in life without the discipline of self-control. I have never found anyone who voluntarily abstained who later regretted having done so. I have seen many who have said, "If I had only left alcohol alone—my life would have been different—my home would have been together—my children would have respected me." You could add to the catalogue of regrets over the broken trails of our yesterdays.

Further, to abstain voluntarily will gain us the best possible position for

Christian witness. But I remind you, and here is the price that many people who abstain are not willing to pay for this witness, we must abstain and not be proud that we have done so. Further, I think if a person abstains from the use of alcohol and sticks a knife in the back of his neighbor by gossip, he would better have been drunk. The alternatives, however, are not "either/or;" for one to abstain is for him to say whenever he sees a person weaving down the street, "There, but for the grace of God, go I." Yet it makes it hard on the grace of God for that particular individual who did not get the Divine help when he needed it. So to the grace of God must be added our own self-discipline, namely, voluntary total abstinence.

Some ask, "Well, what does total abstinence mean? Does it mean to quit drinking?" Yes, for some. For others, it means never to start.

This brings us to the redemptive and creative phases. First: For you who have never drunk, your problem is the same as that of the alcoholic—to abstain from the next drink—the first one. You think that will be easy; it will not be. Once you have taken the first drink, it is always harder to refuse the next. Every victory you win will help you win another, every defeat will make it more difficult. So for those who have not drunk, don't drink!

Secondly, for the moderate drinker. You are the most seriously involved of all. In the first place, you who drink moderately are the best friends of the alcohol beverage industry. You are the ones whose pictures appear in the magazines as men of distinction—ten years too soon! Dr. Millard J. Berquist, pastor, First Church, Tampa, Florida, correctly says, "This is the only industry which does not advertise its finished product—they are afraid to." You, then, the moderate drinker, are the best friend of the industry. Furthermore, you may also be an alcoholic. You may slip over that thin line and not know it until it is too late. You may become a stumbling block for the tender young lives round about you. You still have the power of decision. Don't lose it!

Now for the third group—those problem drinkers, those who have become actually alcoholics; for you, and this you know better than I, it has become literally a matter of life and death, you cannot drink and live. It may take a year—it may take five years, but you are surely choking out the years of your life on earth.

We, as Christian people, must realize that the area of prevention is our biggest hope and our greatest help. We must build more Christian homes, more alert and helpful churches. We must expand our educational opportunities

(Continued on Page 23)

## First Church, Frankfort, Launching Program for Advance Along All Lines

FRANKFORT, Ky. — A beautiful brochure, just produced and distributed, from the First Baptist Church of this city focuses attention on a worthy program to enlarge its present plant. This is the first time since 1928 that the members have been called upon for a gift for the expansion of their church.

The First Baptist Church is 141 years old. For nearly thirty years there have been no new buildings, no major improvements except for the acquiring of the Nursery property. Under the leadership of Dr. Fred T. Moffatt, pastor, the work has grown until, now, expansion has become a "must."

The First Baptist Church, Frankfort, was organized February 25, 1816, with thirteen members. It met in members' houses at first, but later began meeting in "the House of Public Worship" which stood in the old State House yard on the corner of Lewis and Broadway. The House of Public Worship was open to all churches and the Baptists used it on the fourth Saturday of each month, according to the brochure. The first regular pastor was the Rev. Henry Toler, and others also serving faithfully in early days include Jacob Creath, Sr., Philip S. Fall, Silas M. Noel, and Porter Clay, brother of Henry Clay. In 1827 Frankfort's First Baptist Church building was erected on Lewis Street. This building burned in 1867, and the outcome was the present house of worship which was erected in 1868. The present front of the building was put on in 1904.

In 1928 Pastor Chesterfield Turner led the church in constructing the 50-room Sunday school addition at a cost of \$84,000. In 1937 Dr. Fred T. Moffatt came as pastor, and immediately the building debt—\$19,500—was paid. Present value of all church property is approximately \$144,000.

One of the members wrote: "This church has been blessed with pastoral leadership that is unsurpassed in mental alertness, spiritual power, and human persuasiveness. The more recent pastors who served this church from the year 1898 were a group of men who continued to build upon the foundations that were so well laid by their predecessors. Among these men are those who have risen to the highest pinnacles of spiritual leadership, not only in pastoral capacity but also in the great work of our Southern Baptist Convention. Dr. M. B. Adams left this church to serve as president of Georgetown College; Dr. F. W. Eberhardt became pastor of First Church, Georgetown; Dr. Fred F. Brown assumed the pastorate of the First Church, Knoxville, and later was president of the Southern Baptist Convention; Dr. James T. Mc-

Glothlin was business manager of our Sunday School Board; Dr. Chesterfield Turner went to the pastorate of the First Church at Shawnee, Oklahoma, and Dr. Ross Dillon became the superintendent of missions, Houston, Texas. Our present pastor, Dr. Moffatt, has served on many important Boards and Committees in the General Association and also in the Southern Baptist Convention. One of the outstanding achievements in his ministry is the fact that

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## J. B. Daley to Mt. Sterling

MT. STERLING, Ky. — John B. Daley, 29, pastor of Sidon Baptist Church, Sidon, Miss., accepted call of First Baptist Church, this city, and took up the pastorate the first Sunday



John B. Daley

of February. He succeeds Harry G. Jacobs who took work in Osceola, Ark.

Daley was reared in Lexington, is a graduate of the University of Kentucky and of Southern Seminary. He completed work in the Army. Last year he conducted revival meeting at Trinity Baptist Church, Lexington.

Mrs. Daley is the former Shirley Walker of Lexington. The Daleys have one child, a daughter.

The church has also called Phil Lambert, Louisville, to be minister of music.

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there have been added to our church more than 2,200 new members, giving us now a total membership of 2,715."

The church has adopted a canvass goal of \$250,000 for the erection of the proposed beautiful and highly modern educational plant.

[This editor and the Western Recorder wish for Dr. Moffatt and his great church every success. We have before said that the time comes when every strategically located church sooner or later (and perhaps again and again) faces the imperative of doing something for itself.—R.T.S.]

## Cornell Goerner Elected To Foreign Board Staff



Dr. Cornell Goerner

RICHMOND, Va. — Dr. Cornell Goerner, professor of comparative religion and missions at Southern Baptist Theological Seminary, Louisville, Ky., was elected April 10 as secretary of Africa, Europe, and the Near East for the Southern Baptist Foreign Mission Board. He succeeds Dr. George W. Sadler when he retires from that position at the end of the current year. Election took place at the semiannual fall meeting of the Board in Richmond, Va.

Dr. Goerner will assume his new duties by January 1, 1958, but it is likely he will spend several months visiting countries where he will have responsibility before establishing his office at Board headquarters here.

The new secretary began teaching at Southern Seminary in 1935 as instructor in comparative religion and missions and became assistant professor in 1938, associate professor in 1943, and full professor in 1948. He has directed the seminary's summer school since 1954. From 1952 until recently he was managing editor of *Review and Expositor*, a Baptist theological quarterly. He and Mrs. Goerner are natives of Texas. They have three daughters.

► Wesley Lindsey, Prescott, Ark., has accepted a call to First Baptist Church, Richmond, Mo.

► Pews wanted: Pastor Ray Fleming, Pilot Oak Baptist Church, Route 3, Fulton, Ky., did us the honor to drop by for a visit recently. His church entertains the Graves County Association this fall, and will be needing, as soon as they can be procured, something like twenty or twenty-two pews for the auditorium. Pews should be about fourteen feet long. Some church may have used pews—good ones—for sale. Get in touch with Pastor Fleming.

# Foreign Mission Board Reports to the People

By IONE GRAY, Press Representative

## Dr. Cauthen Discusses Africa Mission Strategy

Dr. Baker James Cauthen, executive secretary of the Southern Baptist Foreign Mission Board, returned to the States from an overseas mission trip only a few days before the April meeting of the Board; and he devoted his report primarily to Africa and the Near East, the areas visited.

"Projection of new work in East Africa, consideration of entry into other areas, and consultation relative to further steps in higher education in West Africa gave added significance to this mission journey," Dr. Cauthen said.

"An added reason for making the trip at this time is that careful study is being given to the strategy for advance as we look toward the future. Plans for advance in every area of our work are now being projected upon the basis of a seven-year period looking forward to the close of 1963 when we anticipate having gone beyond the number of 1,750 missionaries. With an anticipated number of no less than 1,800 by the end of 1963, we should have 600 missionaries in each of the three main areas of work." The three large areas into which the Board divides its work are (1) Africa, Europe, and Near East, (2) Latin America, and (3) Orient.

"Every missionary of our Board could be placed in any one of the three areas, or every missionary could be put in any one of the larger countries of an area, without meeting all the needs," Dr. Cauthen continued. "Our being engaged in a worldwide operation requires that we utilize resources on as broad a scale as possible.

"Experience has indicated that, while maintaining sufficient force to do effective work in a given location, there must be constant advance geographically. Placing even a limited number of missionaries in a given country serves to guarantee opportunity for work in that field on a larger scale as resources become available. It also provides the possibility for redeployment of forces when emergencies call for relocation of staff.

"Further advance will take place as well-trained African workers can replace missionaries in some of the older fields, thereby enabling missionaries to project work in other locations.

"Any strategy for the future calls for an emphasis upon the development of churches. We make no better investment than in measures to help churches become strong and effective.

"Attention is being given to proposals relative to a venture in higher education in Nigeria. Careful discussions were held in Nigeria with mission

and government representatives . . . In principle, the idea of a Baptist school in Nigeria which would train leaders for educational work and provide liberal arts training for ministers of the gospel is looked upon with high appreciation. Further study will be carried forward by responsible committees.

"The outstanding impression which comes from a visit to any mission area is that of the high quality of devotion on the part of the missionaries."

## Personnel Secretary Calls for Nurses

Rev. Elmer S. West, Jr., secretary for missionary personnel, reiterated Dr. Cauthen's confidence that the minimum goal of 1,750 missionaries will be reached before the end of 1963. "As we see an increase in the number of missionaries we can also observe a growing diversification in the types of service rendered." Mr. West said. "Additional missionaries are being appointed in such fields as religious education, publication work, music, and agriculture. The need for those trained in various fields of academic endeavor to serve as college professors is becoming more pressing.

"As always, our largest number of calls is for preachers. Our most urgent need continues to be for nurses. It may seem unbelievable that we should have more doctors ready for appointment this year than nurses. We need every doctor whom God is calling but we are deeply concerned because of the fact that expansion of our medical work in a number of places is being curtailed due to the shortage of single women to serve as missionary nurses.

"We could make good use of 25 additional nurses this year, and our absolute minimum needs are for 10. You can evaluate the urgency of the situation when I tell you that we have only three possibilities for appointment during the entire year.

"In pointing up this particular need we would not in any way infer that the needs in other areas have been met. Such is not the case when you realize that we have specific requests for over 500 new missionaries."

## Religious Education Workers

In its April meeting the Foreign Mission Board stressed the importance of developing religious education activity in various countries of the world through missionaries especially trained for the preparation of Bible study and Christian training materials and the promotion of their use. A vital part of the program of church development is the production and distribution of literature. Literature work is usually related to the promotion of religious education in the churches.

## Student Workers

The report of the Board's committee on the Orient called special attention to needs and opportunities in the major cities of the Far East for student center and student evangelistic programs in relationship to government and private universities.

Dr. J. Winston Crawley, secretary for the Orient, said there is urgent need right now for student workers in 12 major cities of Asia. Some of these cities are Seoul, Korea; Manila, in the Philippines; Bangkok, Thailand; and Djakarta, Indonesia.

Dr. Crawley said: "Young men of our Convention who have served the denomination in Baptist student work or as pastors of college churches and can meet the other requirements for missionary appointment will find a rewarding place of service among the thousands of university students who will be the leaders of Orient countries in the coming years."

## Missionaries Number 1,141

Sixteen new appointees and two re-appointments at the April meeting of the Board brought the total number of active Southern Baptist foreign missionaries to 1,141.

The new missionaries are T. Keith Edwards, South Carolina, and Alice Blankenship Edwards, North Carolina, for Nigeria; Cecil H. Golden and Claire Mabry Golden, Alabama, for Honduras; Donald R. Heiss and Joyce Sheckler Heiss, Ohio, for Japan; Russell B. Hilliard and Patsy Bassett Hilliard, Georgia, for Spain.

Also, David L. Jester, Tanganyika, and Marie Hans Jester, Indiana, for Nigeria; Edward W. Nelson, Iowa, and Gladys Samp Nelson, South Dakota, for Chile; G. W. Schweer, Missouri, and Wanda Beckham Schweer, Oklahoma, for Indonesia; and W. L. (Wimpy) Smith, Texas, and Beverly Hefley Smith, Arkansas, for Argentina.

Rev. and Mrs. J. Alexander Herring, formerly of the China staff, were reappointed for missionary service in Taiwan. Originally appointed missionaries of the Board in 1935, they resigned in 1953. Mr. Herring is currently serving as pastor of the First Baptist Church, Moultrie, Ga.

►C. L. Hargrove, evangelist, recently preached in a revival at First Baptist Church, Louisa, Ky. Dr. Forest B. Shely led the singing. There were 19 additions for baptism, and another indicates purpose to come for baptisms. O'Ray Weeks, the much-loved pastor writes: "The church is in a unanimous decision the following week to construct a new church auditorium and educational plant." Pastor Weeks speaks in highest praise of Hargrove, who formerly was pastor of Porter memorial Church, Lexington and in Florida.

## WORLD MISSIONS YEAR

C. C. WARREN



"... within the providence of God for Southern Baptists to set the pattern for the greatest mission advance in the world's history."

World Missions Year will certainly please our Lord. The compelling urge of our Saviour's life was prompted by "other sheep" or that the lost might be saved. It was this urge that constrained him to go all the way to Calvary. Among the last words of his resurrection ministry were "Go ye into all the world, and preach the gospel to every creature." This Great Commission is our Commission still.

It will revive our churches. Information begets inspiration. Inspiration begets action. If the spiritual dearth of a lost world could be properly placed on the hearts of the people in any Southern Baptist church, I believe that an unbearable restlessness would result and a veritable revival would "break out." Let's try it.

It will enlist needed workers. We are admonished to plead with the Lord of the harvest to send forth laborers. Isaiah's response came after he saw the need. Countless thousands of young people will respond if we help them to see the need.

It will aid in keeping our denomination in the center of God's Will. Missions was born in the heart of God, demonstrated in the ministry of Christ, and advanced by the Holy Spirit as the paramount purpose of the church. Missions is our mission. World Missions Year will deepen our convictions concerning missions which has made us and which must sustain us and keep us on the divinely appointed course.

It will arouse needed interest, prepare the way for and guarantee the success of our Baptist Jubilee Advance. The proper observance of World Missions Year will be the finest preparation imaginable as we look toward the launching of our Baptist Jubilee Advance Program. It may well be within the providence of God for Southern Baptists to set the pattern for the greatest mission advance in the world's history.

►Mrs. Barbara Ensslin Irvin died at the age of 68 at her home, 2222 Dumesnil, Louisville, on April 5. She was the mother of two preacher sons, Chester C. Irvin, Cleveland, Ohio; and George C. Irvine, Kamloops, British Columbia, Canada.

## A Mother's Day Meditation

By H. H. SMITH, SR.

Since Jesus Christ came into the world as a babe, motherhood has been exalted to a place of highest honor.

The Jewish mother of Bible times regarded herself as highly honored by God, and she was right. Would that every mother realized the full import of her sacred privilege and responsibility.

Wherever mothers have responded to their high calling in a worthy manner, they have blessed the world. Lincoln said: "All that I am or hope to be I owe to my mother." Thomas A. Edison bore this testimony to the influence of his mother upon his life: "My mother was the making of me. She was so true, so sure of me, and I felt that I had someone to live for, someone I must not disappoint."

The true mother finds her greatest joy in her children. The mother who is more concerned about dress or pleasure of society than she is about the welfare of her children, is not worthy of being a mother. The true mother is ever alert to give her children the best training possible.

A mother once invited some children to her home, that her children might have the right kind of associates, and they all played in the yard on the beautiful lawn. Another mother, seeing the children romping on the lawn, said: "Those children will spoil your beautiful grass. I could never allow that." The wise mother replied, "I'm raising children. not grass."

Mothers need recreation and diversion for their own welfare as well as for that of their children, but some mothers become absorbed in these things to the neglect of their children. What can be more pathetic than the case of a young man who stood before a judge to be sentenced for some crime, and when asked if he had anything to say, replied: "Oh, judge, if I had only had a mother." Some children who are not motherless are virtually orphans from neglect.

We should bear in mind that what counts most in the training of children is the "atmosphere of the home." We may teach both by precept and example, but should remember that "actions speak louder than words." Sometimes it is said that a person is "more sinned against than sinning."

The case of that pitiable woman, Mrs. Hetty Green, the miser, who worshiped her hundred million dollars, comes to mind. Sometimes she would practice deceit to get free medical treatment as a pauper, and when called on to help the needy would often refuse to give anything, saying she was unable to give anything. Hetty Green sinned, but, as a child—like many other children—she was sinned against. She was brought up in a home where the chief emphasis was upon the acquisition of

money and was encouraged to open a bank account when she was eight years of age. Daily surrounded by others who were devoted to the "game of money making," she soon learned the meaning of "stocks and bonds," and "bulls and bears," and late in life said: "By the time I was fifteen, when I went to Boston to school, I knew more about these things (financial transactions) than many a man who makes a living out of them."

As a child she may have been told that religion is important and the habit of prayer and church-going should not be neglected, but six days of the week she was surrounded by those whose daily conversation and conduct emphasized one thing above everything else—the acquisition of wealth. The tragedy of it is that there are so many homes today where the material things of life—pleasure, possessions, so-called worldly success, are emphasized above everything else.

►E. S. Hall has assumed his duties as pastor of Evergreen Baptist Church, Shubuta, Miss. He comes from First Baptist Church, Murfreesboro, Ark.

►M. R. Cooper is retiring from his 34-year-old Cooper Book Store, Richmond, Va., and plans to move with his wife to Pulaski, Va., where he expects to write some of his memories in a book to be called, "Fourscore Years with Men and Books," according to the Baptist and Reflector. Mr. Cooper's work as a book dealer has been well known for years among Baptists, because he often had the out-of-print, hard-to-get books that other stores did not handle, and his store contained a wealth of Baptist materials. Prior to 1920 he had edited The Baptist and Reflector at Nashville, Tenn., but in that year the paper was sold to the Tennessee Baptist Convention, and at that time Dr. Dan Moore became its editor and Mr. Cooper moved to Richmond.

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# Questions and Answers About "Cooperative Program Day" in Kentucky Baptist Churches

(Sunday, June 9, 1957)

By W. C. BOONE, General Secretary

**Question:** Who set this date for Cooperative Program Day?

**Answer:** The General Association of Baptists in Kentucky at the last meeting in Madisonville, Kentucky, November 14, 1956.

**Question:** What is the PURPOSE of the day?

**Answer:** To inform all Baptists more fully as to what the Cooperative Program is, and to give the opportunity for a supplemental offering.

**Question:** What is the goal for the Cooperative Program in 1957?

**Answer:** Two Million Dollars.

**Question:** How much was raised last year?

**Answer:** \$1,914,365.01.

**Question:** What causes are included in the Cooperative Program?

**Answer:** Missions, State, Home and Foreign; Christian Education, seven Kentucky Baptist schools and colleges, and six Southern Baptist Convention Seminaries; Benevolences, three Children's Homes and three Hospitals in Kentucky; Ministers Retirement and Relief. Also various other causes of the Southern Baptist Convention, such as Radio and TV, Brotherhood, Education, Historical and Christian Life Commissions, two Southern Baptist Hospitals, Southern Baptist Foundation, etc.

**Question:** How much money in the Cooperative Program is for missions?

**Answer:** The Cooperative Program is all missions, but about forty two cents (42) of each dollar goes to missions by name, State, Home and Foreign Missions.

**Question:** How many missionaries do we have?

**Answer:** There are 1,127 Foreign missionaries in active service in 38 different countries; some 1,200 Home missionaries in the United States; and 90 State missionaries working in Kentucky.

**Question:** How many churches give through the Cooperative Program?

**Answer:** Last year some 1,800 churches gave through the Cooperative Program. About one hundred gave only to designated causes.

**Question:** Why is it better to give through the Cooperative Program?

**Answer:** Because this is the best way ever found for Baptists to have a share

in all the work Baptists are doing together.

**Question:** How much money is used for expenses?

**Answer:** "Administration and Promotion" of the Cooperative Program costs less than five cents (5) on the dollar. No charge or deduction is made for handling designated gifts.

**Question:** How much money did Kentucky Baptists give last year to all causes?

**Answer:** Approximately \$19,875,000.

**Question:** What percentage went to missions?

**Answer:** Undesignated Cooperative Program gifts were about 9.6%—less than a dime on the dollar!

**Question:** How can we observe "Cooperative Program Day," June 9?

**Answer:** By special programs and announcements in our Sunday Schools and other organizations; by a special sermon by the pastor; by distributing literature on the Cooperative Program; by taking a special, supplemental offering for the Cooperative Program.

**Question:** Why have a supplemental offering for the Cooperative Program?

**Answer:** Because.

1. Many churches have no Budget, but depend on offerings, more or less regular, for all their mission giving. This day gives opportunity for these churches to give more to all of our work.

2. Some churches have not taken any offering this year for missions; this day gives them a chance to co-operate with other churches in support of World Missions.

3. In churches having Budgets and pledges "Cooperative Program Day" is a reminder and challenge to "catch up" on unpaid pledges.

4. Many churches and individual Baptists welcome the opportunity to make an extra love gift for our work. Even tithers should give extra offerings, out of their love and gratitude to our Lord.

**Question:** Is special material available to promote "Cooperative Program Day?"

**Answer:** Yes. Copies of this and other Cooperative Program tracts may be had in any quantity from the Executive Board offices in Louisville.

**Question:** Do we have special envelopes for this offering?

**Answer:** Yes, order as many as you need, free, from the Board.

**Question:** Where should these offerings be sent?

**Answer:** To W. C. Boone, Treasurer, Baptist Executive Board, 127 E. Broadway, Louisville 2, Ky. Mark the remittance, "Supplemental Cooperative Program Offering," giving the name, association and address of church making the offering.

**Question:** Will you and your church participate in the observance of "Cooperative Program Day?"

**Answer:** You answer it for yourself. Thank you!

►Pastor John L. Waldrop, First Baptist Church, Columbus, Ga., died April 3 in Atlanta. When he was graduated from the Southern Seminary a few years ago he accepted his first full-time pastorate at Seven Hills Baptist Church, Owensboro.

►The sudden demise several months ago of *Collier's* weekly, and the *Woman's Home Companion*, a monthly, with circulations up in the millions, may cause some serious minded people to inquire as to why these magazines folded up. To that list now may be added *The Etude*, by the Theodore Presser Company, Philadelphia. This last named monthly has served music lovers since 1883—almost three quarters of a century. It had a maximum circulation of a quarter of a million. Paper costs, labor costs, machinery cost and upkeep, and many, many factors are proving too much for the best-heeled publications financially. Newspapers are now printing almost daily the names of publications which are increasing their sale price, which means the publishers are trying to keep from getting caught in the middle of the squeeze.

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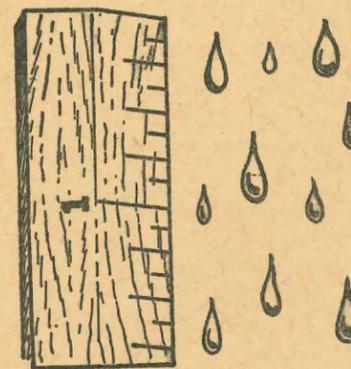
# CHILDREN'S PAGE

## God's Wondrous World

By THELMA C. CARTER

Have you ever thought about how big things, inventions, discoveries, historical events, and famous people have their beginnings in little things?

The raindrop is a tiny thing. The biggest raindrop scarcely measures one-fourth of an inch in diameter. The



usual size is one-twentieth of an inch! Our Bible tells us in Job 36:27-28: "For he maketh small the drops of water:"

... which the clouds do drop ... upon man abundantly."

The single raindrop is not only a very tiny part of the tons of rainfall and snow that fall on the earth year by year, but it is also a part of the millions of drops that make the clouds, fog, and dew.

Early day settlers looked for the path of the raindrop where, nearby, they might build the waterwheel to grind their grain and gunpowder. Today, raindrops, collected together along with the turbine and generator, produce the power and electricity we use in our homes and industry.

It sounds unbelievable, but it's true that a tiny creek or stream, small enough for a boy to jump across, will provide enough "raindrop wallop" to produce the electricity for an average home!

Many times "little things" appear unimportant until they become the "big thing!" We never know how important are small gestures of friendliness and invitation until they lead the way to our friend's decision for Christ!

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## The Big Fish of the Ocean

By VERA DOLORES BROMLEY

You often hear about fish traveling in schools. That means that a lot of fish travel together. But there is one fish that always travels alone. That is the swordfish.

The swordfish is often referred to as a "Mighty Hunter." He likes to go after a school of fish and gobble them up one after the other when he gets hungry. He can eat and eat until he is filled.

The swordfish has a long, sharp beak that can even go right through the side of a boat.

When men go fishing for the swordfish they use harpoons. They have to be very careful because the swordfish is very strong and dangerous. He gets very angry when he is harpooned and can run his "sword" right through the boat and wreck it.

The swordfish lives in warm climates where the seas are warm, too. They are related to the mackerel family, a fish that you can often see in the market when Mother takes you shopping.

Swordfish are very good to eat and

have an almost meaty taste. The fish market sells them in steaks.

Sometimes swordfish grow as big as 800 pounds, so you can just imagine how hard it is to catch them and how big a fight they put up to keep from getting caught.

The swordfish swims very fast and likes to stay on the surface of the water.

The next time you get to a city where they have an aquarium, ask Mother and Dad to take you so that you can see the huge swordfish, who gets his name because his long, sharp snout is shaped like a sword, and is his weapon for taking care of himself and finding his food.

God prepares every creature in the water and the sky, as well as on earth, to fit its surroundings. God gave the swordfish his sword so he could hunt for his food to keep himself alive.

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## Rhyme Time

By MILDRED L. ACKERMAN

Here are seven words which rhyme with O A T. Can you fit them into the spaces where they belong?

- Note—1. Jesus sometimes preached from a .....  
Quote—2. Joseph had a beautiful .....  
Boat—3. Noah built the ark so it could .....  
Wrote—4. Many of the psalms David .....  
Coat—5. Jesus spoke of the beam and the .....  
Float—6. When Jesus spoke the people took .....  
Note—7. Bible verses are a comfort to .....  
Answers: 1. Boat, 2. Coat, 3. Float, 4. Wrote, 5. Mote, 6. Note, 7. Quote.

## Resolutions of Trustees

At the meeting of the Trustees March 21, 1957, the Board authorized Resolutions concerning Dr. and Mrs. W. A. Sloan, since Dr. Sloan submitted his resignation as President at this meeting. The report of the committee is as follows:

Whereas, Dr. W. A. Sloan has served as President of the West Kentucky Baptist Bible Institute loyally and faithfully during the past four years.

And whereas, Mrs. W. A. Sloan has so faithfully assisted Dr. Sloan and the school in the performance of secretarial and other duties, thus rendering, without financial remuneration, invaluable service to the school.

And whereas, both Dr. and Mrs. Sloan will be missed by the entire school family. Be it therefore resolved:

First, that we hereby express our sincere appreciation to both Dr. and Mrs. Sloan for the faithful service they have rendered.

Second, that we heartily commend Dr. and Mrs. Sloan to any field of service to which the Lord may call them.

Third, that our prayers follow Dr. and Mrs. Sloan wherever they may go.

Fourth, a copy of these resolutions be placed in the minutes of the Board of Trustees and the West Kentucky Baptist, and that a copy be sent to the Western Recorder.

Committee:  
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**WHITE BIBLES GIVEN AT MARRIAGES.** — The Y. W. A. of the First Missionary Baptist Church, Benton, Ky., has as one of its projects the giving of a white Bible to each member at the time of her marriage. Since the girls were getting married it was believed that the Wednesday evening Prayer Hour would be the proper time for the service. Pastor J. Frank Young spoke on "Christ and the Christian Home," after which he made the presentation of the Bibles with the charge that the young ladies always take time to read, study and search God's Word, and stated that the best time to begin was on the honeymoon. Shown in the picture (left to right) are: Pastor J. Frank Young; Kay Linn; Dionna Owens; Judy Rayburn; Doris Pogue; Jen Williams and Mrs. Raymond Vick, Y.W.A. Leader.

## Wisdom of Southern Baptist Method

Southern Baptists practice the best method of support for their world missionary work. Our churches support the missionary work of the denomination through the Foreign Mission Board and the Home Mission Board.

This method is in contrast to that of depending on individual churches or groups of persons to pledge support for certain missionaries. Some "faith" missionaries depend on the support of certain churches and individuals, and when this support fails they find themselves in a predicament on the foreign field.

Certain dynamic missionaries have done a wonderful work on the mission field and they have secured their support by their own appeal. But soon after these missionaries have passed on or their source of support has been cut off their work begins to crumble and soon dies. Thus by the "independent" method of missionary work, both the missionary and the effectiveness and permanency of his program are in constant danger.

Some Baptist groups work their mission program by this "independent" method, but not Southern Baptists. We have learned that there is strength and wisdom in working together as one body in Christ Jesus. If certain churches or individuals among us fail our entire

of one certain missionary is not thereby put in jeopardy. We still have the rest of the denomination to depend on.

By pooling our resources, by operating through our mission boards Southern Baptists build a permanent and stable program throughout the world. Failure of individuals and of churches or great depressions most certainly have their effects on the Southern Baptist mission program. But in time of crisis we have the entire group of Southern Baptists to depend on. We have a reserve fund in our mission boards to help ease the shock and to enable us to make adjustments without sacrificing all of the progress that has been made.

The Southern Baptist plan of missionary support through our mission boards has proved so superior to the "independent" method that it is a wonder that any group will persist in doing their mission work on such a fragile basis. We thank God for the group consciousness of Southern Baptists and for the wonderful Cooperative Program that gives stability and security to our missions and missionaries.

Just recently we have received a communication from a Baptist group that does its missionary work by the "independent" method. This group has more than 300 missionaries on the foreign field. The appeal lists 181 missionaries who had their support underwritten by churches and interested in individuals before they left. The rising cost of living has trapped these missionaries without adequate support. The

appeal is for more individuals to underwrite the deficit for any one or more of the missionaries.

Through the Southern Baptist plan, when such an emergency arises adjustments are made through our board and the missionary is not left wondering whether he can remain on the field or will have to return home or whether his mission will continue or close up.

Southern Baptists have found that their plan deprives no church of its independence and that their work is on a stable, permanent basis.—From the BAPTIST BEACON, Phoenix, Arizona, March 21, 1957.

## Georgetown Team Does Good Work at Somerset

SOMERSET, Ky. — Dr. Preston L. Ramsey, pastor, First Baptist Church, this city, states:

"We have just closed a three-night week end revival with a Youth Team from Georgetown College. This team is in charge of Carroll Hubbard, Jr., who presided and leads in the congregational singing. Tom Cleveland of Louisville is the preacher. Tom is 19 years of age, a freshman at Georgetown, and an outstanding preacher for his years. Larry Petty of Louisville, also a freshman at Georgetown, does the solo work. Bob Hargrove of Chicago plays the piano. The organ was played by one of our own girls—Judy Newell.

"This team did an outstanding piece of work with us. Each one is fine in his particular field. I would recommend them to any church desiring a Youth Revival."

►The engagement of Miss Bonnie Lee Junghert, daughter of Mr. and Mrs. George Jungbert, Jr., Valley Station, near Louisville, to Mr. Carlisle C. Crank has been made. The wedding is scheduled to occur at the Highland Baptist Church, Louisville, June 1 at 7:30 o'clock. Mr. Crank is a son of Mr. and Mrs. Henry Franklin Crank, Richmond, Va. He was awarded his undergraduate degree by Lynchburg College, Lynchburg, Va., and was given his master's degree by the University of Richmond. He is now enrolled in the Southern Seminary at Louisville, Ky.

►Just as the Western Recorder goes to press this week (April 23) word has been received of the death of L. R. Cooke at the Central Baptist Hospital, Lexington, Ky., this morning at 7:40 o'clock. Member of the Calvary Baptist Church, Lexington, he has rendered fine service as a Baptist layman. He was a prime mover in the launching of the Central Baptist Hospital, he led in the welding of the Elkhorn Baptist Association, after it had been operating for 15 years or more as two associations, and had been chairman of the Board of Trustees of Georgetown College. More will be printed later.

## The Peril of the Unbeliever

By CARL A. CLARK

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

Perhaps the most neglected of all Christian doctrines is the teaching of the Scriptures about the person who has never believed in Jesus Christ. It is certain that this is true on the part of those who are not Christians and have given very little thought to any Christian teaching. I suspect the redeemed have also neglected it.

It seems to me this neglected truth is absolutely essential in all evangelism, missions and church development. If we do not have a clear understanding here, we cannot have an adequate program in at least those three areas.

### Value of the Soul

We find it very difficult to express profound spiritual truths in such terms that the human mind can understand. Jesus experienced this perhaps more than you or I. He knew the full spiritual truth of all Christian thought. He attempted over and over to explain a spiritual God to a human individual. Our minds are so earthly that we do not think in spiritual terms. We deal with the material world; with the things we can see and handle. Because of the limits of our experience, it is difficult for us to grasp these profound spiritual things. It is for this reason that Jesus uses so many simple earthly analogies to present the more divine revelation. It is for this reason, it seems to me, that he used so many simple rural illustrations.

For example, when Jesus was trying to explain to his disciples the infinite value of the human soul, he was talking about a spiritual fact but he must put it in tangible form. In order to explain how important the human soul is, he made the extreme comparison of the value of sparrows. Not even one falls without the Father's knowledge. Jesus is saying that a soul is extremely important and illustrates this by showing how the people themselves place at least some value on the smallest bird.

Again in order to show how he felt toward one who is not a believer, he gave us the parable of the lost sheep. This beautiful rural illustration points up not the value of the sheep but the value of a soul. You will remember that Jesus said that any one of you who has one hundred sheep would not hesitate to leave the ninety-nine by themselves in the wilderness while you go out in search of the one who has gone astray. This indicates an emergency. The shepherd feels one lost sheep is important enough to risk the safety of the rest of the flock. Every unsaved person should be an emergency to some Christian.

### Leaderless

Jesus tries in many ways to explain the spiritual condition of the spiritual soul who has rejected the only spiritual hope in life. This is not easy to do. Here is an individual of infinite spiritual value who has totally disregarded the spiritual Saviour. What other course is there in life?

When Matthew attempted to explain how Jesus felt about the lost person, he used the compassion of a shepherd for his sheep. He noticed the pain of heart that Jesus felt when he saw people going on totally without God. Matthew describes it by saying, "But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd" (Matthew 9:36).

The unbeliever desperately needs one who will lead him to Christ, the true Shepherd.

### Lost

I am not referring here to the future destination of the lost person. The Bible says that the person who rejects Jesus shall be eternally condemned to a devil's hell. What I am trying to discuss here is the condition of that individual right now while he lives on the earth.

Jesus had such keen insight into both the human and spiritual realm, which of course should not be separated, that he could apparently put either in the terms of the other. In order to explain what happens to a soul who has failed to believe in Jesus, Christ simply told a story of a son who left home. This is what we call the parable of the prodigal son. Perhaps it could be more appropriately entitled the parable of the loving father. However, Jesus did mean to illustrate what happens to the soul that leaves his source of spiritual protection.

You know the story of the prodigal son and I need not repeat it here. It will be sufficient to say that the young man left of his own accord, lived a life contrary to the desires of his father, wasted his resources, destroyed his character and moral standing and came to an extremely destitute position. So far as the human father was concerned this boy was totally lost. So Jesus is saying so far as God the Father is concerned, the one who has rejected him is totally lost.

The rejoicing upon his return presents in clear form the attitude of any loving father toward a wayward son. What Jesus was saying, however, was that this is the attitude of the loving God toward any human being who will

come back to him in genuine repentance. God's chief desire is to welcome the wayward.

On another occasion, Jesus was dealing with a man who was very intelligent and devout. In fact he was one of the outstanding teachers of Judaism. Nicodemus came to Jesus seeking for a genuine understanding of these profound truths that Jesus had been proclaiming. Even with such a well trained mind Nicodemus could not understand. Jesus discussed the simplest facts of life on the human side and used them to try to explain to this highly intelligent Jew the simplest facts of the Kingdom of God. He said to him in effect, "Nicodemus, you just have to be born all over again and start an entirely new life. As an unbeliever, you are simply living without a life. Just as one is born in the flesh and therefore has a fleshly existence, even so one is born of the spirit or he can have no spiritual existence."

Do not be surprised that Jesus put such strong emphasis upon the necessity of regeneration. He says, "Ye MUST be born again" (John 3:6). Jesus even explained what he was attempting to show when he said to Nicodemus, "If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?" (John 3:12).

Indicating further some of Christ's deep concern for those who had rejected him, he stood in the temple at Jerusalem and tried to tell the people how much he cared for them. In order to present this lofty spiritual concept of the love of the suffering Saviour for a disobedient humanity, Jesus used the analogy of a hen gathering her chickens under her wings.

I have presented only a little of the way Jesus felt toward these who were unbelievers. He explained these great truths in the everyday language which anyone could understand. I think he would have you and me to feel the same way about those who need Christ.

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## SUNDAY SCHOOL DEPARTMENT

ROY E. BOATWRIGHT, State Secretary

### Blood River Associational Central Training School



The First Missionary Baptist Church of Benton was host to the Central Training School of Blood River Association which was held April 1-5. There were 18 churches which participated with 217 enrolled and 121 awards. The school was promoted by Rev. A. B. Coyle of Murray and the host pastor, Rev. J. Frank Young in co-operation with other pastors and the State Sunday School Department.

Following are courses and teachers: Mrs. Ernest Loessner, Nursery; Mrs. Lyman Austin, Beginner; Mrs. R. B. White, Primary; Mrs. Roy E. Boatwright, Junior; Mrs. R. B. Hooks, Intermediate; Miss Mickey Martin, Young People; Rev. Francis Tallant, Adult; Dr. Roy E. Boatwright, Pastors and Superintendents; Rev. J. Frank Young, "These Things We Believe"; Rev. M. M. Hampton, taught a music class.

A great deal of interest was manifested in the school.

### Hospital Day in our Sunday Schools, May 12

A portion of a letter from Dr. H. L. Dobbs, Executive Secretary of the Hospital Commission in Kentucky, is here quoted:

"Dear Brother: Each year, with approval of the General Association, we have asked the Sunday Schools of our state to make an offering on Mother's Day to provide hospital care for those who cannot pay. The total amount given last year to all three hospitals was a little over \$36,000. The amount given by almost 600,000 Kentucky Baptists is much too meager to meet our demands. We would like to see every Sunday School in the state

make a contribution this year for charity patients.

"Kentucky Baptists have three very fine and well equipped hospitals in the state. We want them to be available to every Baptist in need of their facilities. Most of our sick and injured are able to pay for the services of our hospitals but there are many who are not.

"The Sunday School Charity Fund is our only systematic method of providing free care for the needy sick. Our financial obligations for building loans are heavy. We cannot support a charity service from our operating income and we do not believe our paying patients should pay the charity load. It is the desire of everyone that more free care be given. In order to do this we must give generously. The date for the offering this year is on Mother's Day, Sunday, May 12. The total contributions will be divided between the three hospitals according to bed capacity.

"We feel sure that you will co-operate to the fullest extent by placing this matter upon the hearts of your people. Your efforts will mean much toward making this a successful offering for the sick poor."

### Standard Sunday Schools

Church	Pastor	Superintendent
Louisville, West Side (Long Run),	Rev. Harold Songer	Mrs. Rosa Cahill
Crestwood, Crestwood (Long Run),	Jack Prince	E. R. Scott
New Liberty (Owen Co.)	Raymond Stewart	J. S. Moody
New Albany, Indiana, Graceland Mission (Long Run),	Ronald M. Hinson	J. A. Meacham
Covington, Madison Avenue (No. Bend),	P. E. Taylor	R. L. Christman

### Baptist Woman at 99 Recalls Much of the Past

By Elizabeth Hunt  
(Winchester Sun)

Mrs. Nancy Gravett, who attributes her longevity to "living a Christian life and trusting in the Lord," will observe her 99th birthday . . . at the home of her oldest "child," Mrs. Jesse Thompson, 80, on Victory Avenue (Winchester, Ky.).

The gentle, tranquil manner of Mrs. Gravett, as she answers numerous questions and recalls events of her long life, bears evidence of the inner peace which has characterized her life, and blessed all privileged to know her. Reared the daughter of a Christian minister, she became a member of the Baptist Church following her marriage to the late William Gravett. First, she joined Mt. Olive Baptist Church, but later transferred membership to Allenville Baptist Church, where today she is one of its oldest members.

Mrs. Gravett was living with her parents, John S. and Millie Adams near Ruckerville during the period of the War between the States, and recalls interesting events of those days, such as when Union soldiers stopped at their home to be fed by her mother and to have their canteens filled with coffee. She said that when word was received that the soldiers were approaching the colored man who worked for her parents was quickly dispatched to a designated spot in the garden to bury what money the family had on hand, and then to hide the family's horses in a thicket on the farm.

Until two years ago last November, when she was stricken with pneumonia, the nonagenarian lived alone at her farm near Allenville, where she had resided most of her life. And she frankly admits she had rather live in the country than in town. She now "visits" among her eight children, having spent the past winter with Mrs. Thompson who at a mere 80 years of age is going strong and gives promise of duplicating her mother's long life.

Keenly alert to events of the day, Mrs. Gravett is quite active, using a cane "for safety"—not as a necessity. Her days, which begin at 5:30 or 6:00 a.m., are devoted to reading the Bible, church magazines and two daily newspapers, and listening to the radio—the good programs, principally sermons. . . . Her days close between seven and eight p.m., at which time she retires to spend a restful night, "trusting in the Lord."

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## BAPTIST TRAINING UNION DEPARTMENT

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### Winners of Events



Larry Fleener

LaCenter, Ky.

Junior Memory

Work Drill



On the left is Miss Margie Bridges, first place winner of 17-18 division—On the right, Miss Genevieve Caudill, first place winner of the 19-24 division of the Young People's Speakers' Tournament.

### State Training Union Convention

More than 1,000 people attended the Training Union Convention held in Mayfield, April 12-13. A high point of each session was one of the events promoted through the Training Unions of our state.

Miss Genevieve Caudill of Pikeville placed first in the 19-24 division of the Young People's Speakers' Tournament. She will represent Kentucky at Ridgecrest Baptist Assembly this summer and also receive a scholarship to George-

town College. Miss Sue F. Baird, Franklin, Kentucky was second place winner.

Miss Margie Bridges, Fiskburg, Kentucky, placed first in the 17-18 division of the Speakers' Tournament. She will represent Kentucky at Glorieta Baptist Assembly and also receive a scholarship to the Junior Baptist College in Kentucky of her choice. Miss Kathy Williams, Owensboro, was second place winner.

The two first place winners in the Intermediate Sword Drill were Miss Barbara Ann Burgess, 16, Arlington, and Mr. Don Cutter, 16, Lexington. Miss Burgess will represent Kentucky in the Southwide event at Ridgecrest and Don Cutter at Glorieta. Miss Karen Anita Myers, 13, Madisonville, was the second place winner.

Mr. Larry Fleener, Antioch Baptist Church, LaCenter, Kentucky was the first place winner in the Junior Memory Work Drill. He will be the guest of the convention at the Training Union assembly this summer at Cedarmore. Miss Gail Gentry, Madisonville, was second place winner.

The St. Matthews Baptist Church was named as the site for the 1958 Convention to be held during the Kentucky Education Association.

### Would You Like to Go to Glorieta?

We are sure that you would like to go to Glorieta. The Training Union Department will conduct a chartered bus tour for the Third Training Union Assembly, June 20-26. You may make reservations for a full two weeks of travel and sight-seeing including the week at Glorieta.

The bus will leave Louisville on Sunday morning, June 16, and return to Louisville on Saturday afternoon, June 29. The cost of the bus fare and seven nights lodging is \$77.50. The meals en-route and the week at Glorieta are not included in this price.

Accommodations at Glorieta are available for two, three, or four to a room with private bath, or dormitory space. The State office has made a blanket reservation for the entire party. You may indicate which type accommodation you prefer.

If you wish to go please write us AT ONCE so that we might give you further information about the trip.

### James H. Stobie Commends Baptist T. V. Program

A letter from James H. Stobie, associated with the Frank Block Associates, speaks in highest terms of the Southern Baptist TV program, "This Is The Answer."

Mr. Stobie said in part: "In the short time 'This Is The Answer' has been on the air (April 1956), it has received unusual recognition from the television industry. 144 stations from coast-to-coast have accepted it for public service programming and have given it well over \$200,000 worth of free television time. 85% of the time the program has received has been in what members of your Radio and Television Commission and our advertising agency feel to be highly acceptable time slots, that is, 64% of the time is classed 'A' time and 21% 'B' time. As you may already know, some of the time slots have been during the 11:00-12:00 a.m. Sunday time. Paul Stevens has urged us to eliminate these spots as soon as possible and we have done so. However, we still say that you will probably reach more people who need the gospel message at that hour, than at any other time. Right now the program is under consideration for telecasting to our Armed Forces overseas and I have every confidence that it will be well received. . . ."

►J. S. Bell, Hindman, was evangelist in revival at First Baptist Church, Ludlow. J. E. Howell is pastor.

►J. E. Darter has resigned the pastorate of Upton Baptist Church which he had held since 1948. His resignation became effective March 1.

►Weaver Memorial Church, Louisville, has its pastor, Marvin J. Nafus, as evangelist in a revival April 2-28. Edgar Lineberger is song leader.

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# Not The Best Way

Southern Baptists are thrilled by the challenging prospect of establishing 30,000 new churches and preaching places between now and 1964. Undoubtedly this movement will result in the salvation of literally millions of people in the years ahead. Basically it calls for churches to establish missions which they can supervise and support. This is good.

But in the suggestions coming from the 30,000 committee of the convention there is a dangerous departure from our established plans of mission work which could wreck the Cooperative Program and destroy the Home Mission Board. This is a matter of vital concern to all Southern Baptists and one which needs to be thought through carefully.

The real question is whether mission work beyond the nearby area of a church directly or co-operatively with other churches through mission boards. Is it best for an individual church to support directly missionaries and work on distant fields? Or can mission work in the world best be done by many churches working together through mission boards and agencies? Southern Baptists have reached out widely and effectively in the last few decades by working together at the task of spreading the gospel.

At all times we must recognize the right of the local church to carry on mission work in any way which it chooses. The question now is simply "Which is the best way?"

Suggestions on procedure in establishing 30,000 new preaching places call for thorough surveys in the associations and states to locate new sites. They suggest that as much as possible the needs for new churches be met locally or by state forces. But they go on to suggest the following:

"If the Home Mission Board, through its various channels, could serve these needs it would do so. If on the other hand there were new work opportunities that could not be adequately supported by the Home Mission Board, they would make information concerning such opportunities available to churches that desire to sponsor work in pioneer fields, in co-operation with the state secretary. Having helped to arrange a working relationship between the sponsoring church and the new work, the Home Mission Board would then step aside and allow the sponsoring church to render such assistance directly to the new church."

In the booklet "How a Church Can Participate in the Movement for 30,000 New Churches and Missions" the committee suggests the following: "Other

churches, working through families of their members who have moved to a state where Baptist churches are not available, can help such areas to organize churches."

Is this the best way? Several facts argue against it.

1. For the churches to endeavor to do mission work in the West and other pioneer states directly is almost certain to weaken support for the Cooperative Program through which we are endeavoring to do that work together now."

2. Such direct mission work may reduce the support through our established mission offerings such as the Annie Armstrong Offering (for Home Missions).

3. If it is well for a church to do mission work directly in the West, why not in Africa or Indo-China? Some of our churches have members who have moved to other countries, too. Do we wish to project our worldwide missionary program on this basis?

4. This appeal puts mission work on a sentimental and emotional plane. Our new churches in the West and other pioneer areas should be established where wise leaders know they can do the most good, not just where a family has moved and sends back a strong appeal. There are thousands of places which need Southern Baptist churches and we must be realistic enough to realize they must come gradually as finances and personnel are available.

5. This suggestion would put the churches into the business of doing directly what the Home Mission Board has been established to do.

According to its treasurer's report the Home Mission Board in 1955 spent \$237,323.94 directly in western and pioneer missions. In that year the board lent churches \$1,993,170.53 for new buildings from its church extension loan fund and \$703,496.20 from its church building loan fund. The board now has more than \$5 million loaned to churches to aid in their growth and this is wonderful.

Let's keep on doing our worldwide mission work together through our mission boards, the Cooperative Program and the recognized special mission offerings.

This is the best way!—Editorial from Baptist Messenger, Oklahoma City.

►Russ Heyne, pastor at Hastings, Okla., and a student in Southwestern Seminary, began an evangelistic meeting with Pastor Samuel E. Parker at the Frenchburg Baptist Church, Frenchburg, Ky., April 21.

## Lexington's Wayne E. Todd Leaves Immanuel to Return to Mississippi

Pastor Wayne E. Todd closed out his ministry as pastor of the Immanuel Baptist Church, Lexington, Ky., on May 5, to begin his new work in the pastorate of the First Baptist Church, Brookhaven, Miss. Since his going to Lexington four years ago six dwellings and one large corner lot have been purchased for expansion. All buildings were converted into educational space,



Wayne E. Todd

and grounds were landscaped and used for parking.

Many alterations and improvements were made to the main building, including six nurseries, offices, lounge, library and parlor, music room. Air-conditioning, intercommunication system, and other improvements have been installed. A church car was purchased for the use of the pastor.

The church budget has increased from \$105,000 to \$144,000.

A library staff has been trained and in a single year the monthly book circulation has gone from zero to 250. Hundreds of new books have increased the library to 1,250 volumes. Pastor Todd was invited last summer to bring a series of messages on library work at Ridgecrest, and he has been engaged to deliver the same series at Glorieta next summer.

The Sunday school attendance has risen from 846 to 926, and Training Union from 224 to 305.

►The National Council of Churches plans construction of a 100,000 watt radio station in the Philippines, less than two weeks after announcement of plans for a similar 100,000 watt station for the Middle East.—Survey Bulletin.

## The Sixth Seminary Question

By BRUCE H. PRICE  
Newport News, Va.

A survey of the presidents of the State Baptist Conventions reveals that of those replying, nine are in favor of Southern Baptists establishing a sixth seminary, seven are opposed, two are undecided, and one has no opinion.

As to the proposed location of a sixth seminary, most of those against the plan did not express a preference about location. Denver received four votes, Chicago two, Kansas City one and two votes for second choice, Memphis one, and Cleveland one.

The suggestion about establishing several junior seminaries which has been made in the denominational press, found no support among the state presidents. Twelve voted against the idea, one was undecided and the others declined to express an opinion.

As to the thought of the existing seminaries establishing branches which has been offered in the press, ten voted against it, four were for it, and others did not answer.

Eleven of the state presidents voted in favor of maximum use of the present seminaries by having three periods of sixteen weeks each during the year, and possibly adding late afternoon and night classes. Three were against the idea, one was undecided, and others expressed no opinion.

Most of the argument in favor of another seminary was based on the contention that it would be a missionary enterprise as well as an institution of learning.

Most of those who oppose it, believe we should give adequate support to the present seminaries before beginning another. Nearly all agree that more seminaries will be needed in future years but feel now is not the time.

As stated above the idea of the present institutions having three terms of sixteen weeks each, was very popular.

Each president was speaking only for himself, and reserves the right to change his mind in the light of new information.

## Baptist Group Commends Chaplains Commission

ASHEVILLE, N. C. — (BP) — The pastor's conference of Buncombe Baptist Association has voiced "a strong word of commendation" for the Chaplains Commission of the Southern Baptist Home Mission Board.

In a letter to Porter Routh, executive secretary of the Southern Baptist Executive Committee, Nashville, Tenn., the president of the pastor's conference said the vote of the association's pastors was unanimous.

The association is composed of Baptist churches in the Asheville vicinity.

"We are located near Moore General and Oteen Hospitals, both of which are Veteran Hospitals, and we have had some opportunity to observe our Baptist chaplains at work," conference President W. F. Wagoner reported.

"It is our observation that the Chaplains Commission has done a good job in screening undesirable men before approving them for a chaplain's commission," the conference president added. "We would certainly hate to see anything happen to this Commission and its future usefulness between our denomination and the Government."

Recent events, the pastors said, "have strengthened our feeling that the work of the Commission is vitally important and that the Commission should be continued."

A new set of policies and procedures

for the Chaplains Commission was approved by the December meeting of the Home Mission Board. The Home Mission Board asked the Executive Committee to review the policies and procedures.

A committee of the Executive Committee recently held a public hearing in Nashville, Tenn., to hear pros and cons on the policies and procedures.

## FALLEN ASLEEP

CHARLEY RICHARD PADON

On Saturday, March 9, 1957, it pleased Almighty God, in His wise providence, to take from our midst Brother Charlie Richard Padon, a beloved member of our church.

Brother Padon became a Christian in early manhood, united with the Pinckneyville Church, where he was serving as deacon at the time of his death. It was in this church, sixty-five years ago on the 16th of December, that he took Miss Addie Green as his bride.

He was a faithful and devoted member of this church, having served many years as Sunday school superintendent, as deacon, and in all the places he held he rendered conscientious and invaluable service.

His church will always remember with profound appreciation the devotion of Brother Padon to his Lord, and the inspiration he was to each one of us by his faithful attendance and service even in the sunset years of his life. Heaven is enriched by our great loss.

"Beautiful life is that whose span  
Is spent in duty to God and man;  
Beautiful twilight at set of sun,  
Beautiful death with life well done."

He is survived by his wife, Mrs. Addie Padon, two daughters, Mrs. Tom Campbell, Dycusburg, Ky., and Mrs. Sam Felts, Paducah, Ky.; two sons, W. J. Padon and Charles Padon, Salem, Ky.; and one brother,

Hal Padon, Burma, Ky.; seven grandchildren, eleven great grandchildren, and seven great, great grandchildren.

Roy Cook, Clerk, Pickneyville Baptist Church, Salem, Ky.

MR. FLOYD HOOKS

Mr. Floyd Hooks departed this life February 2, 1957, having served faithfully God and man for many years.

Mr. Hooks was born in Caldwell County, Ky., June 14, 1889. He first united with the First Baptist Church at Bowling Green, Ky. He moved to Hopkinsville in 1927 and united with the First Baptist Church, here, where he was elected deacon and served in that capacity many years.

In seeking worthy tribute for Mr. Hooks it seems fitting to recall that he made the principles of Christianity a part of his life. At all times he was ready to witness for Him. He was a loving father, devoted to his family and home. One of the memorials to his life is a Sunday school class of boys he taught for fifteen years. These boys, though scattered in all parts of the world today, are living testimonials of the spiritual influence and teaching rendered by him.

Be it resolved that with deep sympathy to the bereaved relatives of the deceased we express the hope that so great a loss may be over-ruled for good by Him who doeth all things well.—Joe Gary, Chairman, N. F. Smith, Gilmer Pursley.

ERNEST McCORMICK

Mr. Ernest McCormick departed this life February 7, 1957.

In 1917 he was baptized into the membership of the First Baptist Church of Owenton, Ky., where he remained a faithful member until his death. He attended services the Sunday before his death.

Mr. McCormick was a veteran of World War I, and was a state road employee for 26 years.

He married Miss Anna Bramblett, who survives him. Also surviving him are two daughters—Mrs. Margaret Gilbert, Frankfort, Ky., and Mrs. Iva Gaines, Owenton; and two sons, Ernest, Jr., and Roy, both of Owenton, and six grandsons.

Funeral services were conducted at the First Baptist Church by his pastor, Harry L. Green, and burial was at an Owenton.

►Pastor and Mrs. E. P. Howerton, Oneida, Ky., are proud parents of a second son, James Layton, born Saturday, March 23, 1957, at Central Baptist Hospital, Lexington. Their oldest son is Paul Scott, 3. The happy grandparents are Dr. and Mrs. E. L. Howerton, minister-emeritus of Pikeville, and Mr. and Mrs. Scott Drury, R. R. 1, Wilmore, Kentucky.

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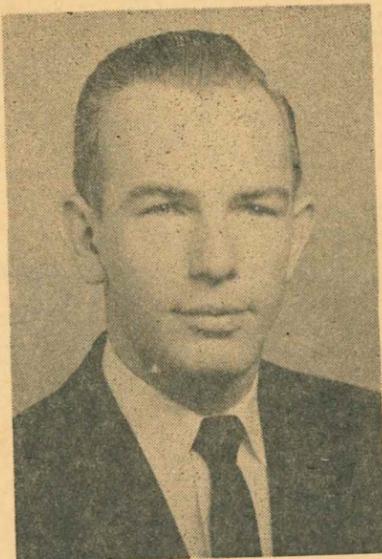
### On To Oklahoma!

Letters, posters, etc. have gone out from this office to all pastors, Brotherhood Presidents, Missionaries and other leaders in our state concerning the FIRST NATIONAL CONFERENCE OF SOUTHERN BAPTIST MEN to be held in Oklahoma City, September 18-20, 1957. Editor Skinner of the *Western Recorder* gave the promotion of this meeting a real boost with his editorial of April 18 and by publishing a page-wide application for making reservations for the conference in the April 25 issue of the *Western Recorder*. Men are talking about this important meeting all over the state. This department's leadership has had its hands full trying to promote its own activities to the extent that we have not had time and office help sufficient to start the promotion of this meeting until recently when we had done what we could to promote the annual BAPTIST MEN'S TOUR and BAPTIST MEN'S RALLY and barbecue to be held this year. However, we are getting to where we can "see daylight" and you will be seeing and hearing much about this great meeting. Your Brotherhood Secretary is co-chairman of the of the program committee for the meeting and you can rest assured that the program will be "tops" from every angle. Our attendance goal from Kentucky is 300. Come on men, let's go to Oklahoma. Watch this column and other news channels for details of program, etc. Write us for desired information.

### Camp Worker

Many Kentucky boys and camp leaders will remember Bob Brindle, who last summer in several of our camps as a Royal Ambassador worker. We are happy to announce that he will be with

us again this summer. Bob is a second year student at Southern Baptist Theological Seminary, Louisville, and a member of the Fourth Avenue Baptist



Bob Brindle

Church, Louisville where he serves as Royal Ambassador Counselor. He also assists with the Junior Royal Ambassador chapter at St. Matthews church, Louisville. Welcome, Bob! We are glad you are going to be with us again this year.

### Get Set!

Come on men! Get set for our fourth annual Baptist Men's Rally and barbecue at Cedarmore, June 28. Be sure to send in your supper reservations in advance. The supper cost is \$1.25 per plate. Some reservations are already made. Send yours now!

### Jubilee to Start With Simultaneous Prayers

ST. LOUIS — (BP) — The five year Baptist Jubilee Advance, 1959-1964 will be officially launched with a nationwide Wednesday evening prayer service on Dec. 31, 1958, in all churches of the seven participating Baptist bodies.

This was voted by the Central Committee of the Baptist Jubilee Advance in its winter meeting here recently and announced by C. C. Warren, president

of the Southern Baptist Convention and general chairman of the Central Committee.

The Central Committee also authorized appointment of four additional sub-committees on emphases: (1) the 1960 Emphasis Committee on Teaching and Training; (2) the 1961 Emphasis Committee on Stewardship and Enlistment; (3) the 1962 Emphasis Committee on Church Extensions, and (4) the 1963 Emphasis Committee on World Missions.

The 1959 Committee on Evangelism

through Cooperative Witness was authorized last year. Personnel of all committees are selected from the participating groups, which represent about 18 million Baptists in the United States and Canada.

On recommendation of the publicity committee a publicity program was adopted. It consists of:

1. A regular, bulletin-type progress report to leaders.
2. A pamphlet to describe the origin, purpose and program of the advance.
3. A pamphlet outlining the history of Baptist work in North America.
4. A poster for the churches pinpointing dates and emphases.
5. Effort to secure a professional, secular studio to produce a major motion picture on some phase of Baptist work.
6. Special news releases by the publicity committee and an organized public relations effort to place the Baptist Jubilee Advance before the American public.

Next meeting of the Central Committee will be in New York City on Oct. 7.

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## Highlights of State W.M.U. Meeting

Reported by MRS. IRA McMILLEN,  
Prestonsburg, Ky.

"Know His Glory!"—"For the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea." Hab. 2:14

The annual meeting of Kentucky Baptist Woman's Missionary Union, at Baptist Tabernacle, Paducah, opened with an impressive Call to Worship scene showing a globe of the world with the words "Know His Glory" above it in large letters. The four chairmen of the divisions of Missionary Fundamentals in white robes took their places behind the globe and Mrs. Paul E. Stewart spoke concerning "Know." The choir of the host church sang: "To God be the Glory" and "Glory be to the Father." This scene was repeated at the beginning of each day's program with emphasis on "Pray," "Share" and "Tell" by the respective chairmen.

Following the opening hymn, Mrs. George W. Sadler presented the Scripture Meditation using the subject "Know His Glory." She based her thought on the story of the rich young man who came to Jesus asking, "What must I do—I have kept the commandments from my youth up." Jesus loved the young man, not for his wealth—He loved the boy. Jesus told the man to go and give—be conscious of the needs of others—give himself. She closed with the thought: "We all have something to give, but we cannot know His glory unless we know HIM."

Dr. Elvis H. Egge, host pastor, and Mrs. Roy F. Austin W.M.S. President, spoke words of welcome on behalf of the host church and the 14 Baptist churches of Paducah. Baptist Tabernacle had done wonderful planning for the convention and everyone felt the warmth and blessing of their welcome.

Miss Mary Morehead, State BWC Federation president brought greetings from the 330 Business Woman's Circles in Kentucky and challenged us with the information that about one-third of our women are business women and one out of every nine business women are Baptists. She urged greater efforts among these women through circles and federations.

An offering was taken for the missionary library fund and special music was given by Baptist Tabernacle.

The highlight of the evening was the message of Mrs. James T. McRae, missionary to Gaza. Wearing the dress of Arab women of Gaza she read from the 35th chapter of Isaiah of the desert land, the need for water; then with a note of joy that "the desert shall rejoice and blossom as a rose." Mrs. McRae pictured vividly and dramatically the conditions of the desert of her

adopted land, its needs, the thirst of the people for the Water of Life. She told something of war conditions there, the pitiful conditions of Arab refugees and of the progress of our Baptist work.

### Wednesday

Prior to the opening of the regular sessions on Wednesday morning Bethel College Choir gave a musical concert. The Call to Worship was on "Pray."

Mrs. Sadler based her meditation, "Reveal His Glory" on 2 Kings 7 and the words "We do not well. This is the day of good tidings and we hold our peace."

In the business session which followed an amendment to the state by-laws was presented by the chairman of the committee, Mrs. Ellis A. Fuller and the amendment was adopted, providing that regional presidents elected by the regions automatically become state vice-presidents from their regions upon election.

Mrs. George R. Ferguson, Executive Secretary, told of Miss Marta Bustabad of Coctá Rica who is being sponsored at Georgetown College by Kentucky WMU and it was voted that two offerings taken during the meeting would be used as part of her support.

Preceding the offering Bethel College Choir again presented special music.

Mrs. McRae again brought a very inspiring message on our work in the section of the Near East known as the Gaza Strip.

The afternoon session opened with the singing of "Jesus Shall Reign" and prayer was led by the state chairman of Missionary Fundamentals, Mrs. C. P. Gunther.

Mrs. James Woodward, chairman of the committee on plans for the WMU Week of Prayer for State Missions in September presented visually the theme for this year "Rise Up and Build in Kentucky" based on the scriptural account of the rebuilding of the wall of Jerusalem. Following this presentation Rev. Eldred Taylor, superintendent of Missions and Evangelism for Baptists in Kentucky spoke on the needs of State Missions. He stated that someone must hold the ropes while another goes across the precipice to make the rescue. This, he said, is the relationship of State Missions to Home and Foreign Missions. He further said that there are over one million lost people in Kentucky and shocked us with the statement "Kentucky Baptists gave, per person, last year, the equivalent of the price of one cigarette a day to missions."

Mrs. Carlos Paredes, missionary to the Spanish-speaking people, Austin, Texas, told of her own conversion and

that of her family and made a plea for greater understanding of and work among the Mexicans and those of other nationalities.

After special music by Bethel Choir the closing message of the afternoon was brought by Rev. W. Carl Hunker, missionary to Formosa. Missionary Hunker asked that Baptists in Kentucky remember the island of Formosa in prayer in a special way May 5-19 when there will be an island-wide Evangelistic Crusade. He said that Formosa is about one-third the size of Kentucky but with ten million population. There are 17,000 Buddhist temples on the island and only 29 Southern Baptist missionaries. However, these 29 have baptized 5,500 in the past eight years. He said there is much spiritual and economic darkness in Formosa but "Glory to God in the Highest"—a little light has come to Formosa.

Preceding the Wednesday evening program the Youth Choir of Baptist Tabernacle gave a 15 minute concert of Special Music.

The Wednesday evening session was Youth Night. The Call to Worship was "Share," given by Mrs. O. B. Mylum, state Stewardship Chairman.

Since this is the Fiftieth Anniversary of Young Woman's Auxiliary the program was based mostly on the work of YWA. Miss Mary Pat Kent, presided over the session and introduced the service by speaking briefly on "Sharing His Glory with Our YOUTH."

Her message was followed by a playlet, "Missionary in the Attic," given by the Paducah YWA's.

The main message of the evening was a very challenging one given by Mrs. O. K. Armstrong, of Springfield, Missouri, author of the page "What's Happening Now" in *Royal Service*.

The Thursday morning session opened with the Call to Worship, "Tell" led by the State Community Missions Chairman, Mrs. John T. Steverson. Mrs. George W. Sadler used the subject "Tell His Glory" for her closing devotional meditation.

Mrs. Ellis A. Fuller spoke concerning Margaret Fund students and read excerpts of letters of gratitude from missionary parents.

### Officers and Place of Meeting

During the business period officers were elected and those elected for the first time were: Vice-presidents; Mrs. W. B. Morris, South Central region; Mrs. Ira McMillen, Northeastern; Mrs. George W. Phillips, Southeastern; Mrs. C. P. Ford, Southern; Miss Nina Jett, Western. New member-at-large of the Executive Board, Mrs. W. J. Clark. New resident members of the Executive Board, Mrs. John T. Barriger, Mrs. Clay Curry and Mrs. J. C. Iler, Jr. The place of meeting for 1958 is First Church, Bowling Green.

(Continued on Page 22)

# Sunday School Lesson

For May 12, 1957

By H. C. Chiles

## Abraham And His God

Abraham is one of the most heroic figures in history and God's chosen instrument for the realization of the divine purpose of redemption. The Holy Spirit conferred upon him one of the greatest tributes ever given to man, namely, "the Friend of God." Abraham's importance is suggested by the fact that approximately fourteen chapters in Genesis are devoted largely to his life and work. His biography is very interesting and instructive. It contains numerous practical lessons for all who would obey and serve God.

Let us observe with interest the way in which God dealt with Abraham, and see how He trained him to be a character worthy of being called "The Father of the Faithful." Then, let us also yield ourselves to God so that He can mold our lives into something worthwhile.

### I. The Plea. Genesis 12:1.

God wanted a special nation through which He might reveal Himself and His purposes to all of the other nations. When God was ready to choose a man to be the father of the chosen people, He selected one out of the midst of the heathen worshipers in Ur of the Chaldees who had a genuine faith in the true God.

While Abraham still dwelt in Ur of the Chaldees, the God of glory appeared unto him and called him to get out of his native country and away from his kindred, and to go into a land which He had chosen for him. He wanted to get him away from his heathen forebears and their worship. It was a call from the familiar and the known to the unfamiliar and the unknown.

The people had gone into idolatry and had reached the place where recovery was impossible unless God intervened. Abraham's call was both "from" and "unto." It was from the idolatry of his own land, from fellowship with his kindred and from occupation with the pursuits of his own people. It was unto fellowship with God Himself, unto purity of worship and unto the purposes which had been formulated in heaven. God wants separated and dedicated believers in every day. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean" (II Corinthians 6:17). This call comes to every believer. The separated life is the crying need today.

When God selected Abraham from the midst of iniquity, it was in order that by his separation unto God he might be sent back as an evangel to the nations.

Likewise, all who would be used of God today must know the meaning of separation from the world and its idols.

### II. The Pledge. Genesis 12:2-3.

God called Abraham to become the founder of a new nation through which He could work out His redemptive plan. Along with that sovereign and gracious call there came an invaluable seven-fold pledge. God pledged Himself to make of Abraham a great nation, to bless him, to make his name great, to make him a world-wide blessing, to bless those who blessed Abraham, to curse any who might curse him, and through him to bless all the families on the earth.

This divine pledge should serve as a reminder to us that God's protecting care is guaranteed to all of His children today while they are engaged in the doing of His blessed will.

### III. The Purpose. Genesis 17:1-9.

God's promise to Abraham became a source of severe trial to his mind. Through the many years of their married life, Sarah had remained barren. Time had passed rapidly. Abraham had reached the age of ninety-nine, and Sarah was only nine years younger. God's promise to him concerning the birth of a son was not only unfulfilled, but more and more it appeared to be an utter impossibility. He had begun to wonder if God's promise was going to fail. Then it was that God again appeared unto him and confirmed his purposes of grace saying, "I am the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly." The God who is all-sufficient wants to pour Himself into our lives, to nourish, strengthen and satisfy us. He is able to supply every need of ours. We can find happiness and satisfaction in Him.

God is the sovereign owner of all the earth. He alone has the right to permit any people to have and to use any portion of the earth. He alone has the power to enforce that right. To walk before such a God in the proper manner, it was necessary that Abraham recognize God's rights, bow to His authority and be upright in his personal conduct. It is important that all of us find God's plan and purpose for our lives and be guided thereby in our daily walks in the home, the office and elsewhere.

The first thing that God did was to change his name from Abram, which means "A high father," to that of Abraham, which means "The father of

a multitude," for God said, "A father of many nations have I made of thee." God also assured Abraham that He would make him exceedingly fruitful. It is interesting to note that Abraham dropped to his knees, fell on his face and in deep humility and reverence before God touched the ground with his forehead. He did not accept God's command and covenant as inconsequential. In humility, reverence, adoration, worship and submission, he put himself in the place where he could be of service. Then, as is always the case when a person appears in His presence in the proper manner, God "talked with him." From Abraham we need to learn the lesson of patience in awaiting God's time for the carrying out of His purpose. He is not in a hurry, but He will never be late in whatever He does.

## Urges New Policy For President of Seminary

NASHVILLE — (BP) — If the 1957 Southern Baptist Convention approves a recommendation of one of its agencies, the presidency of American Baptist Theological Seminary will no longer be restricted to a member of the Negro race.

The Southern Baptist Commission on American Baptist Theological Seminary will present the recommendation as part of its annual report to the 1957 session of the Convention in Chicago.

L. S. Sedberry, Nashville, executive secretary of the Commission, said the proposed change originated with the National Baptist Convention, U. S. A., Inc., and has already been approved by National Baptists.

The Southern Baptist Convention and the National Baptist Convention, U. S. A., Inc., largest organization of Negro Baptists in America, jointly operate the seminary for Negroes.

Victor T. Glass, now serving as acting president of the seminary, is the first white man to serve as head of the institution.

Previously the agreement of the two Conventions has required the president of the seminary to be a Negro man and a member of the National Baptist Convention, U. S. A. Inc.

Sedberry said the Commission recommends this requirement be changed so that any "qualified theologian a member of either the National Baptist Convention, U. S. A., Inc., or of the Southern Baptist Convention" shall be eligible to serve as president.

►Dorey Mackey, layman from Paris, Texas, has been elected president of Texas Baptist Sunday School Convention. He is the first layman to be so honored.

►D. C. Sparks, president of Oneida Institute, supplied the pulpit of Cynthiana Baptist Church recently while Pastor P. E. Claybrook was away in revival campaign in Maryland.

## SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, APRIL 21, 1957

Numerals after church indicates number of missions.		T.U.	Add.	S.S.
Lou., Walnut Street (4)	366	21	1,988	
Lou., Carlisle Ave. (2)	312	55	1,980	
Madisonville, First	293		1,468	
Lou., Beechmont (2)	232	2	1,468	
Henderson, Immanuel (3)	116	4	1,412	
Bowling Green, First (1)	304	3	1,392	
Lou., Beechland (1)	274	7	1,343	
Lou., Parkland (1)	244	6	1,341	
Owensboro, Third	260		1,341	
Hopkinsville, Second (1)	259		1,334	
Covington, Latonia (1)	246		1,286	
Lou., Victory Memorial (2)	217	6	1,235	
Newport, First (2)	262	16	1,219	
Harrodsburg (2)	257		1,192	
Prestonsburg, Irene Cole Memorial (12)			1,159	
Owensboro, First	193	4	1,141	
Lou., St. Matthews	270	3	1,140	
Mayfield, First	266		1,081	
Frankfort, First (1)	197	12	1,049	
Hopkinsville, First (1)	167		1,043	
Evansville, Grace	284		1,036	
Ashland, First (2)	122		1,028	
Glasgow (2)	135		1,018	
Lexington, Immanuel	223	4	993	
Murray, First (1)			981	
Lou., Third Avenue (1)	162	17	976	
Lexington, Grace (1)			975	
Lexington, Calvary (1)	154	5	960	
Covington, Calvary			949	
Harlan	145		860	
Georgetown (3)	258		853	
Somersett, First (1)			847	
Corbin, Central (1)	133		846	
Danville, First (2)	142		819	
Campbellsville (3)	197		798	
Lou., Hazelwood	119	2	792	
Bellevue	85		787	
Middlesboro, First (2)	129		784	
Lou., Broadway (2)	87		774	
Ludlow, First	113		761	
London, First (1)	175		713	
Henderson, First	162	7	703	
Lou., Twenty-Third and Broadway	176	12	701	
Hodgenville, First	163		693	
Lou., Clifton (1)	116	9	687	
Danville, Lexington Ave. (1)	701		701	
Lebanon, First (1)	127		657	
Ashland, Unity	103	2	651	
Covington, Southside	109		648	
Covington, First (1)	195	10	641	
Erlanger	77	1	639	
Evansville, Calvary	151		627	
Paducah, East	215		626	
Owensboro, Beuna Vista	156		621	
Owensboro, Eaton Memorial (1)	200		621	
Versailles	78		619	
Barbourville, First (4)	210	1	617	
Lou., Highland	129	3	615	
Florence	90	3	614	
Corbin, First	127		612	
Winchester, Central	97		605	
Lexington, Rosemont	131	5	600	
Lou., Okolona	35		600	
Ft. Thomas, First (1)	63		591	
Cynthiana (1)	589		589	
Owensboro, Hall Street	167		575	
Lou., Rockford Lane	139	5	574	
Lou., Eighteenth Street (1)	123	4	560	
Lyndon	560		560	
Lou., Immanuel	123	1	555	
Russellville, First (1)	137		551	
Lou., Bethany	115	6	533	
Jeffersonton	94	1	522	
Franklin, First (1)			521	
Mt. Washington	118		520	
Lou., Shawnee	114	10	509	
Lou., Fairdale	106		493	
Lou., Farmdale	139	12	480	
Richmond, First	89		488	
Hazard, First	53		478	
Springfield	117		477	
Bardstown	48		474	
LaGrange				
DeHaven Memorial (1)	52	2	472	
Sturgis, First	73	3	471	
Lou., Baptist Temple (1)	112	16	468	
Nicholasville	98		461	
Greenville, First	112		460	
Ashland, Pollard (2)	103	2	456	
Dawson Springs	95	1	445	
Lou., Valley View	118	5	445	
Middlesboro, East Cumberland Ave.	72		436	
Dayton, First			433	
Scottsville, First			423	
Shepherdsville			423	
Carrollton, First	45		420	
Walton, First	104		415	
Lou., Gethsemane	102	3	412	
Williamson, W. Va., East Williamson	85		384	
Lou., Beechwood	102	1	378	
Lou., LaSalle		30	370	

Cadiz	53	369
Campbellsville, South		368
Campbellsville	103	357
Glendale, Gilead	304	349
Monticello, First	84	346
Middletown, First	67	343
Covington, Ashland Ave.	107	342
Owensboro, Seven Hills	68	342
Owensboro, Wing Avenue	88	342

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Cloverport (1)	54		319
Louisville, East	92	3	311
Lou., Audubon	53	2	310
Benton, First (1)	95		307
Newport, Trinity	105		307
Henryville, Ind., First	64	7	304
Greensburg	64		300
Carlisle	88		284
Horse Cave	38		282
Ferguson (1)	84		275
Lou., Portland Ave.		3	273
Morgantown, First (1)	88		266
Earlington, First	100	7	265
Owensboro, Temple	59		263
Oneida (1)	96	6	260
Perryville, Beech Grove	107		251
Providence, First	63		244
Hazel	85		243
Perryville	77		228
Hudgins, Aetna Grove	80		220
Forks of Elkhorn	53	1	154
Berry, Crooked Creek			123
Frankfort, Thorn Hill	139		



PASTOR EVERETT R. LANHAM, left with Mrs. Lanham, their sons Darroll and Larry and daughter, Sue, to work with Spanish-speaking people at Espanola, New Mexico, recently. He was formerly pastor of the First Southern Baptist Church, Pleasant View, on Road 62 north of Charlestown, Indiana, and Route 1, Marysville, Indiana.

Danville, Gethsemane	144	3	340
Albany (3)	59		334
Marion	87		331
Hawesville	79		329
Hima, Horse Creek			326
Owensboro, Lewis Lane	99		324
Campbellsville, Pleasant Hill	152		323
Lou., High View	61	5	322

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## Is Baptism Essential?

(Continued from Page 3)

has always been, "by grace through faith; and that not of yourselves, it is the gift of God: not of works lest any man should boast" (Ephesians 2:8-9). It is interesting to note that this verse from the Book of Ephesians was written about 31 years after Pentecost.

### A Commandment

Some would have you believe that Baptist lay little stress on baptism. Indeed, nothing could be further from the truth. We simply put baptism in its God-given place. Acts 2:38 says, "Repent and be baptized for the remission of sins." Notice the order. Repentance first, baptism second. When one understands the meaning of repentance, he will have no trouble understanding Acts 2:38.

In 2 Corinthians 7:10 we read of "repentance unto salvation." Paul, under inspiration, has given us additional light on the subject of repentance when he stated to the Ephesian elders in Acts 20:21 that he had been "testifying both to the Jews and also to the Greek repentance toward God and faith toward our Lord Jesus Christ." This verse needs no interpretation. This plan, "repentance toward God and faith toward our Lord Jesus Christ," Paul declared to be all that "was profitable" unto them (v. 20), and further assured them that what He had declared unto them was the whole "counsel of God" (v. 27). Precisely the same idea is carried out in 2 Corinthians 7:10: "For godly sorrow worketh repentance to salvation not to be repented of; but the sorrow of the world worketh death." This verse implies very definitely that real repentance, the kind that is in accord with the will of God, inevitably results in salvation.

A close study of the above Scripture will reveal that there are three steps in saving repentance. (1) A change of mind and feeling toward sin. (2) An inward turning from sin. (3) Faith in Christ. All three steps are inseparably linked and take place instantaneously when one realizes his lost condition and earnestly and wholeheartedly believes on the Lord Jesus Christ.

Now, after repentance, after conversion, Peter says ". . . and be baptized . . ." Its importance is not lessened by the fact of its not being essential to salvation. Baptism is still a command of God. Acts 10:48, "And he commanded them to be baptized." If we love the Lord, we will keep His commandments.

### Obedience

A good soldier is one who obeys every command of his superior officer. A good Christian is one who seeks to obey every command of Jesus Christ.

When we follow our Lord in Baptism we obey Him because we are confessing Him before men as commanded

in Matthew 10:32-32. We put on the uniform of a Christian and let the world know that we are ready to serve our Master on any field of battle He should choose to send us.

It is not this obedience to baptism that lays hold of the remission of sins. Rather one is to be baptized because he has received remission of sins, and this revolutionary change in his life has implanted within him a new nature, a nature which gives him the desire to obey his Master's every command. It is obedience that has given us the privilege of being saved, but not our obedience. It is "by the obedience of One"—the Lord Jesus Christ (Rom. 5:19), His righteousness being credited to us at the point of faith. See Romans 4.

Our baptism pictures the gospel of Christ and our own death and burial of sin and our resurrection to new life in Christ Jesus.

In closing let the writer urge you to cast away from your mind every false plan of salvation, including the doctrine of baptismal regeneration. Lean only on Jesus and trust Him to save you. "As many as received Him, to them gave He power to become the sons of God, even

to them that believe on His name" (Jno. 1:12).

Is baptism essential? Yes and no. It is not essential to salvation, but it is essential to obedience.

## W. M. U. Meeting Highlights of State

(Continued from Page 19)

Mrs. O. K. Armstrong brought another challenging message referring to the many social evils, naming alcoholism, salacious literature, trends in the Hollywood movie industry, and other matters.

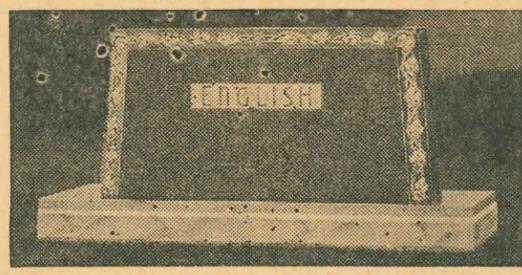
Dr. Duke K. McCall, president of Southern Baptist Theological Seminary brought a stirring closing message on the subject of "World Evangelism."

There were many comments on the excellent planning by those in charge of the program and by the entertaining church as well as on the large number of unusually fine messages brought by outstanding speakers.

Well might we call to mind again the words of the Psalmist: "And blessed be His glorious name forever; and let the whole earth be filled with His glory, amen and amen."—Psalm 72:19.

## The Eternal City

John, the beloved disciple, in Revelation 21: 19-20, endeavors to express in human language the most transcendent spiritual beauty and permanence of the heavenly city—the everlasting city. He selected, singularly enough, to describe the foundations thereof, beautiful crystalline gems: Jasper, Sapphire, Chalcedony, Emerald, Sardonyx, Sardius, Chrysolite, Beryl, Topaz, Chrysoprasus, Jacinth, Amethyst, every one of which appears in the minute crystals of



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foundations of the walls of the everlasting city, the city of our resurrection hope.

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## Ten Actions Recommended By Executive Committee

NASHVILLE — (BP) — The Southern Baptist Executive Committee will present 10 recommendations for action by the Southern Baptist Convention at its 1957 session in Chicago next month.

The recommendations include a proposed \$16,500,000 Cooperative Program budget goal and plans for Southern Baptist participation in the Baptist Jubilee Advance.

The Executive Committee will also recommend that the Convention continue its Committee on Church-Related Vocations for another year. The Convention is also being asked to approve a charter for the Brotherhood Commission, one of its agencies.

Until the present, the Brotherhood Commission has operated without a charter. A charter will provide the Commission with legal status, but will not alter the relationship of the Brotherhood Commission to the Convention, according to Executive Secretary Porter Routh of the Executive Committee. The activities of the Brotherhood Commission, he continued, will not be changed by the charter.

The Committee on Church-Related Vocations was created by the 1956 Convention to investigate the needs for

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



Of the 400 enrolled at Campbellsville College this year, 100 could not have attended if it had not been for the jobs provided in the college student industries.

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young people to fill positions as ministers, church staff workers, and as workers with denominational agencies.

Funds over and above \$13,000,000 would be divided only between the Convention's Foreign and Home Mission Boards. The Foreign Board would receive 75 per cent and the Home Board 25 per cent.

Other recommendations of the Executive Committee would:

1. Remove a technicality which occurred when the Woman's Missionary Union, Convention auxiliary, elected Mrs. R. L. Mathis, an employee of Baptist-operated Baylor University as its president.

The WMU president automatically becomes a member of the SBC Executive Committee. However the Convention cannot have as a member of its Executive Committee anyone employed by a state Baptist or Southern Baptist institution (other than the Convention president and senior secretary, who are exempted).

The new provision extends this exemption to cover the president of the WMU as well. Approving the recommendation would prevent any question about her eligibility to be a member of the Executive Committee.

2. Provide Convention messengers with more time to consider resolutions and other business matters presented to the annual session.

3. Make the movement to establish 30,000 new Southern Baptist churches and preaching stations an integral part of the Baptist Jubilee Advance.

The Executive Committee will hold another meeting immediately before the Convention opens in Chicago. Routh reported that additional recommendations for Convention action would result from this meeting.

## A Christian and Alcohol

(Continued from Page 6)

with respect to this and all other problems of life.

I am firmly convinced that the person with a bar in his basement is going to have a hard time climbing the stairs to heaven and taking his family with him. I believe it is time that parents take the initiative in sobriety, and say, "As for us and our house, we will voluntarily abstain." You will never regret it if you do it this way. I warn you, if you do it any other way you are running serious risk of the heaviest possible involvements in personal tragedy and religious distress.

Finally, when we pray, "Our Father who art in Heaven, hallowed be Thy name, Thy Kingdom come, Thy will be done on earth, as it is in heaven," we are asking that we be sober, upright, sincere, righteous people of God, ever seeking to do the full will of God as revealed in Jesus Christ.

We are in this together! Let us follow then the highest possible Christian ideals—the disciplining of ourselves for the sake of our families, our brethren, and our God!

1. *Christian Home Life*, February 1957 Issue.

►Annual high school senior banquet was held in Bardstown Baptist Church April 22. Guest speaker was Dr. Glenn Yarbrough, director of religious activities, Georgetown College. Dr. J. T. Burdine is pastor.

►The article, "Why I Chose Nursing As a Career," which appeared in the Western Recorder on page 11 of the issue of April 11, was written by Miss Fern Roop, a student nurse of the Kentucky Baptist Hospital. The byline giving her name got lost from the article. We regret the omission and apologize to Miss Roop.

►Religious and other groups have won a long campaign against universal military training as President Eisenhower formally abandoned efforts to secure Congressional enactment of a program that would have required every American youth to undergo six months of training at the age of eighteen and one-half.—Survey Bulletin.

►Judge M. B. Holifield, 85, for 25 years assistant attorney general of Kentucky, died at his residence in Frankfort April 9, 1957 at 4:15 p.m. He had long been the teacher of an adult class at the First Baptist Church, Frankfort, where Dr. Fred T. Moffatt is pastor. His remains were returned to Graves County, of which he was a native, for burial.

►Dr. Jesse Mercer Rogers, 1503 Chestnut Circle, S. E., Decatur, Ala., formerly missionary to China and for many years pastor at Fort Thomas, Kentucky, writes asking who is the oldest subscriber of the Western Recorder? Well, we don't know. Dr. Rogers himself has been taking it since about 1906 or 1907. We are sure there must be many still reading it who began reading before 1900. Our office records do not go back that far, so the only way to find out is for our oldest subscribers to write and tell us how long they have been subscribing. We will try to mention the oldest of the replies received.

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# Glendale High Graduates Five Of Our Children

With 226 children under care, Glen Dale is drawing near the end of its 42nd year of continuous operation. Five of our children are in this year's class of graduates from Glendale High School. As in previous years, we are happy and proud to present these fine young people to our Baptist host throughout Kentucky.



David Campbell

**DAVID CAMPBELL** came to Glen Dale from Shelbyville, Ky. From our office records it is ascertained that David has been living in the Home longer than any other child ever to be in our care. He was admitted on April 22, 1940, 17 years ago. David's own word concerning this is, "I don't regret any of it." In school, he excels in sports, being a three-year letter man in basketball. He serves as an usher in the Gilead Baptist Church of Glendale. David is contemplating joining the U. S. Navy following his graduation.



Roberta Thompson

**ROBERTA THOMPSON** has lived with us since Oct. 2, 1947. She hails originally from Louisville, Ky. She is attractive, full of life, and a good student. This current school year she has been one of Glendale High's cheerleaders. Roberta is looking forward to entering Cumberland College in the fall, since she has a sister enrolled there at the present time. This sister is also one of our girls. Another sister will graduate next month from Campbellsville College. She, too, is from Glen Dale.



Kathleen Foley

**KATHLEEN FOLEY** is from Halls Gap, Lincoln County, Ky., but has called Glen Dale her home since Aug. 17, 1945. All of us admire Kathleen because of the terrific battle she has waged against poor health. It is evident now that she has won the victory, even though she has had to fight against great odds. She has many friends, both on and off our campus. She loves little children, and served effectively as a nursery worker in our church. In the Home, Kathleen has cut and dressed the hair of many of our younger girls, and arrangements are now being made for her to follow her bent as a beautician through professional training when she leaves Glen Dale.



Phyllis Hammons

**PHYLLIS HAMMONS** came from London, Ky., to Glen Dale on Jan. 17, 1944. She has spent over 13 years on our campus, and we have watched her grow from a rather backward child into a very attractive young woman. She favors commercial subjects in high school, and hopes to find employment following graduation as a secretary, or in some sort of general office work. We will try hard to help her realize this ambition.



Richard Broughton

**RICHARD BROUGHTON** is a Lexington, Ky. boy, who came to Glen Dale in 1949, on Aug. 9. He has developed into a handsome man; is neat in dress and appearance, and has a good personality. Richard is a three-letter man in basketball, and has also served his school as an official scorer. He is an officer in the Training Union of Gilead Church, and is also one of the ushers. For nearly a year he has driven our bus on Sundays, transporting our children to and from the church. Richard, like these other Seniors previously mentioned, will be greatly missed when he leaves Glen Dale. He plans to return to Lexington following his graduation and seek employment there.

All of these young people have received Christ Jesus as their personal Saviour and Lord, and have followed Him in baptism and church membership while living at Glen Dale. They owe much to Kentucky Baptists. As we consider the potential of these young people, do we begrudge our investment in their lives? Nay, we are but grateful for the part we have had in their upbringing in our Baptist home for children at Glendale.

## Kentucky Baptist Children's Home

C. FORD DEUSNER, Superintendent

Glendale, Kentucky