

Western Recorder

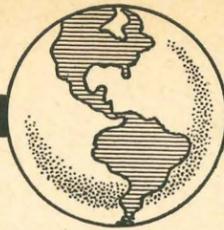
April 16, 1959

Vol. 133

No. 15

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GLEANINGS FROM THE FIELD

BUILDING CLINICS

►George Fletcher, Columbus, Ohio, remembered in Kentucky, has completed a week of building clinics for Ohio Baptists at Columbus, said to be the first in the Southern Baptist Convention, according to Rowland E. Crowder, Nashville architectural consultant. The clinics were divided into three steps: (1) plans and building sites; (2) financing; and (3) local architect and contractor.

HOMECOMING

►Beech Creek Church, Muhlenburg Association, held a Homecoming March 29. The church was organized in 1912 with 38 charter members. Of the 11 charter members still living, 6 were present. They were: Ezra Howerton, Mrs. Hager Williams, Mr. and Mrs. Clarence Wood, Mrs. Nora Gill, and Mrs. Erman Baugh. Joe C. Prater, formerly of Owensboro, has recently been called as pastor.

TOURISTS RETURN

►President and Mrs. Brooks Hays left March 27 for a two weeks' trip to visit missionaries in five South American countries. He had conferences with missionaries, small gatherings and a few speaking engagements. Last year Mr. Hays visited Russian Baptists in Moscow, and later this year he plans a tour of Baptist mission work in Africa. The countries visited on the current trip were Columbia, Ecuador, Peru, Costa Rica and Nicaragua. The tour ended April 10, and was sponsored by the Foreign Mission Board.

ORDINATION

►Sanders Church ordained William E. Boyd to the Gospel ministry March 29. He was called as pastor of Sanders Church February 22. He is a student in Southern Seminary. Ashley P. Cox, Jr., preached the ordination sermon; Grover C. Lee gave the charge to the candidate; W. J. Tanner, chairman of the deacons, made the presentation of the Bible; Raymond Turner pronounced the ordination prayer; Ray Edens gave the offertory prayer; Kirtley Burns sang a special solo, and Jerry Miles pronounced the benediction. Boyd is a native of Florida, and

was a member of the editorial staff of the Tampa Morning Tribune 8 years before being called into the ministry. He and Mrs. Boyd have two children.

NEW FACULTY MEMBER

►Trustees of Southwestern Baptist Seminary have elected G. Lacoste Munn to the faculty of the School of Theology as assistant professor of New Testament. Munn is now serving as pastor of First church, Barnwell, S.C. He served four and one-half years as pastor of Stanfield Baptist Church in Henrietta, Tex., while a student at Southwestern. He was a teaching fellow in New Testament while working toward his doctorate. A graduate of the University of South Carolina, he received a bachelor of divinity degree from Southwestern in 1955 and will receive the doctor of theology degree in July. Munn is married and has one child.

WAYLAND DOES IT AGAIN

►The Flying Queens of Wayland Baptist College, of Texas, whose team picture appeared on the *Western Recorder* page a year ago, won its fiftieth National Women's AAU basketball tournament in the last half-dozen years at St. Joseph, Mo., when it defeated the Nashville Business College, of Tennessee, by the final score of 43 to 37. Having won this contest, Wayland girls will now place eight of their number on the U. S. Pan-American Woman's Basketball team. Also the Wayland team will meet a Russian women's team at Madison Square Garden, New York City, November 27, at Denver, December 9 and at Seattle December 12.

BAPTIST WORLD ALLIANCE

►Registration forms for North Americans attending the tenth Baptist World Congress, to be held at Rio de Janeiro, Brazil, June 26 - July 3, 1960, are now available. Forms are manufactured with carbon for automatically making six copies of the registration application, according to Robert S. Denny, associate secretary, Washington. Space is provided for making travel reservations, as well as registering for the Congress. Forms may be secured through travel agents or by writing direct to the Baptist World Alliance offices in Washington. Registration fee for North American delegates to the Congress is \$12, which includes a copy of the book of Congress proceedings

when published. Additional members of the same family may register for \$8, meaning that a man and his wife can register jointly for \$20.

Western Recorder

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

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WESTERN RECORDER

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Printing of articles bearing signatures of authors does not necessarily indicate endorsement.

FACTORS THAT COULD AFFECT THE UNITY OF SOUTHERN BAPTISTS

By A. HAMILTON REID

(A paper presented to the Baptist State Executive Secretaries in their annual meeting February 3, 1959)

The Southern Baptist Convention has grown to become a large body numbering more than nine million, and it continues to grow. It now extends territorially over most of the United States from the Atlantic to the Pacific and from the Great Lakes to the Gulf, including Alaska, Hawaii, and Panama. Through foreign missions it circles the globe reaching thirty-eight nations. In its fellowship there are twenty-seven state conventions, 1,082 associations, and more than 31,000 churches. This large body of Baptists maintains many institutions and carries on an extensive and vigorous program of evangelism, missions, education and benevolence with one objective, that of forwarding the Kingdom of Christ.

The question may well be asked, what binds and holds this large democratic body of Baptists together? They are not bound together by a code of laws or creeds, for they have no laws or creeds other than the Bible. Neither are they held together by an ecclesiastical hierarchy to whom they have delegated authority to rule over them, for Baptists accept Jesus only as Lord and Master. Each individual Baptist has a voice in his church, and each church has a voice in the Southern Baptist Convention. Yet, in this democracy in principle and practice, there is strong unity and solidarity among Southern Baptists. This is a unity of faith in Christ as Saviour and Lord. It is a unity of Christian brotherhood and love. It is a unity of one impelling purpose, that of winning others to Christ and extending His Kingdom.

However, in a democracy like Southern Baptists, there is always the possibility and danger of differences, controversies, and division. This has been true of Baptists in the past. Their history in America has not been without controversy and divisions. Several controversies have arisen, some of them resulting in serious division. Some of these controversies arose over internal differences as to doctrines and practices, while others arose over external social and political issues.

We shall mention only a few of these differences. There was the difference over Calvinistic and Arminian theology which led to a division and the founding of the Free-Will Baptists. Extreme Calvinism and opposition to missions resulted in a division and the founding of Primitive Baptists. In more recent years the Fundamentalist Movement has

led to considerable division among Northern Baptists and has separated some churches from Southern Baptists. The most serious division among Baptists in America came from the outside over the social and political issue of slavery. This was a territorial division resulting in the founding of two Baptist conventions in America—Northern [now American] and Southern.

Southern Baptist Unity and Leadership

The unity of Southern Baptists is never any stronger or more secure than the unity of faith and purpose of their leaders from the officers and leaders of the Southern Baptist Convention down to the pastor of the last church. A divided leadership in a democracy will always lead to a divided constituency. In a large democracy with freedom of leadership like Southern Baptists, there is always the danger that differences may arise among their leaders possibly resulting in division.

The unity of Southern Baptist leadership depends in a large measure on the common training of our ministers. Southern Baptists have followed a course of wisdom as they have founded Baptist colleges and seminaries, and have kept them under Baptist control. Today we are making more secure the future unity and strength of Southern Baptists as we found more colleges and seminaries, and strengthen our existing ones.

However, the founding and expansion of our colleges and seminaries for the training of Southern Baptist leadership will not assure Southern Baptist unity in the future unless there is a unity of purpose and teaching in these institutions. Particularly is this true of the seminaries. Should any one of our seminaries in its teaching program deviate from the fundamental Baptist doctrines, principles, and practices for a period of time, it would soon be felt among Southern Baptists wherever its graduates might go to minister among the people. Differences and conflicts would arise in the local associations, state conventions, and eventually in the Southern Baptist Convention. If Southern Baptists are to maintain their unity, there must be a unity of training for their ministry in their seminaries dedicated to advancing the Kingdom of Christ.

Southern Baptist Unity and Organization and Program

Southern Baptists have developed an extensive organization and program dur-

ing the past half century. There is a unity in this organization and program that is followed in every state convention, every association, and extends to every church. It extends to every age group and covers almost every area of activity in the local church. We continue to expand this organization and program with a new department of work or a new movement projected almost every year.

Our Baptist organization and program is sound and is getting results. The results are such that we cannot question the effectiveness of the program in advancing the Kingdom. Our pastors and churches all across the Convention are accepting and following the organization and program with a large measure of unity. When we stop to think of the freedom of pastors and local churches, we are amazed with gratitude that our people are working together with such great unity in a Southern Baptist program of evangelism, teaching, training, missions, and stewardship.

A large democratic body like Southern Baptists must have a strong organization and a challenging program if it is to be effective. However, we must ever be mindful of the volunteer spirit and principle of freedom among Baptists. We must guard against making a full use of our organization and program a test of Baptist fellowship. In the promotion of our program and organization in the state conventions and associations, there is the danger that our pastors and people may feel that they are being coerced into full compliance. The strength of our organization and program is in the united support received from the pastors and churches, and this support is vital to the future growth of Southern Baptists.

Southern Baptist Unity and Efficiency

Southern Baptists have become a large body with many organizations and operations, and there is a need for efficiency in our organizations and operations. At the same time it must be kept in mind that this great body in all of its organizations and operations is dealing in the spiritual realm. Scientific and commercial principles of efficiency may not be found applicable in this realm. Volunteer service is a fundamental principle on which Southern Baptists have stood and grown through the years. This volunteer spirit cannot be regulated by commercial principles. It must be cultivated and challenged.

Southern Baptists should strive toward efficiency within the distinctiveness of their own genius of spirit and organization. Commercial efficiency agents may advise Southern Baptists in the handling of their financial affairs, but many Southern Baptists doubt the wisdom of seeking the advice of commercial efficiency organizations as to our organization and program. Our people will not

(Continued on Page 8)



This Is the Year

The Simultaneous Crusades are giving a tremendous boost to this year of Evangelism for Southern Baptists. Doubtlessly all Southern Baptist records for baptisms will be broken this year.

Under the direction of Evangelism Secretary A. B. Colvin, Kentucky appears to be experiencing a fine response to this effort. Incomplete records from the western section of Kentucky, where the crusades were in March, indicate that at least half of all churches were in revival. About 2,500 baptisms have already been reported from these churches and 1,100 transfers of letter. Secretary Colvin reports that he is impressed by many reports of revivals that have produced great spiritual strength to the churches. Baptist churches in the eastern part of Kentucky are in the Crusades this week and next.

The effort seems to have been very successful in the Louisville churches where 85 of about 145 churches and missions reported 838 baptisms and 419 letter transfers. Mission Superintendent Ben F. Mitchell and Carlisle Avenue Pastor A. W. Walker led Long Run Baptists in the campaign.

It was my privilege to be the preacher for the revival at Oaklawn Baptist in Paducah. Pastor Jack Sanford and his deacons had been in 6:30 a.m. prayer meetings for two months. This and other preparation were very evident in the warm spirited services each evening. Charles Hamilton led the congregational singing and directed the choir which is the greatest for that size church I've found.

Most of the Oaklawn Baptists come from rural churches and the old-time religion is their kind. Unemployment is a problem but sacrificial giving and tithing give great hope for the early completion of a spacious and much needed Educational building.

The fellowship breakfasts for the West Union Crusade were high hours. Pastor Hankins F. Parker was in charge of the fellowship; Missionary John Flynn and Pastor H. W. Hargrove headed the Crusade plans.

A special blessing of these days was renewed fellowship with Brother and Mrs. D. T. Jones who are retired and worship at Oaklawn. Many Kentucky Baptists have been blessed by the ministry of Bro. Jones and also know the two Jones sons. Grant now serves as pastor of First Church, Lewisburg, Tennessee, and Asa is one of the Navy's highest esteemed chaplains and assigned to an aircraft carrier.

The most encouraging thing about Oaklawn is the dedication of its members and the mutual love between them and Pastor Sanford. In this day when it is not too unusual to find people or pastor or both dissatisfied, it's wonderful to see a church where both seem to want to go and know where they are going.

Respite From Routine

The only sounds were the low moan of the wind, the crackling of a green log on the campfire and the sound of the metal stringer pulled against the aluminum side of the nearby beached boat by a freedom-seeking 4½ pound bass. It seemed warm enough buried in a down-filled sleeping bag though a hammock was the only bed and the star-studded sky the only roof.

Shortly before, the bass had been taken in the night, lighted only by the stars. Sculling along the shore line, dimly outlined in the dark, there came a quivering tug on the jig pole. Allowing about five seconds for him to get the hooks well inside the mouth, I gave a quick snatch and the fight was on. It didn't last long thanks to the adept hand of Chappie with the landing net. There were others the next day, but none quite so exciting as this "night owl."

On such an outing it's a plutocrat's life with breakfast at 9:30 a.m. after coffee at 4:30 a.m. and an early morning try for the bass. No eating place in this world has such a setting as a camp site on a wind-swept point jutting out into Cumberland Lake. And earth has few aromas like outdoor coffee and bacon. It tastes almost as good as it smells. Man knows no better way to find the occasionally necessary escape from the routine of responsibility.

The night and day with M. W. Chapman of Danville was one of the two such breaks for the editor this year. The other was a day on Kentucky Lake with Paducah's First Baptist pastor, Hankins Parker, and his deacon, Bill Skipworth. Bill gave us both a lesson by boating two bass that totaled 9 pounds, but we outscored him in getting eight of the famous Kentucky Lake crappie that brought the string to almost 18 pounds.

Skippy is a railroad man who works at night and fishes in the daytime, which is one of several arrangements I know of that beats editing. Added to this is the fact that the Lord gave him an understanding wife who allows her kitchen to be fouled up one night by dressing fish and the next by cooking them for a really delicious fish supper. What a supper!

The Lord selected fishermen for the first disciples. Not all fishermen are saints but many of them still make good disciples and especially good deacons. Anyone doubting it can ask those who know M. W. Chapman and Bill Skipworth.

Another First for Severns Valley

Kentucky Baptist history began in Severns Valley Association and continues to be made there. Responding to an offer of the *Western Recorder*, Missionary Charles L. Tipton and the progressive Severns Valley

pastors succeeded in getting the state paper in 70% of all Baptist homes in the Association and are receiving free of charge the front page of the *Recorder* each week for associational promotion.

Already a fine association, Severns Valley is reaching new heights of response and co-operation as the state paper is mailed each week to most of its homes

with the whole front page given over to the work of Severns Valley. This is without cost to the association.

The same offer goes for every one of Kentucky's associations. Two more are very close and will likely reach 70% coverage very soon. Congratulations to Missionary Tipton and Severns Valley. The *Recorder* would like to congratulate other associations.

BAPTIST FORUM



A CONVENTION SUGGESTION:

Editor:

You will recall that I wrote you a few weeks ago suggesting that, in my humble opinion, it might be wise and helpful if the brethren would defer at least for the time being, all mention of the Supreme Court Decision and in the Integration Question at the approaching Southern Baptist Convention in Louisville. I suggested also that the same thing might be done in our State and Associational meetings.

I want to write an additional suggestion, if you please, to the effect that we express a very ardent hope that at the approaching meeting of our Southern Baptist Convention in Louisville the brethren defer any discussion of the unhappy situation which obtains in our beloved seminary at Louisville.

I am sending a copy of this suggestion to several other of our Baptist editors, thinking that perhaps you fine brethren might also agree with my suggestion and make a comment in your editorials accordingly.

With very best wishes and earnest
Gainesville, Fla. T. V. McCaul

OBSERVATIONS OF A FORMER ROMAN CATHOLIC:

Editor:

As a former member of the Roman Catholic Church I would like to offer some comments on two articles published in the *Western Recorder*: The first: "Outside the Church No Salvation"—What Does It Mean?"

The second: "The Roman Catholic Conversion of a Baptist Millionaire," December 25, 1958 issue.

My mother was a Roman Catholic, my father a Lutheran. I was the second youngest of ten children, five girls and five boys. I was only three years of age when mother passed away, but like the other children, I was raised a Catholic.

I entered the Catholic School at the age of six. I was given a yellow paper back Catechism to start my basic re-

ligious training. One of the first things I was taught was: "The Roman Catholic Church is the true and only Church founded by Jesus Christ, and Apostle Peter was the first Pope. Therefore, only a Catholic can enter the Kingdom of Heaven."

That statement made a deep impression on my heart and mind and I have not forgotten it. I decided then and there that if a good man like my dad was going to hell because he was not a Catholic, some day I would leave the Catholic Church so I could go to hell with him. What took place between the age of six and twenty-five when I finally left the Catholic Church is a story in itself. At the age of thirty-two I joined a Baptist church.

Although the Catholics refer to their church as the Mother Church, I understand there is still considerable disagreement among the clergy as to whether or not only a member of the Roman Catholic Church can enter the Kingdom of Heaven.

I find nothing in the Bible to support the Roman Catholic claim that their church was the first Christian church organized, or that only a Roman Catholic can enter the Kingdom of Heaven. To the contrary, if I understood my Bible correctly, the first Christian church was organized among the Jews in Jerusalem. As to who shall be saved—that is answered in John 3:10. The true church of Jesus Christ is in the heart of one who believes that Jesus is the Christ, the Son of the Living God. A denominational tag worn on the outside is not a ticket to Heaven.

The so-called conversion of Senator Jacob Nicol of Sherbrooke, Que., is an example of the extreme fantastic heathen and unChristian methods the Roman Catholic clergy will go to mislead people into believing their supreme powers.

My father lay for weeks in a coma before he died. I had a traveling job at the time and was called home several times when it seemed that he was ready to pass on. I stood by his bedside for hours praying that he would recognize me and say something, but the only time he showed any signs of life was when

I would touch his feet and he would frown.

During my absence from town, and without previously consulting me, a Catholic priest was called in. The day father passed away I was told that he had become a Catholic before he died. The whole thing was so ridiculous that I just stood and looked at them with silent contempt. Their excuse was they wanted father to be buried next to mother and the only way he could be buried in a Catholic cemetery was to become a Catholic. Knowing in my heart that he had not died a Catholic I made no objections. That was twenty years ago. There are only two sisters and myself left, and I pray that God has forgiven them for the part they played in that unGodly affair.

There must be a special hot place in hell for a so-called minister of the Gospel who makes people believe that an unconscious man who had lived one faith all of his life can be converted to another faith on his deathbed.

Just a word, in closing, about electing a Roman Catholic president of the United States. Knowing what I do about the ambitions of the Roman Catholic Church to place a Catholic in the White House, I could not conscientiously vote for a Catholic for president, not even if he were my own brother.

Lyndon, Ky. L. W. Reigel

Time For Filing Baptist Biographies is Now

The time has come for the triplicate forms for Operation Baptist Biography to be turned in. In fact, the triplicate forms were due yesterday, April 15—the same deadline for the filing of Kentucky and Federal Income Tax blanks. Thousands of these Operation Baptist Biography forms have been distributed to individual Baptists in Kentucky. Each moderator in every district association was contacted. Hundreds were given out at the General Association at Elizabethtown. However, so far relatively few have been returned. Please rush your forms this week to the contact man in your district who gave them to you, or send them direct this week to George Raleigh Jewell, secretary-treasurer, Kentucky Baptist Historical Society, Middletown, Ky. One dollar should accompany each form filed to cover cost of the project.

Physical Healing and Redemption of the Body

By C. D. COLE, Madisonville, Ky.

"For we know that the whole creation groaneth and travaileth in pain together until now.

"And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body" (Rom. 8: 22, 23).

The above Scriptures, with many others, refute much that is being taught today. Oral Roberts and many other self-styled, healing evangelists have a tremendous following. And this need be no surprise, for there is universal interest in physical healing. Every normal person wants to get well when he is sick. It is right and proper to pray for healing when one is ill. And it is Scriptural to believe and teach that God is able to heal any and every kind of illness. He is just as able to heal today as of old. And in many instances He does heal today. All healing is Divine. God may heal with or without doctors and drugs, but His usual way is by the use of means. It is unscriptural to decry doctors and medicine. Paul spoke of

Luke as "the beloved physician," and prescribed for Timothy.

We have no quarrel with anybody who says that God is able to heal, but we do take issue when it is claimed that He is always willing to heal. We do take issue when it is claimed that physical healing is in the atonement. If Christ died to guarantee good health the believer could no more have the toothache than he could go to hell.

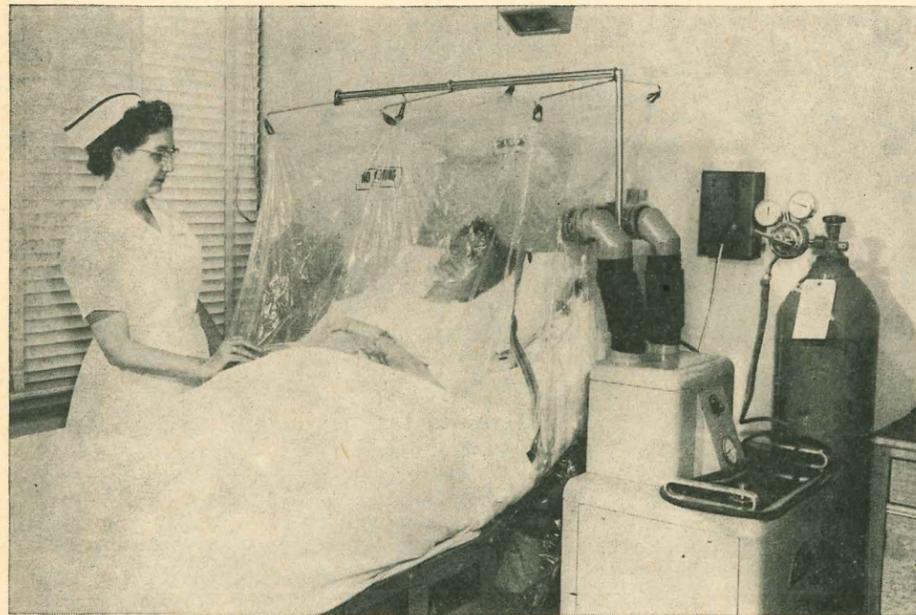
This is a suffering and groaning creation. And the children of God share in the common suffering as they wait for the adoption, the redemption of the body.

I.

WE CAN PRAY WITH THE ASSURANCE OF FAITH FOR ANYTHING GOD HAS PROMISED IN HIS WORD. "Faith cometh by hearing and hearing by the word of God" (Rom. 10:17). Faith must be based upon what God says. If we pray for something He has not promised in His word, our faith will be in vain and disappointment may be the result. This makes it important that we discover His promises. To the peni-

tent and distressed sinner He has promised salvation on the condition of faith in Jesus Christ (Jno. 3:16; 3:36; 5:24; 6:37; Acts 16:31). In the matter of salvation we can act our faith and claim salvation, even though the symptoms of sin are most evident. The believer is saved because God says he is, and not because he feels sinless. The believer has a sinful nature, but he is not condemned. Through faith in Christ we are justified from all things from which we could not be justified by the law of Moses (Acts 13:39). In relation to sin, the believer is completely and forever justified, but he is not yet glorified except in the purpose and promise of God (Rom. 8:30).

The believer may pray for God to make him wealthy with the faith that God is able to make him a millionaire, but he cannot pray with the assurance God is willing to do so. This must be left to the sovereign pleasure of God. Nobody can turn to God's word and find where He has promised to make him rich in the things of this world. One may be poor in this world and yet be rich in faith. "Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him" (Jas. 2:5)?



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The Sinful Nature Unremoved

The child of God groans over the sinful nature inherent and unremoved. Paul did and cried out, "O wretched man that I am." Isaiah did and cried, "Woe is me! for I am undone; because I am a man of unclean lips" (Isa. 6:5). Peter was aware of his sinfulness and fell down at Jesus' knees, saying, "Depart from me; for I am a sinful man, O Lord" (Lk. 5:8). A. J. Gordon, the great Boston preacher, before his death, asked to be left alone. He was then overheard confessing his sins in such a way that his friends and family thought he was in delirium. Jonathan Edwards was one of the holiest men of his day, and yet his diary reveals that he was greatly grieved over his sinfulness before God. The same was true of such men as Andrew Fuller, C. H. Spurgeon, and all other outstanding men of God. The people of God are poor in spirit, mourn over their sins, hunger and thirst after righteousness, and long to be perfectly whole.

If the believer prays for relief from this sinful nature, believing that God will eradicate it, he will be disappointed. God could, but it is not His will to do so. He will perform the good work begun in us, but we will not be satisfied until we awake in the likeness of Jesus Christ at His coming.

II.

WE CAN PRAY WITH THE ASSURANCE OF FAITH THAT WHATEVER CHRIST DIED TO ACCOMPLISH WILL BE ACCOMPLISHED. If physical health is in the atonement, no believer could get sick without first losing his faith. The death of Christ was not for the purpose of keeping us from physical death, for the Bible says, "It is appointed unto men once to die." Of Old Testament saints we read, "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on earth" (Heb. 11:13). Concerning the promise of a glorified body, the New Testament saints have not yet received what has been promised but are persuaded of it and in hope embrace the promise of a body to be fashioned like unto the glorious body of Christ.

The Scriptures nowhere say that Christ died for our sicknesses. The gospel is about His death for our sins (I Cor. 15:3, 4; Rom. 4:25). Matthew 8:17 is sometimes quoted in support of physical healing in the atonement. But this text tells us what Christ did at Capernaum. He fulfilled the words of Isaiah 53:4 about taking our infirmities and bearing our sicknesses when He sympathized with the sick and healed them. I Peter 2:24 tells us what Christ did at Calvary where He bare our sins in His own body

on the tree. Moreover, the word used for bare in I Peter 2:24 is different from that used for bare in Matt. 8:17. At Capernaum He bare sicknesses sympathetically; at Calvary He bare sins vicariously. It is the difference between Capernaum and Calvary.

Christ did die for our body as well as for the soul, and bodily redemption is in the atonement. But we must wait for the adoption, to wit, the redemption of the body (Rom. 8:23). He did not die to deliver from the temporal but from the eternal consequences of sin. The temporal results of sin rest upon saved and lost alike: all are subject to the same vicissitudes of life and the infirmities of age and death at last. The difference between the saved and lost is that the saved have the sustaining grace of God while the lost are left to their own resources for comfort.

III

THERE WERE MIRACULOUS GIFTS IN THE EARLY CHURCH BEFORE THE COMPLETION OF THE BIBLE. These gifts were the effect of baptism in the Holy Spirit, sovereignly bestowed and included the ability to speak in various languages apart from study or effort, to prophesy or foretell future events, to heal the sick, and to raise the dead. These miraculous gifts were of a temporary nature and gradually ceased to be exercised. Paul healed many cases of illness, but toward the last left Trophimus at Miletum sick. Peter raised Dorcas from the dead. Why don't the so-called healing evangelists today stop funeral processions and restore the corpse to life? Christ raised Lazarus from the dead after four days in the tomb. If He is doing today through healing evangelists what He did while on earth, why is it that nobody ever goes to the cemetery and call the dead from the grave? Why pick out certain cases and ignore others if Christ is doing through His servants today what He did in apostolic times?

In chapters 12 to 14 of I Corinthians, Paul discusses these miraculous gifts at length. They were sovereignly bestowed (I Cor. 12:30), and the best were to be coveted (I Cor. 12:31), but there was something better than these miraculous gifts: faith, hope, and love (I Cor. 13:13). In comparing love with these various gifts, he says, "Love never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease. . . ." (I Cor. 13:8).

IV.

WHEN WE PRAY FOR SOMETHING WITHIN GOD'S WILL OF PURPOSE, IT WILL BE GRANTED. Prayer is not for the purpose of changing God's will. This would transfer supremacy from God to men. When one is ill he cannot know what God's will is in his particular case. There is no word from God—no

promise to heal—in his case. David prayed for the healing of his sick baby, but it was not God's will to heal the baby. When the will of God was made known in the death of the child, David, in explaining his conduct said, "While the child was yet alive, I fasted and wept: for I said, Who can tell whether God will be gracious to me, that the child may live" (II Sam. 12:22). David is saying that nobody could know the will of God, and yet he believed God was able to keep the child alive. Paul had a thorn in the flesh (probably some physical malady), and he prayed for its removal. He believed God could remove the thorn, but he prayed three times before he learned that it was not God's will to do so. God did not ignore Paul, but gave him sustaining grace so that he came to glory in his infirmities (II Cor. 12:1-10). It is blessedly true that God is wiser in giving than we are in asking.

V

IN NEW TESTAMENT TIMES WHEN THERE WAS A FAILURE TO HEAL, THE BLAME WAS PUT UPON THE HEALER AND NOT THE PATIENT. In Matt. 17:20 we have a case in point. When the disciples failed to heal the lunatic boy, Christ told them it was "Because of your unbelief." But the healing evangelists today invariably put the blame on their patients.

Mark 16:15-20 is often quoted in favor of healing campaigns. But a careful reading of the passage will show that it is not a promise for us today but a prophecy that had immediate fulfillment. "And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following." Miracles accredited the ministry of the early church, but no such accreditation is needed today, for "faith cometh by hearing and hearing by the word of God."

A well-authenticated case will reveal the danger of modern healing campaigns. A certain woman with diabetes claimed to be healed. She followed the advice of the evangelist who told her not to look at the symptoms but to Christ and to act her faith and testify to her healing without regard to symptoms which were still in evidence. She ceased to take insulin. One day she cut her toe. The matter seemed trivial and she attended to it herself. But the toe did not heal and gangrene, something to be dreaded by all diabetics, soon developed. She was rushed to the hospital but too late to save her life. This woman had claimed to be healed of diabetes in September and in the following January she was dead from the same disease.

The believer can ignore the symptoms of a sinful nature and claim to be justified through faith in Christ, because Christ died for his sins. But to ignore the symptoms of a diseased body and

(Continued on Page 14)

UNITY OF SOUTHERN BAPTISTS

(Continued from Page 3)

accept such advice with unity, and it will have a tendency to weaken their confidence in our organization and leadership.

Southern Baptist Unity and Expanding Territory

The Southern Baptist Convention has so extended its territory that there is a feeling among many Baptists that the annual meeting of the Convention has become a large and cumbersome mass meeting which is inefficient in the handling of Baptist affairs. It is being suggested that the work of the Convention could be better done if it held two annual regional meetings instead of one central meeting, and that its work be divided into two regions for the sake of more effective promotion.

This is a growing problem for Southern Baptists which the Convention may find it necessary to consider in the future. The solution of this problem is beset with dangers to the unity of this large body. Should the Convention's annual meeting be divided into two separate territorial sessions, there would be the grave danger that this would ultimately lead to a division of Southern Baptists into two separate conventions.

This problem should be considered with the future objective in mind of maintaining the unity of Southern Baptist Convention as a strong spiritual and moral force in America and the world. The solution of this problem will require thoughtful and careful leadership on the part of Southern Baptists in both the East and the West in the future years or else it may lead to a division in the Convention.

Southern Baptist Unity and Social and Political Issues

There are outside social and political issues today in which the future of Southern Baptists is involved. I shall mention only one of such issues—that of racial integration. Southern Baptists are greatly involved in this issue. The Southern Baptist Convention covers a wide area of the nation including not only states in the Deep South, but also many states in the North and West. As is true of other social and political issues, those Southern Baptists in the northern and western states hold a different opinion on the racial issue from that of most Baptists in the southern states. This issue has been built up to a point of great emotional tension among the people, and it now appears that it will be with us for many years, and may become expanded in scope to include integration in the churches.

Our pastors and churches across the Southern Baptist Convention do not agree on racial integration in the schools, and neither would they agree

on racial integration in the churches. Should a definite effort be put forth to lead the Southern Baptist Convention to commit itself more definitely in favor of integration, I am of the opinion that many churches in the South would withdraw their support of the Southern Baptist Convention. Doubtless the reverse would be true should the Convention be led to commit itself more definitely disfavoring integration. Many of our churches in the North and West would possibly withdraw their support of the Convention.

The Southern Baptist Convention has recognized the decision of the United States Supreme Court establishing racial integration in the public schools, and has called on our people to exercise patience and understanding in the efforts to enforce this court decision. This action has not greatly disturbed our people. They have not interpreted it as a definite action of the Convention favoring integration. I am of the opinion that any expression of the Southern Baptist Convention taking a more positive stand on this issue at this time, either favoring or disfavoring it, would result in serious division. This is a social and political issue. The Southern Baptist Convention and its agencies with strong representation in its fellowship, supporting both sides of the issue, will do well to avoid positioning itself further on the issue at this time.

At this time Southern Baptists are quite well united, and there appears to be no serious conflicts pointing toward division. This unity must be guarded and preserved. Southern Baptists are a large democracy that place much emphasis on soul freedom for the individual and freedom of the local church. We must recognize this freedom to differ, and yet in a spirit of Christian brotherhood we must equally recognize the importance of maintaining a unity of purpose and effort to extend the Kingdom of Christ.

Kentuckians Asked for More Nominations For Most Outstanding Pastor's Wife

Mrs. J. Marse Grant, Awards Chairman, Southern Baptist Pastors' Wives, has requested that more nominations be sent in from Kentucky for the most outstanding pastor's wife in the Southern Baptist Convention. This award is to be made when the pastors' wives meet in Louisville on May 20 in connection with the annual meeting of the Southern Baptist Convention.

Mrs. Grant reveals that, though nominations have come in from all states in the Southern Baptist Convention, very few nominations have been made from Kentucky. Mrs. Grant reports that from large churches as well as small, folks are letting it be known in no uncertain terms that they love their pastors' wives.

Early nominations would indicate that pastors' wives are a versatile group. They do everything from "filling the pulpit in the absence of the husband," to "preparing food and bringing it to the workers and assisting with the actual work on the parsonage—sanding, painting, cleaning windows, even helping a little on putting down the hardwood floors."

Many of the nominees are musically inclined but at least one was not. "She cannot sing good or play music but she much more fills the place of both mother and pastor's wife," said the person who nominated her. Of another nominee it was said that although she was "a college beauty queen, she doesn't try to be the best dressed lady in the church, but her faith shines so radiantly that she is the prettiest lady in the church."

Most of the nominees are listed as good homemakers and most do their own homework. One does hers because "she had rather give the money to missions than to pay help."

The nominations reveal that above all things, the Baptist pastors' wives are dedicated women who make the fullest use of their talents to further Kingdom work. They are active, busy women doing "zillions of things," yet still "inconspicuously active in all church affairs." Churches apparently appreciate the consecration of pastors' wives as indicated by one sample comment: "She has done more to raise the spiritual level of our church than any other person—not by preaching (which she can do), but by her daily life of dedicated, consecrated service."

Southern Baptists love their preachers' wives, but they do not want a "dictator nor church mouse." As one man put it, his pastor's wife was "humility, spirit, devotion, dedication, love, all these, and courage—the kind that will enable her to tell a deacon when she thinks he is wrong. (I know because I am one.)"

Kentuckians are encouraged to send in their nominations to Mrs. J. Marse Grant, Awards Chairman, Thomasville, North Carolina, on or before April 20 in order that nominations may be considered for the 1959 Distinguished Service Award.

"The Listening Heart"



Ruby Dell Baugher

"The Listening Heart" is the latest book coming from the hands and heart of Ruby Dell Baugher. Ruby Dell, a graduate of Georgetown College, is the author of seventeen books, six of which are collections of poetry. Bedridden since 1930, Miss Baugher has spent much of her time in Bible study and in deep thought about prayer and its possibilities. Her book is a product of her own spiritual experience and offers the explanation of her prayer life which has been phenomenally successful.

Miss Baugher writes easily and well. Her fine prose style flows smoothly with a carefully selected economy of words. Her book is simple enough to be understood by children, yet profound enough to make an impression upon the theologian.

The author illustrates her ideas on prayer with her own personal prayer experiences. The reader becomes persuaded soon that the author knows whereof she speaks and many of her personal experiences afford a spiritual blessing to the reader which is worth far more than the price of the book. The book was published by the Pageant Press of New York and sells for \$2.50.

Typical of the profound insights of Miss Baugher is the statement "No one can pray in Jesus' name who does not live in Jesus' name." Those who can not know her personally should surely become better acquainted with this saint of God through reading this valuable little book.

Survey Recommendations In North Carolina

RALEIGH, N. C.—(BP)—The "Committee of 25," which has been at work for two years to find ways and means of strengthening Baptist work in the state, made its recommendations public at a press conference here.

In addition to recommending greater use by the Baptist state convention of a printing plant at the Baptist children's home in Thomasville, N. C., the committee also proposed:

That a director of public relations be approved, who would serve as an assistant to the general secretary (chief executive officer of the convention).

That a council on Christian social services be established to co-ordinate work of the benevolent institutions

operated by the convention. These include three homes for the aged, three children's homes, and a hospital. The council would have no full-time executive officers and would not supplant the directors of the several institutions involved.

That the general board (the convention's executive body between sessions) be cut in size from 85 members to 60. At present, each of the 78 associations of Baptist churches in the state has at least one representative on the general board. Under the new arrangement, the state would be divided into five regions, each region having 12 representatives on the board.

That a "performance concept budget" using dollars-and-cents terms replace the present percentage type budget used by the convention.

That the first and second vice-presidents elected by the convention be given greater responsibility, by being made ex-officio members of the general board and of its executive committee. The post of third vice-president would be abolished.

To take effect each recommendation must be approved by the convention's messengers at a special session in Raleigh in May.

St. Louis Hospital Buys 63-Acre Site

ST. LOUIS, Mo.—(BP)—Missouri Baptist Hospital here has bought a suburban site on the perimeter of the city, on which it plans to build a new, eight-story hospital.

The site covers 63 acres. It will be along heavily-traveled U. S. Highway 40, a major highway to the west. It will also be adjacent to the proposed belt superhighway to be built around St. Louis.

A director of fund-raising has been employed. Hospital officials said they are endeavoring to raise \$2 million in pledges payable over a three-year period. Approximately \$1 million in cash and securities is now available.

Ultimate construction will include 500 beds, but hospital officials expect the first project to provide for 200 to 250 beds.

►Long Run Association WMU Quarterly Meeting will be held at Highland Park's First Baptist Church, Louisville, April 22, 10:00-12:30. Dr. Rollin S. Burhans, pastor of Crescent Hill Church and moderator of both the Long Run Association and the General Association of Baptists in Kentucky, will speak on "My City—My Mission," according to Mrs. John T. Steverson, superintendent. There will be no lunch this time. The nursery will be open.

Layman H. W. Jones, Nelson County, Dies

H. Wylmer Jones, 67, died at the Kentucky Baptist Hospital, Louisville, April 5, following a severe illness. He was a quiet, unassuming man, who lived at Cox's Creek, Kentucky, known locally as a Nelson County farmer, cattleman, businessman, banker, and for 16 years a member of the Nelson County School Board.

Locally he was superintendent of the New Salem Baptist Church's Sunday School for more than 30 years, and was associate superintendent of Nelson County Baptist Sunday School Association for approximately the same length of time, and nearly every year his organization was standard.

But he was known throughout Kentucky because of his labors as a field worker in the Sunday School Department, assisting the late Secretary W. A. Gardiner and the present Secretary Roy E. Boatwright as a teacher of pedagogy text books. He was a member of the Advisory Committee of the Kentucky Sunday School Department, and has served in the past as regional Sunday School president.

His funeral was held at McAfee Funeral Home, Mt. Washington, and at New Salem Baptist Church. Interment was in the New Salem Cemetery.

He leaves his wife, Mrs. Gaynelle Jones, one daughter, Mrs. Rita Sherman, Cox's Creek, and one grandchild.

DON'T FORGET

Operation Human Need

In Your Association One Evening

Between April 27 - May 1

Watch for Local Announcements

KENTUCKY BAPTISTS AT WORK



CHURCH MUSIC

Four choirs, two former Kentuckians, and two resident Kentuckians are among the personnel of the program of the Southern Baptist Church Music Conference meeting in Louisville on May 18-19 in conjunction with the Southern Baptist Convention this year. The choirs are Southern Seminary Choir, Cumberland College Choir, the Seminary Male Chorale and Southern Seminary Brass Choir. The two former Kentuckians which are on the program are Mr. Edmond Keith, now of Atlanta, Georgia, and Mr. Paul Langston, formerly of Somerset. The two resident Kentuckians at this time are Mr. Ronald K. Wells of Walnut Street Baptist Church, Louisville, and Mr. Phillip Malpas of the faculty of Southern Seminary.

The first session of the conference will be in conjunction with the pastors' conference at Freedom Hall on Monday morning. All of the other sessions will meet at Carver School Chapel through Tuesday evening after which the Southern Baptist Convention will convene.

This is a wonderful opportunity for every church music leader in Kentucky to take advantage of this Convention-wide fellowship with other church musicians without having to leave the state of Kentucky to do so. The program:

Monday, May 18, 1959

Morning Session — Freedom Hall

9:00	Song and Praise	Paul McCommon
9:10	Scripture	Keener Pharr
	Prayer	Charles McLaughlin
9:15	Welcome to Louisville	Duke K. McCall
9:25	Response to Welcome	Warren Hultgren
9:35	Presentation of Program	Charles C. Bowles
9:40	"Our Common Task"	W. L. Howse
10:05	Song and Announcements	
10:15	"Doctrine of Christian Growth"	Walter Moore
10:40	"Teach — Baptize — Teach"	James L. Sullivan
11:05	Special Music	Joe Ann Shelton
11:15	"Religious Education in Foreign Missions"	Baker James Cauthen
	(Introduced by James Morgan)	
11:50	Prayer	R. Archie Ellis

Afternoon Session — Carver School

Edmond D. Keith	.....	Song Leader
Paul T. Langston	.....	Conference Organist
2:30	Devotional Period	Southern Seminary Choir
2:55	Presentation of Program	
3:00	Report of Membership Committee	Dwight Phillips
3:05	"Forward Through Teaching and Training"	W. L. Howse
3:35	Organ Building and Installation	Panel Discussion
	Philip Malpas — Franklin Mitchell — L. C. Gibson	
4:15	Miscellaneous Business	
4:30	President's Address	
5:00	Meditation Solo—"Be Thou Faithful Unto Death"	Mendelssohn
	Joe Justin Walters	

Evening Session

Gene Sutherland	.....	Song Leader
7:15	Devotional	Cumberland College Choir
	Wallace Shearon, Jr., Conductor	
7:40	Report of Registration Committee	Nettie Lou Crowder
7:45	Music in Evangelism	Edwin McNeely
8:15	The Musician as a Spiritual Leader	J. Thurmond George
8:45	Meditation Solo	
9:00	Education Directors and Music Directors Fellowship	Fellowship Hall, Carver School

Tuesday, May 19, 1959

Morning Session

D. Neil Darnell	.....	Song Leader
9:30	Devotional	Bison Glee Club
	Warren Angell, Conductor	
9:55	Budget Committee Report	Malcolm Edwards
10:00	Matters from Executive Council	Joe Santo
10:10	Departmental Conferences	
10:30	Nominating Committee	Eugene Bartlett
10:45	Seminary Workshop	James McKinney
11:00	Teaching Music to Children	Panel Discussion
	Saxe Adams — Evelyn Phillips — Martha Clancy — Ronald K. Wells	
12:00	Meditation	Seminary Male Chorale

Afternoon Session

Robert Burton	.....	Song Leader
2:00	Devotional	Belmont Glee Club
	Dee Wayne White, Conductor	
2:25	Departmental Conferences	
3:40	Choral Worship	William Carey College Chorale
	Donald Winters, Conductor	
4:00	Report from Conferences	
4:30	Introduction of New Officers	
4:45	Meditation	Southern Seminary Brass Choir

SUNDAY SCHOOL

Now Plan for a Mission Vacation Bible School

By ROY E. BOATWRIGHT



R. E. Boatwright

The most blessed events in the lives of many boys and girls occur each year during Vacation Bible School. Some look forward from one Bible School to another with pleasant anticipation. The reason for such joy and satisfaction is the Vacation Bible School is designed to meet the spiritual needs of the pupils. This need is met in such an attractive manner that all become aware of its tremendous value. Many thousand boys and girls in Kentucky experienced such blessings last year, however, there were many who did not have the privilege of attending Bible school since no school was provided for them, but others are not living in communities where a Baptist Church is located, consequently, Baptist Churches in nearby communities should give these children an opportunity to attend a school by providing a Mission Vacation Bible School.

I. When to prepare for a Mission Bible School. If preparation has not already been made, now is the time to do it. Prepare by locating the place, securing and training the faculty, by deciding on the time, transportation, supplies needed, and other details necessary for a good school.

II. Where to locate a Mission Bible School. The place, of course, will be determined primarily by the number of available children. This number need not be large. A good Mission Bible School can be conducted with as few as 20 or 25 pupils. Another factor to be considered is an available place. A home, an empty store building, or even under a tree, may be suitable places. The place can usually be found if enough search is made.

III. When to have the Mission Bible School. A good time is as soon as possible following the school in the local church. However, anytime you can get your faculty and pupils together is a good time.

IV. How to secure the faculty. This is always a problem, but one that can be solved. First, find the person who will have the time to give, then get that one to participate in the Church school. This participation will stimulate the Mission Bible School worker. Almost always one can find enough willing workers-out of the church school to conduct the mission school. If this is not possible contact the Associational Missionary and ask him for help.

V. Other elements to be considered. If possible the Mission school should be conducted very much like the school in your church. Ten days and three hours daily with the daily schedule, the same as in the church; picnics, Preparation Day, Parent Night, refreshments, transportation, evangelism will all be conducted in the local church, unless circumstances change the procedure.

VI. At the close of the school, THEN WHAT?

1. Seek to start a new Sunday school.
2. Plan to conserve the results. If a new Sunday school is not started, bring all the boys and girls, along with their parents, to the local church.
3. Plan another school in the same place next year.
4. SEND IN YOUR REPORT.

FOUNDATION

Lexington Woman Wills Much of \$175,000 Estate to Baptists

By A. M. VOLLMER

The will of Miss Susie S. Darnaby, of Lexington, was probated in Fayette County Court, March 31. After personal effects and some real estate is divided among friends and relatives, the will provides that the estate, valued at \$175,000.00, is to be divided two-thirds to the Foreign Mission Board, of the Southern Baptist Convention, and one-third to the General Association of Baptists in Kentucky. Miss Darnaby was a member of David's Fork Church.

CLEAR CREEK TO RECEIVE EARNINGS FROM BONDS GIVEN KENTUCKY FOUNDATION

On March 16 the Foundation received from Mr. Jerome Glass, Grayson, Kentucky, FOUR Church Building bonds, issued by the First Baptist Church of Grayson, totaling \$2,000.00, as a gift to be administered for the benefit of Clear Creek Bible School. This gift makes a total of \$5,000.00 of such bonds that Mr. Glass has sent to the Foundation for Clear Creek.

In this procedure Mr. Glass has demonstrated wise judgment. By purchasing the bonds he has helped his church

erect a new building, the income of which (5% of the principal, totaling \$250.00 annually until maturity), goes to help support Clear Creek Bible School and at maturity the bonds will be redeemed, the proceeds reinvested and become a permanent part of the endowment of the school.

TRAINING UNION

Kentucky Training Union Convention Held April 3-4, Bowling Green

By JAMES WHALEY

The State Training Union Convention was held April 3-4 at First Baptist Church, Bowling Green, Kentucky. Over 1,000 people from 49 associations attended the meeting.

Most of the time in the convention was spent in the conducting of the drills and tournaments. Two sections of the Young People's Speakers' Tournament were held with two winners declared from each section:

(1) Miss Patricia Anne Britton, Northeastern Region, Greenup Association, Ashland.

(2) Mr. Allen F. Harrod, Southeastern Region, Mt. Zion Association, Williamsburg.

(3) Miss Eula Walton Tingle, Central Region, Sulphur Fork Association, Bedford.

(4) Miss Betty Ann Patrick, South Central Region, Mercer Association, Harrodsburg.

These four speakers spoke Saturday morning in the final tournament. The winners in the final tournament were:

(1) Mr. Allen F. Harrod, First Place winner (will represent Kentucky at Ridgecrest Baptist Assembly this summer).

(2) Miss Betty Ann Patrick, Second Place winner.

On Friday evening the Intermediate Sword Drill was conducted with the following participants being winners:

(1) Miss Elaine Blewett, Southern Region, Logan County Association, Auburn—First Place winner (will represent Kentucky at Ridgecrest).

(2) Miss Bonnie Lee Porter, Central Region, Nelson Association, Fern Creek—Second Place winner.

The Junior Memory Work Drill was held Friday evening. The winners were:

(1) Eloise Davis, Southeastern Region, Bell County Association, Pineville—First Place winner.

(2) Marilynn Tallant, Western Region, Little Bethel Association, Madisonville—Second Place winner.

A picture of the three first place winners will be included in a later issue of the *Western Recorder*.

Dr. J. Chester Badgett, Campbellsville Baptist Church, Campbellsville, Kentucky, was elected president of the convention for 1959-60. He succeeds Rev. Charles H. Ham.

FORWARD PROGRAM

Operation Human Need

By THOMAS B. CHANEY



Dr. W. R. Pettigrew

"Take modern wings and fly around the world, and ever afterwards, your thoughts by day, and dreams by night, will be haunted by humanity's hurt and crying need."

These are the words of Dr. W. R. Pettigrew, Pastor, Walnut Street Baptist Church, Louisville, as he began to relate some of the highlights of his recent mission tour around the world.

Some of the experiences of Dr. and Mrs. Pettigrew, recorded on tape and color slides, will be used as a part of the presentation OPERATION HUMAN NEED in associational meetings April 27-May 1.

In closing Dr. Pettigrew said about the trip, "The sun was setting and we were approaching home; but the crying needs of the peoples of the world followed us. We had a haunting feeling of being like the rich man who fared sumptuously while a sore-covered man at our gate begged for crumbs from our table. God help us if we do not share more and more until human need is less and less."

Twenty-one teams of Kentucky Baptist leaders will tour the state for the purpose of presenting (1) human need as it exists in the world today, (2) individual responsibility and (3) the Baptist way and the challenge of meeting human need.

For time and place of meeting in your association, see the poster in your church or the *Western Recorder* dated April 2, or April 23.

Ex-Kentuckian Ammerman, Troy, Ala., Named Retirement Secretary

DALLAS, Texas, (BP)—Claude T. Ammerman, pastor of the First Baptist Church of Troy, Alabama, has been named field representative in Alabama for the Southern Baptist ministers' retirement program.

R. Alton Reed, executive secretary of the Relief and Annuity Board of the Southern Baptist Convention here, said that beginning April 1 Dr. Ammerman will promote the Board's retirement plans among churches and pastors in Alabama.

Native of Falmouth, Kentucky, and a graduate of Georgetown College and a Ph.D. graduate of Southern Seminary, he was pastor of Kentucky churches, including churches near Frankfort, at Taylorsville, and at Sarasota, Fla., before going to Troy in 1942.

Dr. Ammerman is married to the former Coral Glass of Frankfort, Ky. They have two children.

Private Homes, Far Off Motels Available

LOUISVILLE—(BP)—Those making last-minute decisions to attend the Southern Baptist Convention session here in May apparently have two principal choices for housing—motels 55 to 60 miles away, and private homes in Louisville.

All hotels and motels in the city, and accommodations in motels up to 53 miles away, have been reserved to capacity, the special Convention housing bureau reports.

In fact, about 300 requests for hotel and motel space that have come in most recently have been turned over to the housing bureau for possible placement in private homes.

Mrs. James C. Austin, wife of a Baptist leader here and housing bureau staff member, said that more homes of Baptists are expected to be made available to Convention messengers in the near future.

Between 400 and 500 persons have been placed in private homes already, she said. She estimates that a number of others have made arrangements directly with local friends for staying in their homes while in the city.

The Louisville and Nashville Railroad, which will transport the bulk of those arriving by train from the South and Southwest, said a "Pullman City" might be set up, similar to arrangements made at Kentucky Derby time. 18 or more reservations per car are required before setting off a car to be used as a "hotel on wheels."

A local Baptist church has set aside its gymnasium to accommodate a choir group coming to the Convention.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, APRIL 5, 1959

	S.S.	Add.	T.U.
Louisville, Walnut St.	1565	11	373
Missions (4)	354	--	141
Lou., Ninth and O	1288	1	491
Lou., Carlisle Ave.	1226	1	261
Palmyra Baptist Chapel ...	43	--	20
Corydon Baptist Chapel ...	23	--	14
Madisonville, First	1120	--	239
Hopkinsville, Second	1038	--	253
Owensboro, First	1038	30	367
Mayfield, First	1035	--	218
Mission	125	--	--
Bowling Green, First	1033	6	190
Andrew Mission	269	--	--
Owensboro, Third	1030	2	303
Lexington, Immanuel	1026	7	334
Todd's Road	20	--	--
Lou., St. Matthews	1001	3	269
Lou., Crescent Hill	970	13	260
Missions (2)	147	--	--
Elizabethtown, Severns Valley	908	--	232
Missions (2)	104	--	--
Murray, First	876	--	143
Mission	42	--	--
Covington, Calvary	875	--	--
Hopkinsville, First	870	--	277
Mission	140	--	83
Harrodsburg	850	1	177
Missions (2)	60	--	51
Frankfort, First	837	4	198
Lou., Beechmont	835	2	161
Missions (2)	414	2	118
Newport, First	816	--	147
South Newport	59	--	12
Peter G. Noll Homes	15	--	--
Lou., Beechland	814	--	173
Mission (1)	222	1	65
Somersset, First	808	2	272
Mission	66	--	--
Lexington, Grace	803	--	--
Branch	29	--	--
Covington, Latonia	755	--	183
Fulton, First	712	27	177
Campbellsville	684	--	226
Missions (4)	109	--	--
Georgetown (2)	652	2	219

(Continued on Page 16)



Has your church seen

THAT THEY MAY HEAR

Johnny Gordon's brother had been killed in a Japanese prison camp. And now Johnny had a Japanese for a college roommate. Kiyoki's Christian spirit wins Johnny and then the Gordon family.

A moving story of international Christian brotherhood. 28 minutes, sound. Rental, \$9.00.

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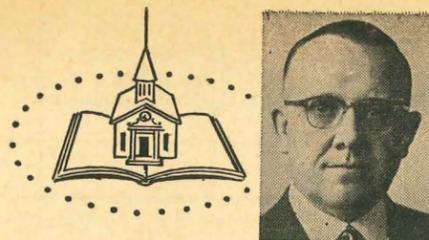
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SAUL'S TRAGIC FAILURE

I Samuel 15:17-26

Saul was one of the most striking and tragic figures in the Old Testament. Even though his early manhood was very promising, he was the greatest failure of all the kings of Israel. He began so promisingly, deteriorated so dismally and ended so ignominiously that his life was a very effective illustration of the progressiveness of sin. Saul was fortunate enough to have an impressive appearance, outstanding ability and unusual opportunity. As has been true of countless others, Saul was his own worst enemy. He became conceited and that was tragic indeed. Conceit has ruined many a promising career. No man can leave God out of his life and be successful.

I. Disobedience.

Through Samuel the prophet, God gave Saul a plain, definite, emphatic and explicit command concerning the destruction of the Amalekites and all the animals which they possessed. Therefore, it was the duty of Saul to obey promptly and uncompromisingly God's command. Saul assembled his army and went forth to carry out the orders which he had received.

God directed Saul to slaughter the Amalekites because they had dealt so cruelly with the Israelites. His orders were that every man, woman, child and animal should be killed. Saul's ideas about the spoils of the battle did not conform to God's will in the matter, and, of course, he made a tragic mistake in refusing to obey God. Thus far in the history of mankind, it has never been profitable for anybody to disregard God's commands.

Saul went forth to execute God's order with dispatch and efficiency, but in self-will he determined just how far he would go in obedience to Him. He, like millions of others through the intervening years, obeyed God only in so far as it suited his personal whims. While he had the people put to death, he conceived the idea of taking their king, Agag, captive and brought him back home and showed him off as a trophy of the battle. He also spared the best animals and brought them home as booty. But his disobedience was utterly inexcusable.

SUNDAY SCHOOL LESSON

By H. C. Chiles

April 19, 1959

V. Duty.

II. Displeasure.

God was greatly displeased at Saul's failure to obey Him. On account of his disobedience, Saul had to be set aside as king. God was so displeased with Saul's disobedience that He informed Samuel of it before Saul returned. Samuel was grieved beyond expression or description that Saul's disobedience had forced his rejection as king, and "he cried unto the Lord all night."

God instructed Samuel to sell Saul that, because of his disobedience, He was through with him and his family as a kingly line, and that He intended to set up another in his place.

III. Deception.

When the prophet faced the disobedient king, Saul put on a long face and, with a sanctimonious whine, he made the remark, "I have performed all the commandments of the Lord." Evidently he was quite proud of himself for doing what he considered such an excellent job for the Lord. Instead of deceiving God or others in this instance, Saul merely deceived himself.

IV. Disclosure.

As soon as Saul declared that he had done as God had commanded him, the best cattle began to low and the inconsiderate sheep began to bleat. Samuel said to Saul, "If you have done all that the Lord has commanded, then what is the meaning of the lowing of the cattle and the bleating of the sheep that comes to my ears?" When the prophet had confronted the king and thus exposed his disobedience and deceit, Saul confessed his sin, but adopted the miserable subterfuge of trying to put the blame upon those over whom he exercised authority. Saul tried to excuse his disobedience by saying to Samuel that the people had spared the best of the animals and had insisted on bringing them back for an offering to God. Saul seemed to overlook the fact that, as head of the army, he was responsible for what his men did. Had he so desired, he could have stopped the acquisition of the animals. It is natural to try to find somebody else on whom to blame your sins, whatever they may be.

Saul's "pious" plea about offering the spoils as a sacrifice to God met with a stern rebuke. Such a sacrifice was nothing more than an abomination in the sight of God. Such disobedience followed by flimsy excuses or falsehoods revealed that Saul's heart was opposed to God's way.

After Samuel had taken his sword and hacked old Agag into pieces, and then destroyed all the spoil that was brought home ostensibly for sacrificial purposes, the prophet made it clear to Saul that God always prefers obedience to sacrifice. Samuel said, "Behold, to obey is better than sacrifice, and to hearken than the fat of rams." There is no substitute for obedience to God's commandments. Nothing short of obedience will ever satisfy Him. He prefers our obedience to our sacrifices. God has the right to demand and to expect that we render absolute obedience to Him, regardless of what any man may think, say or do. "Then Peter and the other apostles answered and said, We ought to obey God rather than men" (Acts 5:29). The thing that counts with the Lord is wholehearted obedience to His commandments which are always right and best for us. Any person who sets his will against the will of God will fail miserably. All of us owe God humble, sincere and loving obedience to His commandments as they are recorded in His Word. It is the duty of all to accept His will and to enter upon His way immediately.

Three State Papers Join Church Press Group

NEW YORK CITY—(BP)—Three Southern Baptist state papers were received as new members of Associated Church Press at its 1959 meeting here.

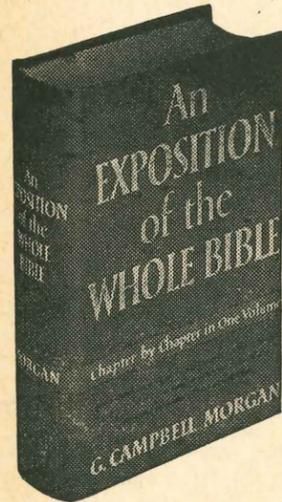
They were the Arkansas Baptist, Little Rock, Ark., edited by Erwin L. McDonald; Baptist Message, Alexandria, La., edited by James F. Cole, and Maryland Baptist, Baltimore, edited by Gainer E. Bryan, Jr.

This brought to 16 the number of Southern Baptist publications in membership.

(Continued from Page 7)

claim to be healed is foolish and futile for the simple reason that Christ did not die for our sicknesses. The deliverance of the body from disease and death must await the second coming of Christ. The believer may and should pray for healing when ill, but he must

not claim healing as a redemption blessing. In any and every kind of sickness, we can honour God by saying, "If Thou wilt, Thou canst make me well." And if it is not His will to make us well we can, by His grace, live for Him while ill. Truly, our times are in His hand. Like Paul, may we glory in our infirmities, that the power of Christ may rest upon us (II Cor. 12:9).



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Would Delete "Relief" From Agency's Title
NASHVILLE, Tenn. (BP)—The word "relief" will be dropped from the title of the Relief and Annuity Board of the Southern Baptist Convention, if the Convention approves the 22nd recommendation of its special "Survey Committee."

Committee Chairman Douglas M. Branch of Rocky Mount, N. C., said the recommended change in the agency's name was approved by the committee too late to be included in the printed version of the committee report.

The title of the agency would be Annuity Board of the Southern Baptist Convention after the proposed change.

The Relief and Annuity Board concurs in the recommendation to delete the word "relief," according to R. Alton Reed of Dallas, the board's executive secretary.

The agency has handled a steadily declining number of relief cases as more and more Baptist pastors and denominational workers take coverage under the retirement and annuity programs offered by the board.

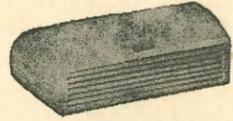
The majority of the relief cases arose before the board offered the wide range of plans it has available today, and before the denomination itself began to place a strong emphasis on adequate retirement and annuity protection for ministers and for lay employees of Baptist groups.

"The inclosed material relating to changing the name of the Relief and Annuity Board is too late for inclusion in the printed report of the Study Committee. We took this matter up in the December, 1958, meeting of the committee at the request of the Relief and Annuity Board.

"The committee was favorable to the proposed name change, but felt the Relief and Annuity Board should formally approve it before we took action. That has just recently been done," Branch reported.

►K. S. Clendaniel, dean of Clear Creek Baptist School, Pineville, and Mr. and Mrs. Robert A. Bausum, Mt. Vernon, were Kentucky representatives in a School of Missions at Goshen, Virginia, in March.

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ATTENDANCE, APRIL 5, 1959

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Paducah, Immanuel	650	--	155
Covington, Southside	639	--	75
Lou., Hazelwood	626	4	119
Henderson, Immanuel	614	--	---
Missions (2)	115	--	---
Lou., Shively	605	2	152
Shively Heights	206	3	67
Ashland, First	599	1	115
Missions (3)	203	--	---
Danville, First	592	4	149
Missions (2)	141	--	64
Erlanger	587	5	127

Lou., Buechel Park	586	3	133
Owensboro, N. St.	571	--	199
Lou., Rockford Lane	565	4	194
Lou., Southside	562	5	119
Evansville, Calvary	562	--	189
Corbin, Central	560	1	166
Mission	79	--	31
Lou., Third Ave.	555	2	133
Mission (1)	165	7	66
Lou., Highland	549	--	172
Florence	544	--	83
Lou., Bethany	540	2	127
Bellevue	522	--	101
Lou., Farmdale	517	--	131
Mission	101	--	46
Ashland, Unity	516	--	141
Winchester, Central	514	--	144

Owensboro, Eaton Memorial	508	--	154
London, First	505	--	138
Missions	77	--	28
Central City, First	505	3	226
Danville, Lexington Ave.	500	2	90
Mission (1)	76	2	67
Lou., Eighteenth St.	500	--	111
Mission (1)	54	--	37
Lou., Bethlehem	496	3	134
Bardstow	490	--	144
Lou., Deer Park	487	4	99
Ludlow, First	484	--	93
Lebanon, First	482	1	112
Lou., Beth Haven	482	1	202
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Hodgenville, First	470	--	155
Mt. Washington	466	--	129

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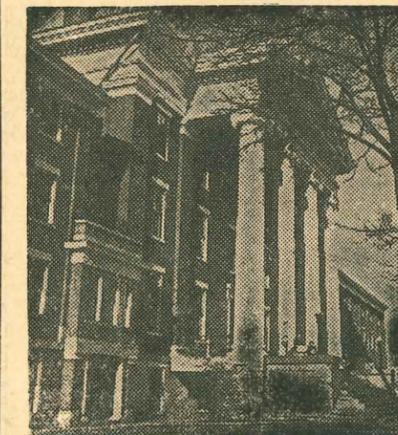


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