

# Western Recorder

April 7, 1960

Vol. 134

No. 14

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WESTERN RECORDER  
Middletown, Ky.

## THIS WEEK

### Lessons From Dispersions

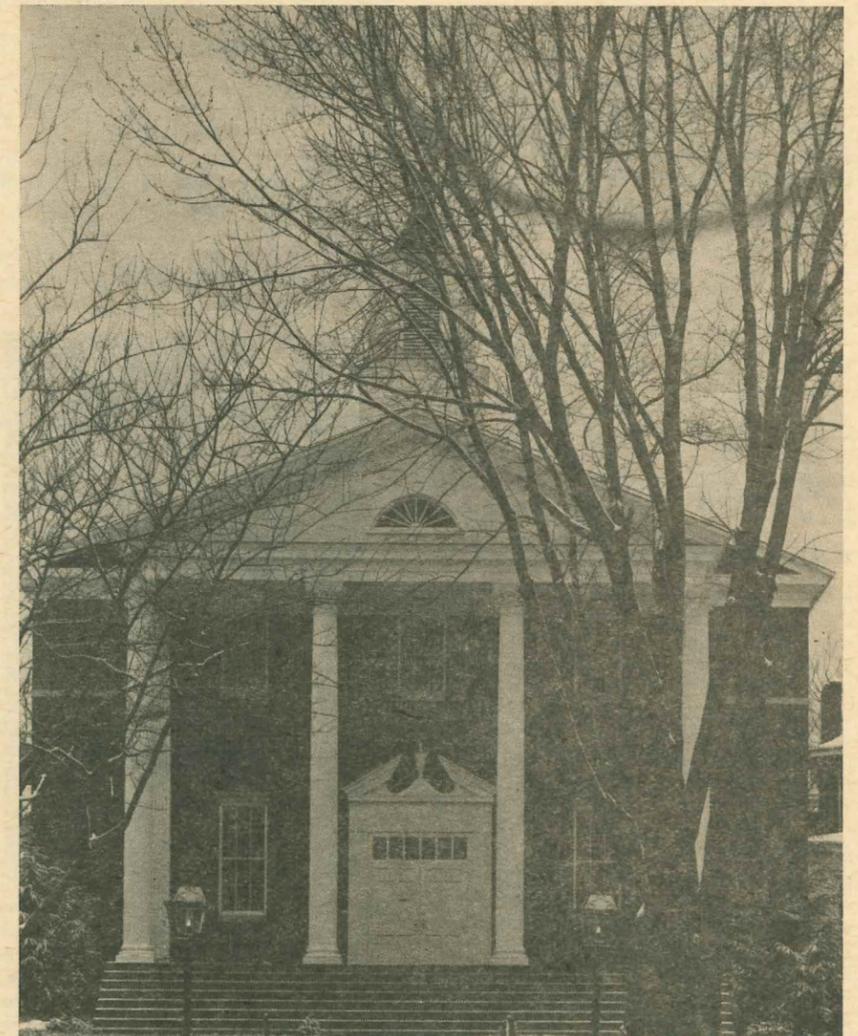
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### Dead Sea Schools and Their Significance

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### Kentucky Baptists Invite Other Faiths for Discussion Of Church - State Problems

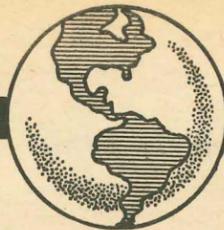
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Immanuel Baptists, Paducah, recently entered this first unit of their projected million dollar relocated facilities.

Frank F. Norfleet is pastor.





## GLEANINGS FROM THE FIELD

### SPEAKER AT SQUIRESVILLE

►Pastor Harry L. Green, of the First Baptist Church of Owenton, Ky., was the speaker to the Brotherhood during the twice-delayed monthly Family Night program at the Squiresville Baptist Church, March 16. The W.M.U., Y.W.A., R.A., Y.M. Brotherhood and G.A. meetings were also held with the total attendance of 16.

### CHANGING WORK

►Pastor Harold Clark Bennett resigned his work with the Beech Street Baptist Church, Texarkana, Ark., and became superintendent of new work with the Sunday School Department of the Baptist Sunday School Board. He succeeds Lawson Hatfield, who resigned last October to become Sunday school secretary for Arkansas.

►James A. Boswell has resigned as assistant pastor and minister of education at the Shively Baptist Church, Louisville, where he has been associated with Pastor Hugh James, to become minister of education at Rutledge Avenue Baptist Church, Charleston, S. C. In the latter place he will be associated with Pastor Woodrow Harris. He will assume his new duties April 15.

### WIFE AND MOTHER OF PREACHERS

►Mrs. Eunice Thomas King, 58, wife of Pastor Henry King, Route 2, Richmond, died at the Pattie A. Clay Infirmary on March 20 after a long sick spell. She was a member of the Peytontown Baptist Church where her husband is pastor, and was teacher of the Adult Ladies' class and president of the W.M.S. there. Her funeral was conducted by Pastors W. R. Royce and W. C. Younce at the Peytontown Church. She was buried in Richmond Cemetery. Besides her husband, already mentioned, she is survived by one daughter, Mrs. Malcolm Jones, Baldwin; six sons, Pastor Davis King, Sandy Hook, a missionary of the Baptist State Board of Missions; Frank "Jack" King, West Manchester, Ohio; Conrad King, Richmond; Claude King, Arcanum, Ohio; and Wayne and Harold King, Richmond, Ky.; 16 grandchildren and 2 great grandchildren, and a sister, Mrs. Myrtle Lambert, Albuquerque, N. Mex.

### REVIVAL MEETINGS

►Pastor E. M. Skinner, Victory Baptist Church of Providence, Ky., was the

evangelist in meetings at the First Baptist Church, Zeigler, Illinois, recently, resulting in 5 professions of faith, 3 transfers of letters, and one young man dedicated his life for special service. Albert Moore is pastor at Zeigler.

►Bob W. Brown, pastor of Trinity Church in Lexington, Ky., was the evangelist with a former Kentucky pastor, Dr. R. Don Gambrell and the Northside Baptist Church in Columbia, S. C., during March.

### VISITING GEORGIA

►Mr. and Mrs. J. Newton Dupin, members of West Broadway Church, Louisville, are visiting with their daughter and son-in-law, Pastor and Mrs. John W. Clark, and their family at Pooler, Ga., where Brother Clark is pastor of the First Baptist Church. Plans are in the offing to erect a new auditorium some time in the future at Pooler.



After a pastorate of more than six years at the Burnside Baptist Church, Charles E. Graves has resigned there to become music director and associate pastor at Duke Memorial Baptist Church, Somerset, Ky., where he will be associated with Pastor E. R. Prather.

### GOLDEN ANNIVERSARY

►The fiftieth anniversary of Dr. Robert G. Lee in the ministry was observed by the Bellevue Baptist Church, April 3. He will retire April 10, after having

labored 32 years with that big city church. Ramsey Pollard, pastor of the Broadway Church of Knoxville, will begin his pastorate with Bellevue at Memphis on April 17.

## Western Recorder

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

Vol. 134 No. 14 April 7, 1960

WESTERN RECORDER  
KENTUCKY BAPTIST BUILDING  
Middletown, Ky.

Published Weekly by the  
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Entered as second-class matter at the Post-office in Middletown, Ky., accepted for mailing at special rate of postage provided for in Section 1108, Act of October 3, 1917, authorized January 20, 1920.

SUBSCRIPTION RATES—Individual subscriptions, United States, \$2.25; Foreign, \$2.50. Church budget rate (every active family), \$1.44 per year. Club rate (10 or more) \$1.80 per year. All subscriptions except Church Budget accounts payable in advance. Send both name and address with subscriptions or renewals.

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## LESSONS FROM DISPERSIONS

By JAMES LEO GARRETT, Prof. of Christian Theology  
Southern Baptist Theological Seminary

Acts 8:1-8 is an account of the first Christian dispersion. This term "dispersion" is more commonly used to refer to that migration of the Jews from Judea into various parts of the Roman Empire which had taken place before the advent of Jesus and the going forth of his followers. Yet the term also accurately describes what took place after the death of the first Christian martyr—Stephen. The Christians of Jerusalem with the exception of the apostles were driven forth from the city by the hand of Sadducean persecution and went down into the regions of Judea and Samaria. To such persecution Saul of Tarsus was a major contributor.

This first Christian dispersion had two important characteristics. One was its involuntariness. Luke twice used the passive voice to express the fact that these Christians did not scatter themselves but were scattered. These brethren did not engineer an exodus from the Holy City. They were catapulted like so many spores into the hinterland. The pressure of persecution unto death cracked the seed pod of the Jerusalem church. It triggered the laity into a practical apostleship. Yet these men doubtless knew that their Lord Jesus had commissioned his followers to "make disciples of all nations." They doubtless knew of his word, "As the Father hath sent me, even so send I you" (John 20:21). Yet these disciples had been slow and reluctant to respond. They lived too soon to be able to debate with the critics whether the Great Commission was a genuine utterance of Jesus. Their Lord had sent forth the seventy, but it took persecution of the Jerusalem congregation to start the expansion of the gospel. This dispersion was a compulsive eviction, a dispossessing of the possessed. Indeed here was the first instance of that principle classically described by Tertullian, "The blood of Christians is seed (of the church)." (Apology, 50.)

A second characteristic of this dispersion was its invincibility. The living Christ through the Holy Spirit wrought victory out of seeming defeat. Extremity was turned to opportunity. This dispersion led to the taking of the Christian gospel by a deacon to the despised half-breeds who had their own cult of Mount Gerizim, to the radical turning of the arch persecutor, to the turning of the leader of the Jewish Christian mission to the Gentiles who were no longer

"unclean," and to the tendering by the church of Antioch of Barnabas and Saul to the Jews of the Jewish dispersion and the Gentile world. Once outside the local precincts of Jerusalem the seed of the gospel was planted by those who themselves had been driven forth like seed.

This first Christian dispersion was by no means the last. Christian history has evidenced the recurrence of this pattern.

In the sixteenth century, the Christian brethren called Anabaptists, hounded by savage persecution instigated by Catholics and state church Protestants, were scattered throughout Western Europe, and going forth into exile, they became witnessing pilgrims and lay preachers. The Anabaptists took the Great Commission seriously as obligatory upon all Christians of all the Christian centuries. Their leaders even gathered in Augsburg in 1527 in a missionary convention to plan a strategy of evangelizing Europe, and in Moravia the missionary impulse was widely extended. (F. H. Littell, *The Anabaptist View of the Church*, second edition, pp. 109-137; "Protestantism and the Great Commission," *Southwestern Journal of Theology*, October, 1959, pp. 26-42.) Again, "the blood of Christians" became the "seed" of the church.

In the seventeenth century, constricted by the heavy hand of the English state church, a band of thoroughgoing Separatist Puritans made their way to Holland and ultimately to the shores of New England, where they joined in time with the state church Puritans of Massachusetts Bay. In the spirit of their Separatist Roger Williams, himself driven out from Puritan ranks, carved out the lines of a new commonwealth, and another, John Eliot, took the gospel to the Indians. The suffering of its servants is the seed of the church.

In our own twentieth century Southern Baptist and other Christian missionaries who planted their lives in China and learned one of its difficult dialects after World War II were exiled by the falling of the Bamboo Curtain, but a great majority of these were re-deployed as Christian missionaries in the varied nations of Southeast Asia and elsewhere with a resultant extension of the Christian message. The suffering of its servants, the ministration of its missionaries, the blood of its martyrs is still the seed of the church! We have no reason to believe that God has declared a moratorium on such dispersions. Indeed behind the Iron Curtain there are continued evidences of the same.

Are there any alternatives to God's providential dispersion of his saints? Yes, at least two. By our deliberate refusal to be willing to be used by God we can find ourselves bypassed in the redemptive purpose of God. Israel, the holy people of the covenant, commissioned to bear God's light to the Gentiles, was tragically lacking in obedience. The Jewish Christians, in the center of the Christian movement in the first flush of dawn, faded from the scene, and Pella is a stark reminder of their disappearance from the plan of the ages. (Adolf Schlatter, *The Church in the New Testament Period*, pp. 272f.) North Africa, once the location of a vigorous Christian movement known for its confessors and martyrs and as the homeland of the great Augustine, through Arian concessions and Islamic conversions became a "has been" in the march of the Christian gospel. Nestorians, who planted the cross over vast reaches of Asia for nearly a millennium, today are a tiny remnant hardly to be identified with Christianity itself. (K. S. Latour-ette, *A History of the Expansion of Christianity*, II, 263-285.) The people of God in any generation or area can refuse to rise to or to continue in the high destiny of being fellow workers with the Eternal and his Son Jesus Christ.

The other alternative is that of free, ready obedience to the redemptive will of God. It is hearing and heeding before the constraints of providence or the hand of persecution should begin. It means taking seriously the Great Commission of Jesus Christ our Lord. It means defying the irrational and un-Christian distribution of 450 Southern Baptist preachers for 2,000,000,000 of the earth and 28,000 for the 170,000,000 of the continental United States, ministering to 9,000,000 Southern Baptists in particular. (Baker J. Cauthen *et al*, *By All Means*, p. 128.) It means living on the frontiers of Christian discipleship A.D. 1960—in a mountain community where reaping comes slowly, in the teeming cities where secularism and ecclesiastical religion seem almost to choke out the Christian gospel and way, in the front-line of Christian communication and witness through television, drama, and the written word, in eliciting the witness of Christians—we say "laity"—by life and by lip in the human precincts where "men of the cloth" get no hearing. Yes, it means turning from running in the ministerial derby for the established First Church with its "plush" and security or for Church Suburbia, the "plum" of contemporary pastorates, when these have a strong ministry to the minister. Not "Zion Stands with Hills Surrounded" but "The Son of God Goes Forth to War" must predominate in life as well as hymnody. Whether being scattered or going forth, our mission is to proclaim to men, as did Philip, Jesus as the Christ.



**A Hard Job Well Done**

The joy of Kentucky Baptists in welcoming the recent addition of Dr. Rollin S. Burhans to the family of Baptist college presidents in Kentucky is somewhat offset by the announcement of the resignation of Dr. W. Edwin Richardson as president of Bethel College, Hopkinsville. Dr. Richardson will leave the Bethel presidency to become head of the Bible Department at Carson-Newman, a Tennessee Baptist senior college at Jefferson City.

For Dr. Richardson it is a return engagement in Tennessee, since he came to Bethel from Cumberland University, Lebanon, Tennessee. Richardson served as head of the Bible Department and acting president of Cumberland during part of the time it was operated by Tennessee Baptists. When Cumberland was abandoned in 1951 by Tennessee Baptists in favor of Belmont, a new Baptist College in Nashville, Richardson moved to Bethel.

The years of service for Dr. Richardson at Bethel have been among the hardest for Baptist junior colleges. Limited finances and keen competition of state schools have challenged the growth and prosperity of Bethel and a president of less determination and ability might have given up. On the contrary, Ed Richardson has worked faithfully and vigorously and the school has shown marked advances in many respects. Dr. Richardson has been especially successful in maintaining a faculty of unusual ability and dedication.

Always a strong voice and a forceful speaker for Christian education, Dr. Richardson will be greatly missed by Kentucky Baptists. His gentle, friendly, and scholarly air made him a natural for a college head. The noble heritage and tradition of Bethel have been substantially enhanced by the ministry of President Richardson.

The resignation of Dr. Richardson gives occasion for a serious re-examination by the trustees, the Kentucky Baptist Education Committee, and all Kentucky Baptists of the role of Bethel in the future of Christian education in Kentucky. There should be some promise of solution to some of the problems faced by President Richardson before another man is asked to head Bethel.

**Some Misunderstanding**

What has happened to many public figures and their utterances when reported by the press has overtaken Dr. N. Burnett Magruder, the executive director of the Louisville Council of Churches. It is lamentable that views expressed by Magruder in a recent article appearing in the Associated Industries of Kentucky publication and to a Louisville reporter put him in a place where he really does not belong.

In the article Magruder commented on the current topic of Communistic influence in American churches and churchmen. He deplored trends and conditions in the nation and in the state of Christian faith which he described as the "spread of the Karl Marx virus." Such a description is certainly subject to misunderstanding though Magruder borrowed this terminology from Herbert Hoover. He concurs with Hoover who in an address to Presbyterian laymen said, the country is "plagued with the infection . . . in both the thinking of our people and the affairs of our government."

Magruder also claims that there has been wide involvement of churchmen in a host of "disguised organizations, fronts, and cults," which were spawned by Communist-motivated people. This is a strong statement and sounds a great deal like charges being made currently by voices less responsible than that of Magruder.

At the same time Magruder should not be classified with a certain brand of critics who have made the news in connection with the famed Air Force Reserve Manual, now repudiated and withdrawn. He does not believe a great host of American preachers are Communists as claimed by some extremists. He also says that the honor or integrity of 60,000,000 Protestant Americans is not at stake in the present controversy.

In the article Magruder says, "There is no allegation of any significant number of 'card-carrying' Communists among the ministers and churches of the nation. If the statement has been made or should be made that this is so, then you can know in advance that it is so remote a possibility as to be practically non-existent."

Magruder points out that only a small articulate minority of churchmen knew what they were doing when they joined these organizations, while the rest were simply "taken in." Magruder confesses that he was among those in the thirties attracted to this kind of thinking.

His experience doubtlessly makes for a strong reaction in the opposite direction. The very appearance of his article in the AIK publication tends to brand it as pro-management and labor interests would be expected to react.

All in all, Magruder deserves better understanding than is gained from the current press releases. A man of great integrity and transparent honesty, he does not deserve to be made a whipping boy by those who, in denying the alleged charges, would parade themselves as paragons of purity and free from all examination. This editor has decided disagreement with some of the views of Dr. Magruder, but concerning some of the trends he warns of, Magruder, if so inclined, might be able to say in years ahead, "I told you so."

**No Need For Worry**

Anything new and hitherto untried stands to be misunderstood. Such a possibility is surely present in the proposal by Kentucky Baptists for a conference with other religious faiths including Jews and Roman Catholics to discuss matters of mutual interest.

An invitation has gone out from Dr. W. C. Boone, general secretary-treasurer for Kentucky Baptists, to the leaders of twelve of the major religious groups in Kentucky to meet on April 28 for the purpose of exploring the possibility of further conferences in which would be discussed matters pertaining to church-state relationships in America today. The conference would include only two or three representatives of each group and probably would not exceed twenty-five or thirty in number.

The Public Affairs Committee of Kentucky Baptists would be responsible for Baptist participation in the conference. Edwin F. Perry, pastor of the Broadway Baptist Church in Louisville, is chairman of the Public Affairs Committee and framer of the original resolution. Other members of the committee are Jess C. Moody, pastor, First Baptist Church, Owensboro; Bob Brown, pastor, Trinity Baptist Church, Lexington; Congressman Eugene Siler; W. C. Boone; and C. R. Daley. Congressman Siler has indicated Washington duties will prevent his participation in the conference.

It ought to be said that Dr. Boone's invitation for such a conference simply is carrying out the unanimous action of last year's General Association. At that time the messengers approved the Public Affairs Committee report which instructed the committee to implement such a conference in light of "the mounting tensions in public affairs as religious groups bring their often divergent policies and practices to bear upon public life."

It also ought to be said, and emphatically so, that the proposed conference has no purpose, now or ever, to discuss doctrinal matters which might lead to any compromise by Kentucky Baptists on basic tenets of our faith. There is every reason to believe that Kentucky Baptists would be one of the last groups on earth to enter discussions designed to lead ultimately to church union.

On the other hand, Baptists have a vital interest in this critically important area of church-state relationships. The position of early American Baptists on this matter and their willingness to discuss this issue with members of other faiths are largely responsible for our constitutional guarantee of a free church in a free state. Today this important wall between church and state is disintegrating and one hope for its preservation is the witness of Baptists.

Baptists have a stewardship in this matter. We need to share our insights with others who may be more teachable than we think. At least open, face-to-face discussion is far better than the current practice of acrimonious charges and counter-charges. If we have the truth, we need have no fear of losing it in discussion with others.

For several years the leading Baptist groups in America, including about seven different Baptist conventions, have met annually in Washington in just such a conference. Much helpful discussion has resulted and the time may be right for discussion which would include other religious faiths.

Apparently Kentucky Baptists are pioneering in this field since no other state group of Baptists has taken steps toward such a conference.

As for the proposed conference in Kentucky any guarantee of beneficial effects would be premature, but there is reason for hope. At least, it is hard to see any harm in the effort.

**BAPTIST FORUM**



**MISSION OPPORTUNITY FOR TEACHER**

Editor:

There is an unusual opportunity awaiting those that like to teach school and do mission work at Phelps, Kentucky. There are several vacancies in teaching positions at the Phelps School and a great opportunity for those that feel the call to mission work. There is a real need for someone that can teach music in the local school. The Phelps Baptist Mission, Phelps, Kentucky, is the first and only Missionary Baptist work in that part of Pike County. There are unlimited opportunities to open new mission work in this area. Anyone interested in this phase of mission work should contact James E. Casey, Jr., Phelps, Kentucky.

**COME SNOW OR HIGH WATER**

Editor:

As most of you know we have had our share of snow lately. We all know how prone Baptists are to stay away from church when either the rain or snow begins to fall. Also most of us will agree that this year has brought more than its share of flu and other illnesses.

Our organist, Mrs. Mabel Alexander, was ill last week with the flu. Some of the folks from the church visited her and in the course of the conversation, her husband noted that the two previous Sundays they had been unable to attend worship services due to the snow. Mr. Alexander commented further that if there was snow again next Sunday morning when they got up, he would hitch his mule to the sled and go to church.

It has become almost a matter of routine to get up on Sunday morning to be greeted with 2 to 4 inches of snow. Yesterday was no exception. We immediately thought of Mr. Alexander and his sled. The main highway in front of our house was as slick as glass so we knew what the hill would be in front of his home. A call to his home revealed that Mr. Alexander is truly a man of his word, he had already left for church on the sled.

You can imagine the surprise of both people and pastor as a few of the members of the choir began to stretch their necks to see what was being parked in the church parking lot. How I wish we had had a camera to record the sight of that mule with the modern cars of our day.

As Mr. Alexander and the other passengers in the sled came into the sanctuary to be greeted by the 17th chapter of John's Gospel, how our hearts did overflow with the joy of being a Christian. Truly it is a wonderful experience to go to the house of the Lord.

Covington, Ky.

Betty Collins

## Waiting Ended

The seal which had closed the doors of Third Baptist Church, Madrid, Spain, for more than a year was removed March 4 by two Spanish Baptist pastors and a few

faithful members of the church, with police permission. After difficulty, the rusty lock on the outside door was opened.

Inside, the chapel was in fair condition, but plants that were green in September,

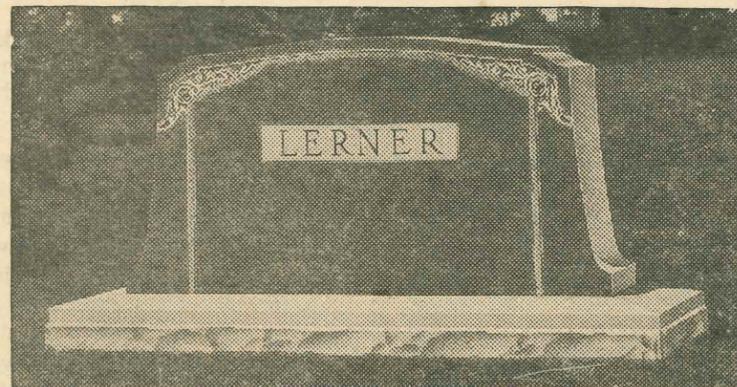
1958, had long since dried up. The group joined hands and thanked God for the opening of Third Church.

As Pastor Jose Nunez went around the auditorium checking on different items, his eyes fell on a little book in the vestibule. The title: *Today Is Tomorrow*.

"That's it," he exclaimed. "Today is the 'tomorrow' for which we have waited. The Lord be praised!"



Pictured above is Dr. Robert Lee Mills, president of Georgetown College, greeting several senior faculty members, who were awarded service pins at the Faculty Formal Dinner on the evening of March 5. From left to right: Dr. Carl Fields, 25 years; Mrs. L. P. Bradley, 40 years; President Mills, Dr. Charles Hatfield, 31 years; Mrs. Kenneth G. Gillaspie, 23 years; and Miss Rena Calhoun, 30 years. Not in the picture is Dr. J. Elmer Weldon with 30 years of service. These represent a total of 179 years of service at Georgetown.



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## The Dead Sea Scrolls and Their Significance

By MIKE ZALAMPAS

[Editorial Note—The current interest in the Dead Sea Scrolls is also attended by considerable misinformation. This article and the two to follow are designed to give simple but reliable information on this important archaeological discovery. The author is a graduate student at Southern Baptist Seminary and his treatments are reliable and authoritative as well as helpful.]

By sheer accident, in 1947, a collection of ancient scrolls was discovered in Palestine which has had and will have profound significance for the study of the Bible.

These scrolls, called the Dead Sea Scrolls, were discovered by an Arab boy searching for a goat. Chancing to hurl a stone into a cave, he heard it break some pottery. Though he ran away frightened, he later returned and discovered the scrolls.

Eventually, by a circuitous route, these scrolls found their way into the hands of Biblical scholars. At first, it was thought that they were worthless. Now it is realized that one of the greatest archaeological discoveries of all time has been made. By the use of every method of dating available, it has been established that the scrolls are 1,900-2,000 years old. Thus, the scrolls are about 1,000 years older than the previously known Old Testament manuscripts.

Much misinformation on the scrolls has been published. Some scholars have held that the scrolls destroy the basis of the Christian faith. There are several pocket-book editions on the newstands to this effect. However, due to the work of Biblical scholars of many faiths and countries, we are now able correctly to understand the scrolls.

We now know, for example, that the scrolls belonged to a Jewish religious group called the Essenes. Dissatisfaction with the nation's religious leaders led them to seek a refuge in the wilderness beside the Dead Sea. There they lived a life of strict self-denial from 100 B.C. to 68 A.D., when the Roman army destroyed the community. In fact, the scrolls were hid in nearby caves to protect them from destruction.

The Essenes insisted on severe self-denial as a means of preparing for what they felt was a new age to be ushered in by God. Holding all property in common, they devoted themselves to the study of the Old Testament scriptures. Twice a day they shared a common meal as an anticipation of a banquet with God in the new age. Another common practice was baptism. However, unlike Christian baptism, the baptism of the Essenes was repeated each year and was supplemented by daily ritual washing.

It is due to the Essenes' interest in the Scriptures that these scrolls are so important. They jealously guarded the text of the Old Testament. Moreover, they wrote commentaries upon the Scriptures which shed light on the history and life of the times. The group also wrote down

their rules and beliefs which likewise have been preserved for us. It is for these reasons that the find of the documents is so important to Biblical studies.

Altogether, there have been six caves discovered which have yielded dozens of complete documents and tens of thousands of fragments. Some of these fragments are no larger than a thumbnail. Many fall to dust at the slightest touch. Nevertheless, diligence has been rewarded and each day sees new successes in their interpretation.

In two coming articles the author hopes to discuss the significance of these Dead Sea Scrolls in relation to the Old and the New Testaments.

### More on the "Board" of Deacons

By HAL D. BENNETT  
Baptist Bible Institute,  
Graceville, Florida

"Deacons are servants of the church. Only within recent years has the body of deacons been referred to as the 'board'."

Dr. Gaines S. Dobbins, long-time professor at Southern Seminary and more recently at Golden Gate Seminary, is authority for the above statement (The Churchbook, P. 65).

Little can be added to his subsequent paragraph, but his points need to be repeated often. Baptists are forgetting their heritage. Along with it we are setting up authoritative "boards" that have little reason for being.

Say what you will, a "board" suggests authority. The word suggests that its members are managers and not servants. Deacons do not (should not) decide for or present compulsory decisions to the church. Rather they report their findings: the congregation decides.

They may recommend an action. But when the deacons over-ride the decision of a church assembled, they are out of line.

#### A Group Without Authority

Dobbins says further: "They should never arrogate to themselves any authority for running the church. Their greatest service . . . will usually be found in their assistance to the pastor. To them he will bring the problems, the needs, the plans, the purposes, the opportunities, the difficulties, the embarrassing situations, the material and spiritual concerns of the church."

My work recently has taken me out of

Mississippi and now I supply pulpits in Alabama or Florida each Sunday. Wherever I go, I find that just about all the deacons believe themselves to be on a "board." Many if not most think and act accordingly. Where they stress loyalty and service this may be all to the good. But where they bear down on authority, and think of themselves as able to hire and fire pastors, or otherwise make final decisions, the "board" is a built-in source of friction for the church.

The trouble is that most of the current deacons are not only without responsibility for the situation; they are generally uninformed as to its danger. Pastors (and sometimes older deacons) may offer study courses to inform new deacons, but unanimous attendance is almost unheard of.

What can you do with such an elected church leader who refuses to learn his job? Or who does not realize its limitations?

We shall just have to keep trying for these men nearly always are our finest. As they go so go the churches.

### Kelly Simmons Named Editor in Colorado

DENVER, Colo.—(BP)—J. Kelly Simmons, editor of the *Baptist Beacon* at Phoenix, Ariz., will become full-time editor of the *Rocky Mountain Baptist* here April 1.

The *Rocky Mountain Baptist* will assume weekly publication at the time Simmons reports as editor. He will also be an assistant executive secretary to W. J. Ray of Denver.

Ray has been editing the *Rocky Mountain Baptist* in addition to holding the post of executive secretary of Colorado Baptist General Convention. The *Rocky Mountain Baptist* is convention newspaper serving Southern Baptists in Colorado, North and South Dakotas, Montana, Wyoming, and Western Nebraska.

Before becoming executive secretary in Colorado, Ray was executive secretary in Arizona.

The *Baptist Beacon*, a weekly, is the publication of the Baptist General Convention of Arizona.

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April 14 .....	Harlan Baptist Church	May 2 .....	Stanford Baptist Church
April 25 .....	Immanuel, Paducah	May 5 .....	First, Paintsville
April 26 .....	First, Madisonville	May 9 .....	First, Middletown
April 28 .....	First, Bowling Green	May 10 .....	Cynthiana Baptist Church

Sessions Begin at 2:00 and 7:00 P.M.

Kentucky Burgoo Supper Served for 1959.

First Come, First Served

### W. Edwin Richardson Resigns at Bethel



W. Edwin Richardson

Dr. W. Edwin Richardson has resigned as president of Bethel College, Hopkinsville, effective at the end of the second semester this year. He is to become professor of Bible at Carson-Newman College, Jefferson City, Tenn., where he will

succeed Dr. Russell Bradley Jones, soon to be retired. Dr. Richardson has been president of the college at Hoptown since 1951, during which time the school has increased from 85 students to 273. The campus acreage has been increased about fifty percent in the last nine years through acquisition of additional properties, and a new physical-education building was erected.

### Carver School to Have Many Lectures Next Week

Carver School of Missions and Social Work, 2801 Lexington Road, Louisville, is to sponsor a conference on the subject of "The Church and Social Work" during April 11-15. The theme is being designed to capture the interest of everyone who has any connection with the various fields of church work. The conference is to emphasize factors in connection with child care, good will center work, and the spiritual, social and psychological aspects of those who are growing old.

General direction of the program is in charge of Miss Kathryn Bigham, returned missionary from the Orient now on the faculty of Carver School. Dr. A. C. Miller, executive secretary of the Christian Life Commission, is to be

chairman of that portion of the program devoted to the aging.

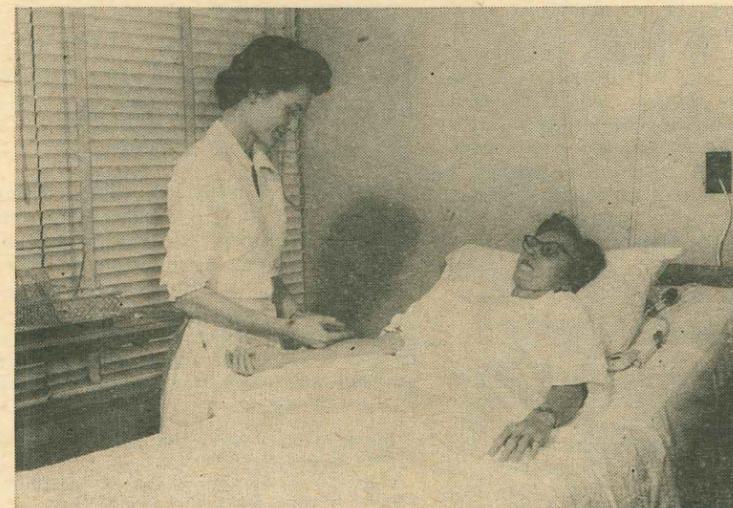
One of the away-from-home speakers will be Dr. Charles G. Chakerian, pro-



Dr. Charles G. Chakerian

fessor and head of the Department of Church and Community, McCormick Theological Seminary, Chicago, who will

(Continued on Page 12)



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Kentucky Baptists will determine how much charity service they want our Hospitals to do by the amount they give for this cause.

## YOUR OFFERING for HOSPITAL CHARITY Mother's Day

# KENTUCKY BAPTISTS AT WORK

## SUNDAY SCHOOL

### Plan Now to Observe Christian Home Week May 1-8, 1960

By ROY E. BOATWRIGHT



R. E. Boatwright

Since church and home share the divine assignment for teaching and training, it is important that they work together, sharing common objectives and methods. Christian Home Week should build a sense of togetherness in this mutual ministry.

The over-all objective for the week is to lead parents to join with the workers in the church in a fresh dedication to their God-given ministry of teaching, winning, and leading their children in Christian growth. The achievement of this aim calls for:

1. A warm and constant spiritual climate in the home.
2. A deepening appreciation on the part of the parents regarding the vital role the family plays in Christian education.
3. Planned religious teaching in the home: family worship, thanks at mealtime, use of good books, storytimes shared by parents and children, natural and informal conversations about spiritual matters.
4. Effective use of the literature provided by the church for the parents: *Home Life* (particularly the sections "The Family Worships" and "The Family Teaches"), *Living With Children, Every Day With Beginners, Every Day With Primaries, Messages to Cradle Roll Parents* (a series), "Beginner Bible Story" leaflet, "Primary Parent Leaflet," and letters for parents of Juniors (to be used with Graded Sunday school lessons).
5. Personal soul-winning by parents.
6. United church loyalty and enlistment by parents, and by the children according to their degree of maturity.
7. Planned family fun in which the members grow in ability to apply Christian principles to recreation. As one means of implementing such objectives, Christian Home Week has been used effectively for many years.

A pamphlet giving specific information and direction on conducting Christian Home Week has been mailed from the Sunday School Board to all pastors and Sunday school superintendents. If, for any reason, you are unable to locate yours, request a copy from your Sunday School Department, Middletown, Kentucky. The Sunday School Department has a limited supply.

## WOMAN'S MISSIONARY UNION

### Credential Cards For Miami Beach Convention

By MRS. GEO. R. FERGUSON

Kentucky's number of accredited messengers to the Annual Meeting of Woman's Missionary Union at Miami Beach, May 16-17, is limited. Requests for cards should be mailed to the State Office immediately. When your request comes to our office you will be mailed an accreditation form to be signed by your W.M.S. president. (Requests are already beginning to come in.) You will present this card at the registration desk in Miami Beach, thereby signifying that you are an accredited messenger. Messengers will be registered on a "first-come-first-served" basis. If our quota is not filled by 1:30 p.m. on Monday, others from Kentucky may register as messengers after that time.

Make your plans now to attend this wonderful meeting.

## APPROVED ASSOCIATIONS

Congratulations to Bethel Association, Mrs. H. O. Price, Supt., and to Muhlenberg Association, Mrs. Earl London, Supt., on attaining recognition on the Associational Aims for Advancement as approved Associations. These are the only Associations in Kentucky to have achieved this recognition, according to records in our office. The recognition is for the year 1958-59. We hope to have many more such accomplishments to report at the close of this year.

## CHECK-UP TIME

We have come to the half-way point in this promotional year. We urge W.M.S. Presidents and all other W.M.U. officers and committees to take advantage of this opportunity to check carefully on the progress you are making on Aims for Advancement, the Jubilee Goals, and all of your programs and plans for the last

half of this year. Much disappointment and loss at the close of the year can be averted by planning well for your future work. Strive faithfully and prayerfully for an Honor W.M.U. Follow carefully the splendid suggestions in "The Forecaster" in Royal Service each month and good work is assured. Be sure to include in your plans a study of the new book, "Educating Youth in Missions", during May or June.

## WEEK OF PRAYER

The unusually bad snow storms during March made observance of the Week of Prayer more difficult. Glean very carefully and prayerfully for the best possible results of this emphasis on the great and challenging needs in home missions. Send your offering promptly to Mrs. W. H. Jaegle, treasurer, W.M.U. Office, Kentucky Baptist Bldg., Middletown.

## TRAINING UNION

### Features for the State Training Union Convention (Events and Participants)

By JAMES H. WHALEY, SR.

The State Training Union Convention will be held at First Baptist Church, Paducah, Kentucky, on April 21-22. Features will be the Junior Memory Work and Bible Drill, the Intermediate Sword Drill, and the Young People's Speakers' Tournaments. Below are listed the time of the events and those who will be participating. Each participant was winner in his respective region.

**Junior Memory Work and Bible Drill—11:00 o'clock Friday morning.**

**Central Region—Lynn Staley, St. Matthews Baptist Church, Long Run Association.**

**North Central Region—Brenda Kelly, Latonia Baptist Church, North Bend Association.**

**Northeastern Region—Mileen Martin, First Baptist Church, Flatwoods, Greenup Association.**

**South Central Region—Michael Keeling, Bethlehem Baptist Church, Central Association.**

**Southeastern Region—Jerry Wayne Queener, Riverside Baptist Church, Bell County Association.**

**Southern Region—Jane Downing, First Baptist Church, Tompkinsville, Monroe Association.**

**Southwestern Region—Judy Flegle, First Baptist Church, Arlington, West Kentucky Association.**

**Western Region—Margaret Barrett, First Baptist Church, Madisonville, Little Bethel Association.**

**Intermediate Sword Drill—7:20 Thursday Night.**

**Central Region—Ann Bewley, Mt. Zion Baptist Church, Severns Valley Association.**

**North Central Region—Pat Saunders, Trinity Baptist Church, Elkhorn Association.**

**Northeastern Region—Tim Wilson, Unity Baptist Church, Greenup Association.**

**South Central Region—Lewis Elliott, Bethlehem Baptist Church, Central Association.**

**Southeastern Region—Eloise Davis, First Baptist Church, Pineville, Bell County Association.**

**Southern Region—Margaret Baird, Adairville Baptist Church, Bethel Association.**

**Southwestern Region—Charlotte Marilyn Allen, First Baptist Church, Arlington, West Kentucky Association.**

**Western Region—Marilynn Tallant, First Baptist Church, Madisonville, Little Bethel Association.**

**Young People's Speakers' Tournament (17-18)—4:00 o'clock Friday Afternoon.**

**Central Region—Gene Farley, Severns Valley Baptist Church, Severns Valley Association.**

**North Central Region—Martha Sparks, Latonia Baptist Church, North Bend Association.**

**Northeastern Region—Glenn Graber, First Baptist Church, Ashland, Greenup Association.**

**South Central Region—Carolyn Ann Lunsford, Liberty Avenue Baptist Church, Tates Creek Association.**

**Southeastern Region—Leslie Stone, First Baptist Church, Hazard, Three Forks Association.**

**Southern Region—Frank W. Glazier, Glendale Baptist Church, Warren Association.**

**Southwestern Region—Nancy Conyer, Union Baptist Church, Ohio River Association.**

**Western Region—Gene Raye Miller, Walnut Street Baptist Church, Daviess-McLean Association (Tie).**

**Western Region—David Book, First Baptist Church, Henderson, Green Valley Association (Tie).**

**Young People's Speakers' Tournament (19 and above)—Friday afternoon at 4:00 o'clock.**

**Central Region—Miss Georgianna Hahn, Friendship Baptist Church, Anderson Association.**

**North Central Region—Wanda Carole Mahoney, Immanuel Baptist Church, Elkhorn Association.**

**South Central Region—Wilma Lee Leslie, Palestine Baptist Church, Taylor County Association.**

**Southeastern Region—Mildred Souleyret, Riverside Baptist Church, Bell County Association.**

**Southern Region—Mrs. Neal Gentry, First Baptist Church, Franklin, Simpson Association.**

**Southwestern Region—Faye Good, New Palestine Baptist Church, Christian County Association.**

**Western Region—Billy Wells, First Baptist Church, Earlington, Little Bethel Association.**

**Note:** The final tournament will be held at 7:40 Friday night (that is, two winners from each of the above speakers' tournaments will be in this final tournament).

## BROTHERHOOD

### Keeping Busy About The Master's Business

By FORREST R. SAWYER

THIRTY-TWO MEN is the average attendance of the Brotherhood of the Grace Baptist Church, Pike County Association. Alvin Childers is president of the Brotherhood, and his R.A. Worship, Evangelism, and Education Committees are functioning.

ONE HUNDRED AND TEN INVITATIONS to the various services of the church were extended during December by the Brotherhood of the First Baptist Church, Walton, North Bend Association, Dude Simpson, president; and they made 55 visits to the sick and needy, they witnessed to 12 men about Christ, and had 31 discussions about tithing and giving. J. P. Tackett is pastor of the First Baptist Church, Walton.

CHASE W. JENNINGS is superintendent of the Baptist Mission Program for North Bend and Campbell County Baptist Associations. February 1-5 was the occasion for a Brotherhood Clinic held in the First Baptist Church, Newport. The second night of the Clinic, there were 79 men present and the enrollment for the five nights of study of Brotherhood and Royal Ambassador work had exceeded the 100 mark. W. E. Duchemin is president of the North Bend Associational Brotherhood and Walter Fortner is the associational Royal Ambassador leader. Malcolm Rhoads is the associational Brotherhood president of the Campbell County Association.

ALBERT GISLER is pastor of the Buffalo Baptist Church, Buffalo, Kentucky. G. W. Money is president of the church's Brotherhood. Other officers and committee chairmen include Cecil Thompson, Carl Shaw, Parson Money, Otis Caine, Ray Graham. This Brotherhood meets the third Wednesday night each month. On a recent, cold, blustery and rainy Wednesday evening, some forty men were present for their regular meeting.

C. FINLEY WILLIAMS is president of the Brotherhood of the First Baptist Church, Middletown, Kentucky. I. Ferd. Graves is pastor of the church.

One week of PLANNED CHRISTIAN WITNESSING preceded a recent Laymen's revival at the EDGEWOOD BAPTIST CHURCH, in Christian County Association. Harold Sorels, pastor, recently. Bill Whittinghill is president of the church's Brotherhood.

## THE FIFTH

of five Royal Ambassador Congresses was held with the First Baptist Church, Somerset, Saturday night, March 26. Between 1600-1700 men and boys attended the congresses—51 associations were represented.

Pastor L. Kenneth Bathrop, of the Clifton Church, Louisville, assisted Pastor V. V. Raines in a series of evangelistic services at the Portland Avenue Church, Louisville, March 20-27. The meetings resulted in 39 additions, 30 of them being by baptism, 8 by letter and one by statement.

## CHURCH MUSIC

### April Musicalendar; Associational Hymn Sings

By EUGENE F. QUINN

## April

- 3—South District at Southern Mission
- 3—Warren Associational Hymn Sing
- 10—Caldwell Associational Hymn Sing
- 10—Pike Associational Hymn Sing for Upper Sandy Zone at Calvary Baptist Church, Betsy Layne, Kentucky, 2:30 P.M.
- 15—Enterprise Association, Prestonsburg, Kentucky
- 16—Green Valley Association, Pre-Easter Service
- 17—Logan County
- 17—Mercer Hymn Sing
- 24—Muhlenberg Associational Hymn Sing
- 24—Blood River Hymn Sing
- 25—Severns's Valley Hymn Sing at Magnolia Baptist Church
- 26—Ohio County Hymn Sing at Green River Baptist Church, Cromwell, Ky.
- 26—Tate's Creek Hymn Sing at Hay's Fork Baptist Church

Mr. and Mrs. J. Brandon Price, Sr., of Paducah, announce the arrival of a little son, George Kent Price, on February 25. Mrs. Price is the former Miss Mary Pat Kent, who served for two years as youth secretary for Kentucky W.M.U. prior to her marriage. Mr. and Mrs. Price have one other son, John Brandon, Jr. Friends will recognize that the new baby is a namesake for his grandfather, George Kent, Shelbyville.

## East Texas Baptist College

Marshall, Texas

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Summer School: June 6, 1960

Regular Session: September 12, 1960

H. D. BRUCE, President

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**Foundation Receives Large Bequest**

By A. M. VOLLMER, Exec. Secy.-Treas.

On March 22 the KENTUCKY BAPTIST FOUNDATION received a check for \$13,203.84, being the proceeds from the estate of MRS. VICTORIA GREEN who lived at Lewisburg, Kentucky. The income from the investment will be used to promote Mission work in California and Oregon. This will be done through the Southern Baptist Home Mission Board. Mrs. Green at one time lived in California and became interested in Baptist Mission work in those western states. One commendable item about the estate was that the man named in the will, as executor, tithed his commission and added that to the principal.

On March 29 the Foundation secretary received a notice from a firm of lawyers in Fairbault, Minn., notifying him of a bequest in a will of a lady who lived in that city. Details of the bequest will be given later.

**Southern Seminary Group To Sing Sacred Concert**

The Male Chorale of the Southern Baptist Theological Seminary will present its annual spring concert in Alumni Memorial Chapel on Friday, April 8, at 8:00 p.m. The twenty-four voice ensemble is one of the three choral groups of the School of Church Music of the Seminary and is composed of students who are enrolled in the School of Church Music, the School of Religious Education, and the School of Theology.

Directed by John N. Sims, the group

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(Continued from Page 9)

speak on "The Role of the Church in Social Work," appearing on the program each day.

Another away-from-home speaker will be Miss Helen Hagan, assistant execu-



Miss Helen Hagan

tive director of the Child Welfare League of America and recognized as one of the foremost authorities on her subject. She will speak each day on "Current Trends in Child Care." Arthur B. Rutledge, director of the Division of Missions, Home Mission Board, will speak on "The Biblical Basis for Social Work."

Raymond Kemper, professor of Psychology at the University of Louisville, will speak on "Psychological Aspects of Aging." Herman Margulies, director of Four Courts, Louisville, will speak on "Trend in Institutional Care"; and Earl Edington, pastor of First Baptist Church,

will present a varied program of selections including compositions by Purcell, Pitoni, Schutz, Bach, Haydn, Richter, Shea, Mueller, and others.

Students to be featured on the program include George C. Patterson, assistant director; Donald H. Warner, organist; John P. Johnson and Roy W. Schofield, soloists; Earl M. Owens and John T. Largent, trumpets, and Robert L. Chapman, baritone horn.

Other members of the Male Chorale are: William Medlock, Ronald Cockrill, Wayne Halleck, Kent Taylor, Carllys Scates, Arlis Hinson, Leland Turner, Clarence Heneisen, Eliot Newsome, Charles Martin, Bill Elliott, Harry Bronkar, Yohann Yang, Wendell Pyles, Weyman Parham and Bill Graham.

The public is cordially invited to attend this concert of sacred music.

St. Petersburg, Fla., will discuss "The Local Church and Aging."

"Role and Status of Older People in Modern Society," will be discussed by Prof. Harold C. Yaeger, Jr., of the University of Louisville; "Economic Questions Older People Ask" will be outlined by Prof. Harold E. Wetzel of the University of Kentucky; and "Mobilizing Community Services for Meeting the Needs of the Aging," will be treated by Walter R. Delamarter, interim secretary of the Human Welfare Commission, Baptist General Convention of Texas.

Copies of the programs, containing about three times as many speakers as those outlined above, may be obtained by writing or calling Miss Kathryn Bigham at Carver School. Specify whether you wish the program for the Section on Child Care, or the Section of Aging.



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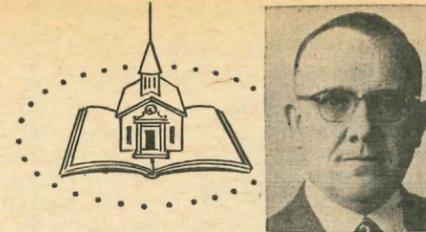
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**SUNDAY SCHOOL LESSON**

By H. C. Chiles

**HUMILITY IN THE KINGDOM For April 10, 1960**

Happiness is one thing for which every person is searching or striving. If the efforts that many are making to achieve happiness were only put forth in the right direction, many cups of happiness would be filled to overflowing. Most people are inclined to think that happiness depends upon having or doing, but Christ taught that it is dependent upon being. True and abiding happiness depends on an inward condition rather than on outward circumstances or material possessions.

Since all are in quest of happiness, and the Lord wants us to be happy, it is good to know that it is not to be found in unbelief, pleasure, money, position, fame or military glory. If you ever become the possessor of genuine happiness, it will come to you through salvation from sin, submission to Christ, service for Christ and sharing with others. You will never come into possession of happiness apart from Christ. The only people who are really happy are those who are children of God and living in obedience to His will.

In the beatitudes Christ revealed the appropriate character of the citizens in His Kingdom. Knowing that happiness comes from being, and that God wants His children to be happy, our Lord gave three characteristics of a happy person in today's lesson from the Sermon on the Mount.

**Matthew 5:3-5**

**1. Poverty of spirit. Verse 3.**

This statement does not have any reference to poverty of material possessions. Poverty of spirit is contrary to nature. It is the very opposite of pride. Those who are poor in spirit are conscious of their true condition before God. They feel their need of spiritual riches and look to Him to supply them. Realizing their needs, they are not proud of themselves or of their achievements. To be "poor in spirit" means to be free of conceit, pride and self-sufficiency. We need to be emptied of self-importance and self-righteousness in order that there may be a working of divine grace in the heart. Miserable and wretched are the proud in spirit. Happy and blessed are the poor in spirit. As long as one has a self-sufficient, proud and arrogant attitude he will be deprived of the blessings of God.

**2. Penitence for sin. Verse 4.**

Every type of mourning is not in-

cluded in this verse. This beatitude refers to those who are conscious of their personal sinfulness and are grieved over it. The sins of a believer in Christ cause him to say, "O wretched man that I am." The Christian's tendency to drift away from Christ, the shallowness of his love for the Lord and the barrenness of his life cause him to mourn. Christians should mourn over their sins because they are an evidence of ingratitude, they prevent communion with God and they deprive of numerous blessings. Those who mourn with genuine penitence for their sins will receive the comfort of God's forgiveness.

**3. Perfect submission to Christ. Verse 5.**

Meekness is an inward quality, which is related primarily to the Lord, meaning submission to Him, or the acceptance of His will for our lives. Having been liberated from self-assertion, vain ambition and resentment, the meek quietly and cheerfully submit themselves to Christ and conform to His wishes. Meekness is the precious fruit of regenerating grace and the working of the Holy Spirit. Meekness and weakness are not synonymous, even though the strongest people are meek.

**Luke 14:7-14**

As Christ looked about the room in which the feast had been spread in the home of the Pharisee, He gave particular attention to the manner in which the invited guests selected for themselves the best seats at the table. He was displeased and disgusted with the self-esteem, self-importance, selfish ambition and pride which the supposedly dignified guests manifested in their struggle to occupy the places of honor. Christ taught that the courteous procedure, when one is bidden to a feast, is not to seat himself until the host or hostess tells him where he should sit.

This unseemly scramble for positions of prominence and precedence was characteristic of the Pharisees, but by no means limited to them. Getting ahead, even at the expense of others, seems to have been quite the thing in our Lord's time on the earth, as it is today. We must ever remember that the watchful and all-seeing eye of Christ is always observing how people live and act. Nothing ever escapes His careful scrutiny. When He sees selfish and ambitious pride manifested, He is courageous enough to rebuke those who sin in this

regard and to admonish them to change their practices.

Our Lord used this parable to teach a much-needed lesson on humility. He taught the guests who were jostling one another for the chief places, which had not been assigned to them and to which they probably were not entitled, that the surest way to the seat of honor is to take the lowest seat, not in mock humility, but in perfect sincerity. It is far better to be invited to the higher place than to seek it for oneself. One should not try for the place of honor because it is for the honorable person. One who strives and struggles to sit in the place of honor proves thereby that he is not honorable.

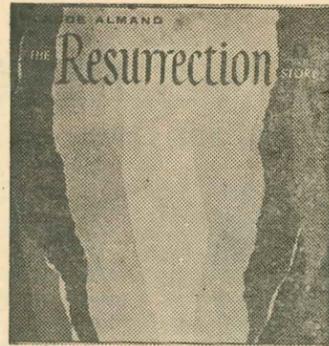
Self-exaltation leads to abasement, whereas self-abasement leads to exaltation. The proud are always humbled, sooner or later. This principle is and always will be true. The person who craves the praise of men and strives for precedence among men reveals his own selfishness and pride which inevitably lead to a fall. "For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted." "Humble yourselves in the sight of the Lord, and He shall lift you up." The pathway to the high place is by way of the lowly place.

Humility, which is so despised by the world, is precious in the sight of God and will be rewarded by Him. The one who has experienced the redeeming love of Christ and imbibed His spirit will gladly take the place assigned him, faithfully doing his work without any effort to be noticed, and at the same time he will recognize the rights of others. Honor is not a cheap thing just to be grasped at the moment, but something which is earned and is received as a token of respect because of merit somewhere.

Christ does not respect that sort of "hospitality" which is for the selfish purpose of some worldly return, like enhancing one's social standing or increasing his finances.

►A former Kentucky pastor, O. Afton Linger, has published a booklet of poems. Linger, pastor of the Milton Baptist Church, Milton, West Virginia, was pastor in Kentucky for 16 years and left the pastorate of the First Baptist Church, Corbin, for the naval chaplaincy in 1944. The booklet, entitled *Linger On the Lines*, is available from the author for 50¢ a copy.

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If Christ had chosen this year—and your town—as the time and place of His teaching, He would talk with you in the language and idiom of today . . . even as He talked with the people of Jerusalem in the language and idiom of their day. Out of this idea—the idea of Jesus speaking to us in our own language—has come a beautiful new version of His teaching and His life—"The New Testament in Modern English," translated by J. B. Phillips, Canon Prebendary of Chester Cathedral, England.

Although it departs from the style of existing versions, this new translation (from the original Greek) has been enthusiastically endorsed by prominent Protestant clergymen of all denominations.

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## Students Pass 1,400 Mark At Georgetown College

GEORGETOWN, Ky., Mar. 25—The Georgetown College total enrollment for a regular school year, exclusive of summer school, passed the 1,400 mark this year to set an all-time high, according to the registrar, J. Foley Snyder.

The enrollment during both the fall and spring semesters now totals 1,414, which represents an increase of 768, since the postwar low of 646 in 1951-52.

Geographically, the student body represents 30 states and 90 Kentucky counties. The largest out-of-state contingent is from Ohio, which has 55 students at Georgetown. Running a close second is Indiana with a representation of 48 students.

Approximately 85% of the student body is Baptist. Only 24 students listed no church preference. These figures do not include Saturday and Extension Class enrollees.

## Augusta Church Joins American Convention

AUGUSTA, Ga.—(BP)—The Highland Park Baptist Church in Augusta is the first in Georgia to affiliate with the American Baptist Convention which is extending itself into the Southland.

The general council of the Convention, which accepted the church, made its announcement from New York. It said the church had 150 members.

Efforts to reach pastor C. Gordon Blanchard for comment over a two-day period were unsuccessful. The young church has never been affiliated with the Augusta Association, the Georgia Baptist Convention, or the Southern Baptist Convention.

## Pastor Ellery Hinson Answers Summons

FRANKFORT, Ky., Mar. 24—Ellery Hinson, pastor emeritus of the Millville Baptist Church, was called home March 9. After an illness of only five weeks, he passed away in the King's Daughters' Hospital.

Hinson was born January 29, 1890, near Jonesboro, Arkansas. He received his education at Ouachita College, Arkadelphia, Ark., and the Southern Baptist Theological Seminary, Louisville. He served pastorates both in Arkansas and Kentucky.

Funeral services were held at the Millville Baptist Church on Friday, March 11, and were conducted by Dr. J. J. Owens, professor of Old Testament, Southern Seminary, assisted by Pastor John E. Cleek. He is survived by his wife, the former Elizabeth Morrow, whom he

married December 23, 1926; his brother, Longus Hinson, Jonesboro, Ark., and a number of nieces and nephews.

In former years he first had been teacher and principal of the Millville School. He then became pastor for 25 years of the Millville Church, and led them in the erection of their present church in 1952. When he retired in 1956 his former pupils, friends and church members gathered for an all-day service at the church and had a "This Is Your Life" program in his honor. At that time

he was given a new automobile, and Mrs. Hinson was given a homemade afghan.



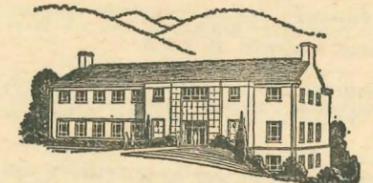
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►Dr. Preston K. Ramsey, in former years pastor of the First Baptist Church, Somerset, Ky., is now confined to his home at 561 East Main Street, Jackson, Tenn. He suffered a stroke about a year ago, and had a set-back later on in the year, spending some time in the hospital. He has practically lost his vision, but is able to get around in his apartment. Mrs. Ramsey is caring for him.

Church with 725 members, fully graded Sunday School, new, well equipped Educational Building, located just six miles from the new Wake Forest College Campus, seeking minister of Music and Education. If interested contact **Rev. David C. Boaz, Beck's Baptist Church, Route No. 1, Winston Salem, N. C.**

## Kentucky Baptists Invite Other Faiths For Discussion of Church-State Problems

Dr. W. C. Boone, general secretary-treasurer of the General Association of Baptists in Kentucky, has extended an invitation to the heads of the leading denominations and religious groups in Kentucky to discuss current church-state problems. The invitation was extended by Dr. Boone on behalf of the Public Affairs Committee of the General Association. The invitation was in keeping with a recommendation of the Public Affairs Committee accepted by messengers to the General Association last November.

Letters of invitation to the denominational officials included the following recommendation adopted by the General Association in Lexington on November 19, 1959:

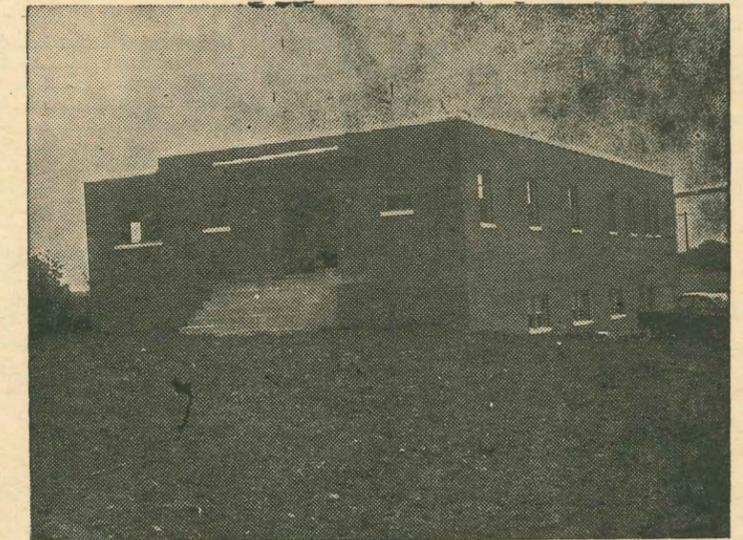
"We acknowledge with regret the mounting tensions in public affairs as religious groups bring their often divergent policies and practices to bear upon public life. This is especially true with reference to education and health programs of our state and nation.

"In order to achieve maximum understanding among, and to diminish abrasive relationships between certain religious groups, we earnestly propose that an annual conference on public affairs be conducted on the state level by authorized representatives of religious bodies. This conference would include Baptists, Methodist, Presbyterian and other Evangelical bodies, Roman Catholic and Jewish representatives. It would be the purpose of the conference to address itself to any and all matters which vitally affect church-state relationships, particularly in the field of education and health.

"It is further recommended that the public affairs committee of the General Association of Baptists be authorized to implement the mentioned conference."

The proposed conference is scheduled for April 28 at the Brown Hotel in Louisville. The meeting will be in the form of a dinner and it is understood that the meeting is to be of an exploratory nature only, and future meetings are dependent upon the wishes of those present at that time.

As far as can be learned Kentucky Baptists is the first state group to inaugurate plans for such a conference. Discussions of the church-state issue have been widespread among Baptists, but other religious groups have not been invited to join Baptists in such conferences.



Bowling Green's newest Baptist church is Hillvue Heights which was dedicated on Sunday, February 21. Hillvue Heights is located South of Bowling Green on the Nashville Highway and is situated on a four-acre lot. The church had less than twenty members a little more than a year ago, but today has a membership of 86. Leslie Moody, pastor of Hillvue Heights, was in charge of the dedication services and was assisted by William Rogers, pastor of the Eastwood Baptist Church, Bowling Green; Richard Oldham, pastor of the Glendale Baptist Church; and R. B. Hooks, Warren associational missionary. The \$35,000 brick structure is the first part of a three unit construction project planned by the congregation. The present building accommodates 220 in Sunday School and has a temporary sanctuary with a seating capacity of 320.