

Western Recorder

April 14, 1960

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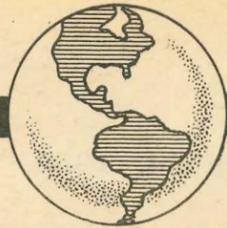
No. 15

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WESTERN RECORDER
Middletown, Ky.



—Photo Gerald S. Harvey, Foreign Mission Board, S.B.C.

Mrs. Lazarus Green conducts a Girls' Auxiliary meeting at Tsitsi Baptist Church, Shabani, Southern Rhodesia. Last year the Southern Rhodesian Woman's Missionary Union reported 23 Girls' Auxiliaries with 431 members.



GLEANINGS FROM THE FIELD

NEW COLGATE-ROCHESTER PREXY

►Gene E. Bartlett has resigned as pastor of the First Baptist Church, Los Angeles, Calif., and on June 15 will assume his new duties as president of Colgate Rochester Divinity School, Rochester, New York.

NORTH KENTUCKY REVIVALS

►John M. Wall, pastor of the Ashland Avenue Baptist Church of Covington, Kentucky, was with Pastor Vernon L. Talley and the Woodstation Baptist Church, 4850 Stillwell Beckett Rd., Oxford, Ohio, March 13-19. During the week there were eleven professions of faith, 4 by letter and 8 rededications.

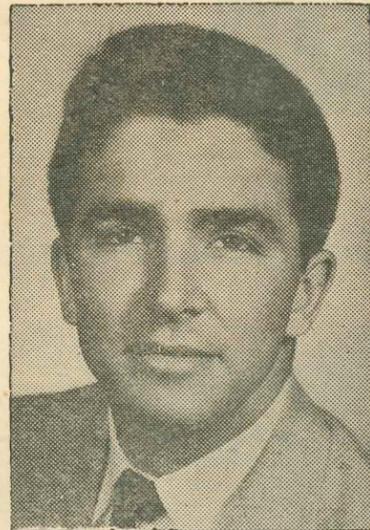
►Trinity Baptist Church, Newport, Ky., recently experienced a wonderful revival meeting, according to Pastor Walter Robert Shettler. There were 22 professions of faith, one by letter, 25 rededications, for a total of 48 decisions. LaVerne Butler, First Church, Hallendale, Fla., was the evangelist, and Mike Acree, minister of music at Burlington Baptist Church, was song leader.

STANTON WOMAN DIES

►Mrs. Mabel Crowe died at St. Elizabeth's Hospital in Covington on March 21, 1960. Her funeral was held at the Stanton Baptist Church on March 23, with burial in the Stanton Cemetery. Mrs. Crowe was president of the W.M.U. of Stanton Church. She was active as a teacher in Sunday school and Training Union. Her love and devotion to the young boys and girls was a source of real inspiration.

WEDDING BELLS

►Miss Betty Jo McGary and Thomas Curtis Pearce, Jr., are to be married May 7 at the Broadway Baptist Church, Louisville, according to announcement made by Mr. and Mrs. Philip M. McGary, parents of Miss McGary. Miss McGary attended Georgetown College and was graduated from Howard College, and is now in the School of Religious Education at the Southern Baptist Theological Seminary. Mrs. Pearce, Jr., is a son of Mr. and Mrs. Thomas Curtis Pearce, Greensboro, N. C., and is a graduate of Baylor University, and is now a student in the Southern Seminary at Louisville.



Fern Creek Baptist Mission has called Bill Sanders as its pastor. A 27-year-old native of Tulsa, Oklahoma, he attended the University of Tulsa. Active in B.S.U., he served as local and state presidents of that organization. Since coming to Southern Baptist Seminary, he has been pastor of New Highland Church in Salem Association, Meade County, for three and a half years. Married to the former Martha Marks, Edmond, Okla., they have three children, David, Susan and Sarah. They reside in Seminary Village. Fern Creek Mission is located on Bardstown Road as one enters Fern Creek from Louisville. The mission was established by Third Avenue Church, Louisville, where Leon Larimore is pastor.

CHAS. E. PARKS ORDAINED

►Charles E. Parks, Owensboro, has been called as pastor of the Greenbrier Baptist Church, Lewis Lane Church, of which he is a member, was asked to ordain him to the gospel ministry. A council of examination was convened at the call of the Lewis Lane Church. The council organized March 4, and elected Arthur Short, pastor of Seven Hills, as moderator; Wendell H. Rone, pastor of Bellevue, examiner; and John T. Rouse, a deacon of Lewis Lane, clerk. The council unanimously recommended his ordination. Lewis Lane Church meeting in regular business session March 16, approved the recommendation of the council and his ordination was held March 20. Parks is married to the former Dorothy Coffey of Edmonton. They have one son, Eddie, aged 2. At the present time, Parks

is the principal of Eastern Junior High School, Owensboro. A graduate of Campbellsville College, he attended Western State in Bowling Green and is a graduate of Kentucky Wesleyan in Owensboro. He holds a Master's degree from Indiana University and has done some other post-graduate studies there.

Western Recorder

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

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WESTERN RECORDER

KENTUCKY BAPTIST BUILDING
Middletown, Ky.

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

WHY WE VOTE ON NEW MEMBERS

By ELMER L. GRAY

Professor of Church Administration
Golden Gate Baptist Theological Seminary
Mill Valley, California

Tom stood beside the preacher and watched the congregation. The preacher said, "Will those who are in favor of receiving Tom as a candidate for baptism and after baptism into the full fellowship of the church please lift their hands?" It looked to Tom like every hand was lifted, and he was happy to be welcomed in such a manner by the members of the church.

This vote by a congregation to authorize baptism and to admit one into its fellowship has been questioned by some and even criticized by others. Such objections arise from a misunderstanding either of baptism or of the nature of the church. The Baptist position regarding the authority of the church in this matter was stated by J. M. Pendleton. He declared that persons, desiring to unite with a church and giving evidence of having passed from death unto life, "are by vote of the church recognized as candidates for baptism, with the understanding that when baptized they will be entitled to all the rights and privileges of membership."

When a person accepts Christ as Saviour and makes a profession of faith, he is a fit subject for baptism. The command of Christ in the Great Commission (Matt. 28:18-20) is clear that he should be baptized. Then, who should baptize him? Christians are equal and therefore do not have authority over one another. George W. McDaniel stated, "Members of the New Testament churches were equal in rank and privileges. Our Saviour condemned the custom of giving one superiority over others. In a body of equal members authority is shared. B. H. Carroll said, "The church is a pure democracy. Indeed, it is the only one in the world. There is no disbarment of franchise on account of race, education, wealth, age or sex. In Christ Jesus there is neither Jew nor Greek, barbarian, bond, or free, man or woman or child. All its members are equal fellow citizens, and the majority decides. It is of the people, for the people, by the people. This democracy receives and dismisses its members, chooses or deposes its own officers, and manages its own affairs. When a person accepts Christ and presents himself to a church for baptism, it is up to that church to take action granting or denying his request. The group may authorize his baptism and designate one from its midst to act for it in baptizing the candidate.

Church groups that baptize a person without voting to do so do one of two things in practice. They do not recog-

nize baptism to be a church ordinance or they hold that the authority of the church rests not in the hands of its members but in the hands of the pastor.

Not everyone who might seek to be baptized is necessarily qualified. Occasionally someone will ask, "You wouldn't really turn anyone down, would you?" Certainly a person should be denied baptism who is not qualified. A church should not baptize a lost person if it knows him to be such. A preacher of another faith argued that everyone who asked for it should be baptized. A Baptist asked him, "Would you baptize a man who refused to acknowledge Christ as the Son of God and yet who wanted to be baptized?" He admitted that he would not. Then the Baptist said "Where would you get your right to turn him down?" The authority to reject is the same as the authority to receive. McDaniel said, "Each church had absolute control over its membership. The church received members. 'Him that is weak in

the faith receive ye, but not to doubtful disputations' (Rom. 14:1). One joins a church for fellowship and service. The members have a right to say whether or not they think he will promote that fellowship, worship and service. Otherwise, inharmonious and discordant elements may get into the same church."

In most churches there has never been one negative vote in the reception of members. This is good. It means that the churches have had confidence in the people who professed faith and sought baptism. Then, why continue to vote if no one is ever rejected? Is it mere formality? No. Voting is a right to be exercised but it is more. It is an obligation. Voting is the actual way in which a church corporately says, "Let us baptize this one who has accepted the Christ whom we have trusted and then let us receive him into our fellowship."

►Pierce Matheney, who expects to complete his post-graduate studies at the Southern Baptist Theological Seminary this summer, has been elected assistant professor of Old Testament interpretation at Midwestern Baptist Theological Seminary, Kansas City, Mo. He will start his new duties in the fall. Native of Eldorado, Ark., he is a graduate of Baylor and Brown Universities and Southern Baptist Seminary.



The Note Burning at the Petrey Memorial Baptist Church, Hazard, commemorating a now debt free church building. The cornerstone of the building was laid August 15, 1948, during the lifetime and membership of Pastor A. S. Petrey. Shown in the picture are (left to right): Mrs. Sam Luttrell, oldest member; Mrs. G. D. Brashear, one of the older members; Raymond Roberson, church treasurer; Floyd J. Berry, pastor since 1954; G. D. Brashear, deacon for 31 years, burning the note; Robert Walker, oldest male member; and Winfred Igo, one of the older members. The church has purchased a lot and will erect a new pastor's home in the next year. Also they are looking forward to a new educational building in the future.



The Role of the Pastor

What is the role of the pastor in the leadership of a church? There are those who think that the pastor has the last word, and what he says should go without serious questioning. There are others who think that the pastor is to do the preaching and the visiting and leave the running of the church to the deacons or other laymen in the church. Still others see a happy medium between these two extreme views.

There would be many happier preachers and congregations if there were a better understanding of the role of the pastor in a Baptist church. In some instances the pastor takes a hands-off attitude on every issue. He confesses neutrality or seeing everybody's side with humility. The result is a leadership vacuum which is generally filled by a layman or laymen who consciously or unconsciously exploit the situation. There are always those who, kicked around at home or bossed on their job, find the church a place to throw their weight around and exercise a lot of influence. The result is anarchy and resentment on the part of most of the other church members. Following this plan the pastor might last a little longer, but leaves little to show for it no matter how long he stays.

The opposite extreme is where the pastor comes in much like a new political administration. Nothing less than a clean sweep with new staff members and new people in important offices will do. Anybody closely connected with former pastoral leadership is a loyalty risk. The new pastor has his own program. Approval of it is considered a personal matter and to question it is to indicate dislike of the preacher, according to this thinking. This kind of pastor lasts a shorter time unless he purges the opposition, generally gets more done, and leaves more problems.

Somewhere between these extremes is the place of the pastor in leading the congregation. The pastor ordinarily should have an opinion on all issues and should express it with his reasons. It is conceivable he would have no opinion on some matters. In such cases he should say so but, if he has no opinion on too many issues, it may be an indication he is not qualified to lead. He should speak for himself. To get someone else who may be aware or unaware of what's happening to run the ball for him might be good diplomacy but not the best integrity.

When the pastor's idea doesn't prevail, he should work as graciously and sincerely for what the congregation has decided as he would if his idea has prevailed. He should not feel like he must move or move those who don't see his way.

Of course this doesn't go where matters of sound doctrine or principles are involved and blessed is the pastor who can distinguish between principles and

methods. For example, a pastor could afford to give in if his recommendation of the Forward Program of Church Finance was rejected. He could not give an inch if someone suggested a raffle for raising church finances.

The pastor should always keep far enough ahead of his people to challenge them but not so far ahead as to leave them. He should never let them become satisfied and drift, nor should he constantly criticize and find fault. To encourage and challenge is one thing; to harangue and belittle is another.

Above all the pastor should be straightforward. He should not make his people think they are the best and sweetest people in the world and intimate he would never think of leaving them while at the same time asking his best friend to recommend him to another church.

Every pastor has to find his own leadership role in the light of God's native gifts to him and the church God has given him to serve. This is not to be found so much in church administration books nor in seminary class rooms but in the experience of hard knocks and on his knees. He would come out better if the people he served exercised their knees also.

With better understanding by the preacher and the congregation of the role of the pastor, fewer good pastors would be saying, "I could be perfectly happy here, but . . ."

A Lost Art

Elsewhere in this issue is a testimony of Dr. W. R. Pettigrew, pastor of the great Walnut Street Baptist Church, Louisville, concerning a happy result of church discipline. Accounts of Baptist church discipline are so rare nowadays as to make news, and the one told by the Walnut Street pastor is worth reading by every Baptist and consideration by every Baptist church.

Doubtlessly there was a time when some Baptist churches were too strict in matters of discipline and excluded members for petty and incidental things. If this be so, the opposite is true today. What is there that church members cannot do today and retain Baptist church membership and respectability?

Why are we so lax? Is it that when we start to deal with the guilty, no one can cast the first stone because of his own guilt?

Certainly church discipline is a dangerous and touchy affair. It could lead to hypocrisy of the worse sort. Sins that are obvious and observable are sometimes not as deep and heinous as inner and hidden sins. I recall as a pastor a suggestion that a member be dealt with for connection with the liquor industry. An immediate problem appeared when it was known

to some that one of the church officers who would likely have served on the committee on discipline was in the process of stealing another man's wife.

The difficulty in being perfectly fair in applying church discipline, however, should not make us afraid of this New Testament practice. Used with human wisdom and divine direction, church discipline, along with believer's baptism, could help us achieve the regenerate church membership of which we boast as Baptists.

Critically important is the purpose with which we discipline. Redemptive and not punitive discipline is truly New Testament. This is what Paul meant when he reminded the young pastor, Timothy, that two men of the Ephesian Church were delivered unto Satan, that they might learn not to blaspheme (1 Tim. 1:20).

Not all accounts of church discipline have as happy an ending as the one involving Walnut Street and Floyd Davis, but thank God for such churches and such men.

BAPTIST FORUM



PLEA FOR PRAYER

Editor:

If it is possible, we would appreciate your publishing a small announcement in your paper asking your readers to pray for the Simultaneous Revival effort in the North Central Association of Mexico April 10-17. This Association includes the states of Durango, Zacatecas, and part of Coahuila. There will be 16 churches and 5 missions co-operating.

We are especially anxious to have your prayers for the giant rally scheduled for April 16 in the Bull Ring of Torreon. We hope to fill it with 8,000 people.

Torreon, Coah., Mex. Ervin E. Haste

ONE MORE REMINDER

Editor:

We of the Nelson Baptist Association W.M.U. appreciate all response to our "On To Rio" fund for Miss Mabel Summers, and those who have not sent in their contribution, but wish to, there is yet time to send a contribution to Mr. Harold Searcy, treasurer, Bardstown Baptist Church, Bardstown, Kentucky. A deadline for receiving contributions has been set at April 15, 1960, since Miss Summers will need time for plans.

The offering for the trip of Miss Mabel Summers to the Baptist World Alliance meeting in Rio continues to grow. Churches over Kentucky and as far away as North Carolina are contributing. Through our W.M.U. you can have a worthy part in helping her make the trip.

Bardstown, Ky. Norma R. Judson

ON STEWARDSHIP

Editor:

My cup runneth over! My joy knows no bounds. I have just finished reading Walter N. Stockburger's article, "Tithing, or Christian Stewardship, Which?"

At long last a Christian, scholar, and pastor has expressed beautifully my

sentiments and those of many Christians on the very interesting subject. I firmly believe if more pastors taught in the way this man has set forth, our churches would benefit more in every way because he has only stated what the Bible teaches.

Love should be the reason for all we do as Christians. Any other motive is out of line with the doctrine of Christ.

Lexington, Ky.

Mrs. Faye Lutz

MORE ON MONEY

Editor:

Your editorial comments on "I Wonder Where the Money Went" were quite interesting. I don't suppose there has ever existed a preacher who couldn't think of a better way to handle the money.

I happen to be one of the tellers in our church, and we have a rotating system with groups of tellers working every third month. The offering is counted and deposited in the bank immediately as a safety precaution. The safe in our church has been wrecked twice.

Start leaving church offerings stuck around anywhere and you will touch off a wave of church robberies the like of which you have never seen. The light-fingered gentry of our fair city have demonstrated on numerous occasions that they have no conscience when it comes to robbing churches. Your editorial obviously was aimed at laymen.

In the first paragraph you mention Paul's writings concerning church collections. I would like to compare his comments to the actions of some of our present day professional evangelists.

Engage one for a meeting and several weeks before the meeting the church members start receiving a barrage of propaganda telling you what a great guy the evangelist is. Once on the scene a couple of "pep rallies" are scheduled, but in our church the real killer comes at the first service of the meeting. "Love Offering" envelopes coupled with a high pressure appeal for funds *must* be passed

out to the congregation before one verse of scripture is ever read or a single word of gospel preached. This is followed by a daily appeal and collection of offerings.

I wonder what the apostle Paul would think of that!

But that is not the end. Some of the pro groups evidently ask for the offering envelopes and if you are foolish enough to ever put your name on one of them, you are the object of continued solicitation for funds long after the meeting is ended.

Our son has been away from home about six years and he still receives solicitations for funds from some of the pro groups. The practice is so widespread that Dr. R. T. Skinner labeled it "Shearing Baptist Sheep."

Some of our churches do not realize what they are doing to their members when they turn their names over to some of the "pro" groups.

Now, before some of our preacher friends "blow a fuse" when they read this, I would like to inform you that I have been a "storehouse tither" for over thirty years, and as such, feel that I have a perfect right to offer a few comments on church offerings.

My real conviction is that we have just about mechanized God out of a lot of our church program.

Louisville, Ky.

Paul F. Baugh

Ministers' Wives Set Conference

MIAMI BEACH, Fla. — (BP) — The Conference of Ministers' Wives, held each year in the Southern Baptist convention city, will use the Miami Beach Auditorium.

Meeting time is 3 P.M. (E.S.T.) Wednesday, May 18, according to Mrs. Rollin S. Burhans, Louisville, president of the organization.

One of the highlights of the Ministers' Wives' Conference is presentation of a distinguished service award. Program participants include Mrs. Ramsey Pollard of Memphis, Tenn., wife of the Southern Baptist Convention President, who will lead in prayer, and Mrs. J. O. Williams, widow of the late business manager and secretary of education and promotion for the Southern Baptist Sunday School Board.

Foreign Mission Board Reports to the People

By MISS IONE GRAY, Director of Press Relations

Richmond, Virginia

"PRAYER MAY BE OUR LARGEST CHALLENGE," SAYS CAUTHEN

Calling for creative thinking in organizing and harnessing the prayer potential of Southern Baptists for world missions, Dr. Baker J. Cauthen, executive secretary of the Foreign Mission Board of the Southern Baptist Convention, says, "We may discover that bringing spiritual power to bear upon needy places across the world through prayer may be our largest challenge in the years ahead."

Dr. Cauthen's report to the Foreign Mission Board in its March meeting was concerned primarily with accelerating the impact of overseas mission work by an enlarged missionary staff, increased evangelistic efforts, and the employment of intercessory prayer.

"The recent evangelistic crusade of Billy Graham in Africa bears evidence of the readiness of vast areas of the world to hear the gospel of Christ," he said. "We must recognize that in the decade before us large-scale evangelism to a degree not attempted before in mission work has now become practical and possible.

"It is because the harnessing of our prayer potential and the responsibility for larger evangelistic efforts on a world scale go hand in hand that the call to

greater prayer support for missions is so imperative.

"We have learned to organize for enlistment, evangelism, stewardship, and other important functions in our church life, but there remains a vast area of need in organizing the prayer potential of the millions of people who make up the churches."

The missionary staff was enlarged to 1,390 by the appointment of 14 persons at the March meeting. These were the first of the 150 appointments expected in 1960.

New missionaries, their native states, and fields of service are: Arthur R. Haylock, Florida, and Martha Higdon Haylock, Alabama, appointed for Honduras; Charles H. Lawhon, Sr., and Elizabeth Timmons Lawhon, both of Florida, for the Philippines; Lewis E. Lee and Jo Ellen Rutherford Lee, both of Texas, for Peru; Herbert W. Neely and Jacquelyn Sloan Neely, both of South Carolina, for Central Africa.

Also, Doris Penkert, Texas, appointed for Brazil; Ira P. Singleton, Jr., and Georgia Lowrance Singleton, both of Tennessee, for Central Africa; Louise Sparkman, Florida, for Nigeria; James N. Westmoreland, Tennessee, and Wynema Mayo Westmoreland, Oklahoma, for Central Africa.

BRAZIL BAPTISTS ZEALOUS IN PLANNING, PIONEERING

From temporary headquarters in Rio de Janeiro, Brazil, Dr. Frank K. Means, secretary for Latin America, reported on progress of the Brazilian Baptist Convention's co-operative plan of finance, which went into effect first of the year.

Under the plan, comparable to the Southern Baptist Convention's Co-operative Program, each of the 22 states in the Brazilian convention is encouraged to divide receipts from the churches so that a certain percentage is retained in the state and the remainder forwarded to the national convention. Some states have approved a 50-50 division.

Funds received by the national convention are distributed by a fixed table of percentages to home missions (the largest allocation), foreign missions, theological education, radio, ministerial relief, the convention's executive board, Baptist World Alliance, et cetera.

"Support for the co-operative plan is growing in every part of Brazil," Dr. Means said. "The initial gifts were small, but they are increasing."

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SOMERSET FIRST DEDICATES NEW MISSION BUILDING

A near capacity crowd participated in the dedication service of the new building of the Buena Vista Baptist Mission on Sunday afternoon, January 31, 1960. Buena Vista was formerly known as the Clifty Road Mission, and is sponsored by the First Baptist Church of Somerset.

Allen Harrod, a student at Cumberland College, Williamsburg, Kentucky, is the mission Pastor and presided over the service.

Special guest for the day was Bill Cropper, former minister of music and education for First Baptist Church, who led in the establishment of the mission in 1957. He led the congregational singing, and sang a solo, "How Great Thou Art." He also expressed his joy in seeing the mission achieve the goal of an adequate building, and his hope that the mission would continue to progress.

The following groups and individuals were recognized for their part in helping the mission come to this glad day.

The Missions Committee of First Baptist Church directs the mission program. Members of this committee are: Bill Johnson, chairman; John Daulton, L. E. Gover, W. E. Harris, Allen Harrod, Mrs. L. B. Martin, W. W. McAlpin, and Miss Lillian Vaughn.

The Mission Building Committee acted for the church in all decisions relative to the erection of the building. Those serving on this committee are: John Daulton, chairman; W. E. Harris, C. Homer Neikirk, W. H. Ramsey, Jr., and James T. Wilson.

Paul Godsey, pastor of Pleasant Hill No. 2 Baptist Church, and former pastor of the mission, encouraged the members and led in the prayer of dedication.

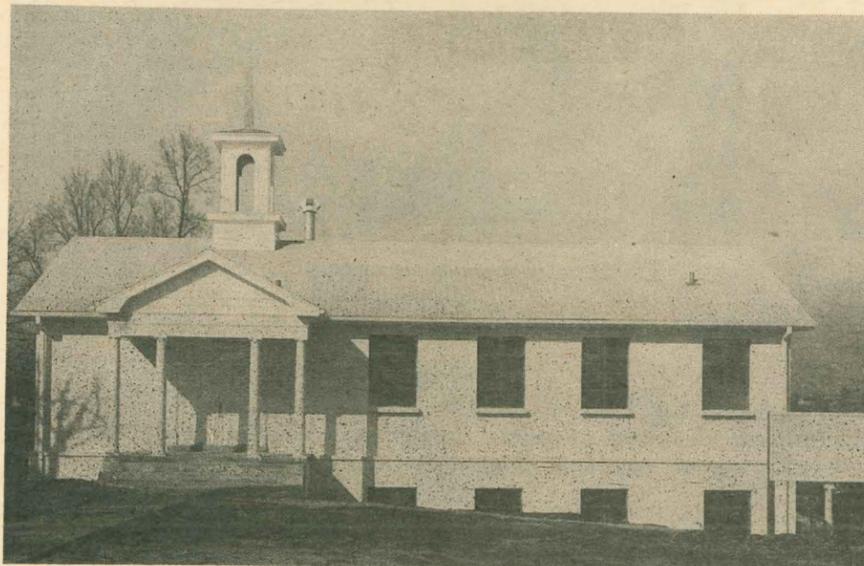
John Daulton, superintendent of the

Mission Sunday School, gave a brief history of the mission and some facts concerning the building.

Eldred M. Taylor, pastor of the mother church, presented to the mission a certificate from the 30,000 Committee of Southern Baptists which declared Buena Vista to be "One of the 30,000." He also preached the dedication sermon, using as his text I Kings 8:63.

An open house was held following the dedication service and several hundred members and friends toured the building, noting these fine features. The building site is approximately two acres of ground located on Buena Vista Drive in Somerset. The building itself has two floors, each with a ground level entrance. It provides approximately 3,400 square feet of space, and will accommodate 184 for Sunday School and 175 for worship service. The new building and equipment represent approximately \$20,000, and the property raises the total investment to approximately \$24,000.00. Clifford Tarter of Somerset was the general contractor for the building.

From 1957, when it was established, to January 3, 1960, when the new building was entered, Sunday School and preaching services were held on Sunday afternoon and prayer service on Tuesday evening. On the first Sunday in the new building a full schedule of services was held. The program of the mission now includes Sunbeams, Junior and Intermediate G.A., Junior and Intermediate R.A., Y.W.A., and a W.M.S. circle, as well as Sunday School, Training Union, worship services, and Wednesday prayer service. During January Buena Vista averaged 96 in Sunday School and 45 in Training Union.



Buena Vista Baptist Mission, on Buena Vista Drive in Somerset, Kentucky.

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A ONE MAN REVIVAL

By W. R. PETTIGREW, Pastor
Walnut Street Baptist Church, Louisville, Ky.

Our church has a rule that anyone who engages in the manufacture or distribution of liquor cannot be a member of the church. One found violating this rule is given one year to get out of the business. If he does not, church membership is withdrawn.

One of our young men, Floyd Davis, bought a drug store which carried with it a liquor license. It has been estimated that such a license may be worth as much as \$50,000 to a business in the course of a few years. It meant to Floyd that the profits of the liquor department alone would go a long way in paying for the business.

A committee of deacons visited him and told him about the rule of our church. Naturally, he was terribly upset. Before the year was up he requested his name to be removed from the church roll. The critical question then was, "Spiritually, what was to become of the Davis family?" A young family trying to get ahead, suddenly to be given a jolt like this by their church could have made them bitter and lost to the work of the Kingdom.

But Floyd was a Christian. His con-

science never really approved his decision; he knew liquor cursed humanity, and how could a Christian rightly have anything to do with it? He knew liquor broke up homes, even wonderful homes like his own, and he knew he didn't want to engage in a business that would do that; he knew he would not want anyone selling liquor to a young man who one day would be driving the car in which his daughter would be riding; how could he sell young people on their dates, liquor, and thereby be a party to what might happen to them in morals or in accidents? These reflections kept Floyd in a state of mind that resembled the old Negro who said, "I got miery." The beautiful Christian life of his wife, the continued love of so many of his Christian friends, along with Floyd's conscience made him more and more discontented with the decision which he had made to put his business before his church.

On January 31, 1960, Floyd and Marjorie asked for a conference. He told the pastor of his surrender to the will of God, regardless of whatever it might cost him. He had months before, he said, started

legal proceedings necessary to the discontinuing his liquor license. The pastor was surprised that it was as difficult to get rid of a license as it was to get one; that protests in the community against his discontinuing it, might block his doing so. He said, "As soon as I get the last bottle of liquor out of my store, I'm coming forward and ask for my membership to be restored."

On February 3, he called and said, "Pastor, the truck has just rolled away from the store with the last bottle of liquor I'll ever have anything to do with, and the liquor sign you've been praying would some day come down, is down." There was an indescribable note of victorious joy in his voice.

On the following Sunday Floyd Davis did walk to the front, and by his side was his beautiful little daughter Deborah Lynn, making her profession of faith. At Floyd's request the pastor made a statement which was the same as this narrative. An electric like thrill swept through the audience. It seemed that everyone was in tears; it was like a Pentecost, and people were saying after the service, "We've seen God at work here today."

Great soul searching has taken place upon the part of our people. Many of them have faced up to things in their lives that could not be reconciled with their being Christians and church members. This single experience has been

worth more than many formal revivals to our church. What has happened since that Sunday?

A few days ago Floyd said, "I thought I knew Floyd Davis before, but the Floyd Davis I know now is the happiest man he has ever been. My business has reached an all-time high. When old liquor customers come in for a bottle of liquor, I inform them that I am no longer in the liquor business, and that I have found a new joy in life. I often say to them, 'If you will give up liquor, you and your family will find new happiness too.'"

Floyd and a friend were out visiting and witnessing a few nights ago and a man made his surrender to Christ. Floyd, happy in his first sheaf to place at the Master's feet said, "Just think what I've been missing."

Credential Cards For Southern Baptist Convention

By W. C. BOONE, General Secretary

It is important that messengers to the Southern Baptist Convention receive their credential cards before going to the annual session in Miami and that they be properly signed by the church moderator or clerk. These cards are now available in the office of the General Secretary and may be secured by writing his office or by calling for them in person at the Kentucky Baptist Building, Middletown, Ky.

Attention is called to the fact that no church will need more than 10 cards since that is the maximum number of messengers from any one church; most of the churches will require a much smaller number. The number of messengers is determined as follows under the Convention's Constitution, Article III, Membership:

"The Convention shall consist of messengers who are members of missionary Baptist churches co-operating with the Convention as follows:

- "1. One messenger for each regular Baptist church which is in friendly co-operation with this Convention and sympathetic with its purpose and work and has during the fiscal year preceding been a bona fide contributor to the Convention's work.
- "2. One additional messenger from each such church for every 250 members; or for each \$250.00 paid to the work of the Convention during the fiscal year preceding the annual meeting.
- "3. The messengers shall be appointed and certified by the churches to the Convention, but no church may appoint more than ten (10)."

If the number of messengers is determined on the financial basis, it can be readily calculated on the basis of one

messenger for each \$750.00 given through the Cooperative Program during the preceding fiscal year of the General Association of Baptists in Kentucky as one-third of this amount from Kentucky goes to Convention causes.

Inter-Church Conference Postponed Till October 4

The proposed conference between Kentucky Baptists and other religious groups in Kentucky to discuss matters of mutual interest in the area of public affairs has been postponed. The meeting scheduled for April 28 has been reset for October 4. The postponement is due to previous commitments by several of those invited to the conference.

The new date for the joint discussion has been suggested by Dr. W. C. Boone in a letter to the heads of twelve of the leading religious bodies in Kentucky. Dr. Boone indicated that all groups originally contacted responded favorably to the invitation for April 28 but that several key denominational leaders could not attend because of annual conventions scheduled at the same time or for other reasons. Officials of these groups expressed willingness to send representatives to the conference. One group asked for clarification concerning two points mentioned in the recommendations, adopted by the General Association authorizing the conference.

The decision to try for a more favorable date was made by Dr. Boone after conferring with Dr. Edwin F. Perry, Chairman of the Kentucky Baptist Committee on Public Affairs. Both men as well as members of the Public Affairs Committee, feel that the success of the conference depends upon participation of the top-level leadership of each religious group present.

Proposal for such a conference came as a part of the report of the Kentucky Baptist Public Affairs Committee to the General Association in 1959. Messengers gave approval to the report and authorized the Public Affairs Committee to take steps to initiate the conference.

Changing the Address Of a Subscriber for The Western Recorder

Whenever a subscriber moves his residence he should notify the *Western Recorder* office of his change of address. It is not sufficient just to give the new address. Subscriber should furnish old address, new address, city zone number, if any, name church of which he is a member, and the code number on the yellow label. All these things are important in making the change of address.

It would be well to strip off one of the old yellow labels from the front of a *Western Recorder* and enclose that.

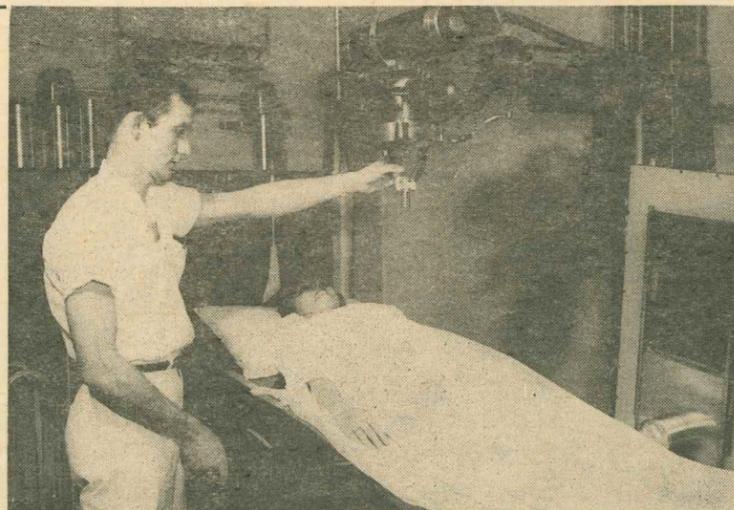
With 67,500 subscribers on the mailing list, it is impossible for the young ladies who look after this work to know all these things until the subscriber notifies us. Since each issue of the paper is prepared several weeks in advance, one or two weeks' notice should be given us whenever possible, so the subscriber will not miss an issue. Otherwise, one or two of the papers will continue on at the old address, before the change can be made.

Bullitt Lick to Dedicate New Building

The Bullitt Lick Baptist Church, Route 1, Shepherdsville, Ky., will dedicate its new sanctuary on April 17 at 2:30 p.m.

The new building is the result of a year of intensive planning and labor. The brick structure is accented inside by laminated wooden arches. The auditorium has a seating capacity of more than 400. This is the second auditorium to be built by the church in the past six years. Odell Leigh is the pastor.

CONTRIBUTE to the HOSPITAL CHARITY FUND on MOTHER'S DAY



The Department of Radiology is Indispensable in a Modern Hospital

Powerful X-ray machines reveal the cause of illness in the human body and application of X-ray is used to check the spread of cancer.

Your Mother's Day offering to the Hospital Charity Fund will make it possible for many unsaved sick poor persons to enter one of our Baptist Hospitals where they can be brought face to face with Christ and enable the Holy Spirit to reveal to them the presence of sin and their need of salvation. The end result is that as sick bodies are healed lost souls may be saved.

Providing needed hospital care for the poor is Christianity in action.

Dr. Theodore Adams says . . .

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KENTUCKY BAPTISTS AT WORK

SUNDAY SCHOOL

Check on Your Standard Units

By ROY E. BOATWRIGHT



R. E. Boatwright

Reports on standard units reveal that we are 54 short of the same period last year.

It is our desire that more standards will be attained this month.

Here are some reasons why each Sunday school should use the standard:

1. The Standard of Excellence is a guide to better Sunday school work, a measure of work accomplished, a worthy goal to work towards, and a means of unifying Sunday school work.

2. The Standard of Excellence deals with all great Sunday school fundamentals.

3. The Standard of Excellence can be used in any Sunday school.

4. The Standard of Excellence is an incentive for doing better work.

Here are some ways in which standard work can be promoted in each school:

1. Lead the teachers and officers to make a thorough study of the standards.

2. Visualize the improvements resulting from doing standard work.

3. During the officers and teachers' meeting, explain the standards and adopt as a program of work.

4. Furnish each class and department with standard unit and standard efficiency charts (these can be obtained from the Sunday School Department).

5. Set a goal to reach each quarter.

6. Write letters to those responsible encouraging sincere work.

7. Personally contact each teacher and officer regularly.

8. Recognize each class, department, and school when standards are attained.

9. Keep before the school what other Sunday schools are doing.

10. Don't let up or quit when discouragements come or when some standards have been attained.

11. Lead the Sunday school to pray for divine guidance.

Standard of excellence as outlined for all Sunday school work are based upon fundamental spiritual truths. We trust your Sunday school and many of your classes and departments may be standard soon.

WOMAN'S MISSIONARY UNION

Congratulations! Honor W.M.U.'s

By MRS. GEO. R. FERGUSON

At the State Meeting special recognition was given to Kentucky's two Honor W.M.U.'s which we proudly salute and congratulate.

They are: First Church, Danville, South District Association, Mrs. Walter Price, president; and Mt. Pleasant Church, Owen County Association, Mrs. A. L. Walker, president.

It is a wonderful accomplishment to achieve this high honor. It means that the Woman's Missionary Society and at least one of each of the youth organizations for each age group have achieved the highest rating on the "Aims for Advancement" for each organization for the past year—1958-59. It requires a great deal of careful and prayerful planning, hard work and fine service to reach these Aims. There are only two W.M.U.'s in Kentucky that made this accomplishment and 57 in the Southern Baptist Convention.

We regret that the listing of Honor W.M.S.'s has been delayed by the necessity for space for State Meeting publicity. Watch for it in the next two or three weeks.

COMING EVENTS

Plan now for these important events:

April—Quarterly Associational Meetings. Attend the one in your Association.

May 8-14—G.A. Focus Week.

May 16-17—Southern W.M.U. Annual Meeting, Miami Beach, Florida.

June 16-22—Y.W.A. Conference, Ridgecrest.

July 4-8—Junior G.A. Camp, Cedarmore.

July 11-15—Junior G.A. Camp, Cedarmore.

July 18-22—Intermediate G.A. Camp, Cedarmore.

July 22-24—Y.W.A. Week-end Camp, Cedarmore.

July 25-29—Junior-Intermediate G.A. Camp, Cedarmore.

July 28-August 3—W.M.U. Conference, Glorieta, New Mexico.

August 11-17—W.M.U. Conference, Ridgecrest, North Carolina.

August 14-20—Sunbeam Focus Week.

August 22-26—W.M.U. Conference, Cedarmore.

September 3-5—W.M.U. Week-end Camp, Cedarmore.

STUDENT UNION

Sport Shots

By J. CHESTER DURHAM

Sport Shots is the interesting heading for a column of the *Trail Blazer*, the college student publication of Morehead State College. The March 22 issue carried a story about James Whiteley.

The name may mean little to most of our readers, but James Whiteley is one of the leaders in the Baptist Student Union at Morehead. He has served on the B.S.U. Council and in church activities. But back to the news story about Whiteley. It reads:

"Whether it be an Ohio Valley Conference track meet or an all campus bicycle race you're likely to find tracker Jim Whiteley as one of the top performers of the group.

"Last year, Whiteley was one of the top harriers on the Eagle squad as the fleet footed junior participated in the mile and two mile runs for Morehead. Whiteley excels in the distance and endurance tests and is in line as one of the best men in that department as the coming season approaches.

"Whiteley also participated in the gruelling sport of cross country racing.

"Whiteley was a three letter sportsman in high school as the all around athlete excelled in track, basketball and baseball.

"But sports are just a part of Whiteley's life on the Morehead State College campus. In the extra curricular department, Whiteley is a member of the Baptist Student Union, and the Las Courants. Jim is also a serious minded student and is currently taking an area of concentration in Social Science."

Who said it was sissy to be a Christian? Jim is typical of many of the students participating in B.S.U. activities through the state.

BEAN TO TEXAS

Dan Bean has joined the staff of the First Baptist Church of Dallas, Texas, as

Christian recreation director. They went to Dallas from a similar position with the Trinity Baptist Church, San Antonio, Texas.

Dan is another one of our Baptist students who attended the University of Kentucky and is continuing to serve the Lord. He received a B.A. Degree in Education and a M.A. Degree in Educational Administration from U.K.

While in college, Mr. Bean was in B.S.U. activities and attended Calvary Baptist Church in Lexington.

WHEN CHURCHES CLOSE

On February 16 the snow was deep and the weather was bad so the Baptist churches in Williamsburg did not have the regular services. This was reason enough for most folks to stay inside but not for the students at Cumberland College. The Baptist Student Union conducted morning and evening services in one of the dormitory parlors.

BROTHERHOOD

Activation of Brotherhoods In the Churches

By FORREST R. SAWYER

AMBASSADOR LIFE (the R.A. Magazine), during 1960 is carrying the following topics with related materials: January, Cuba; February, the Mission Study books, *Mike and His Four-Star Goal*, for Juniors, and *Deepstep R.F.D.*, for Intermediates; March, Annie Armstrong offering in March Week of Prayer, and Panama and the Canal Zone; April and May, Japan; June, Southern Baptist Mission Work Among the Deaf; July, Personal Evangelism; August, Community Missions; September, State Missions; October, Columbia; November, Mission Study Books; December, Lottie Moon Christmas Offering, Week of Prayer, and Chili.

CHARLES E. CURRY, Kansas City, Mo., a member of the S.B.C. Executive Committee, lists five suggestions on How to Reach Ten Talent Stewards: 1. Give him reason; 2. Use imagination; 3. Remember the worth of example; 4. Don't overlook emotion; and 5. The desire to be a success. These suggestions were given in a recent publication of *The Baptist Program*.

JOSEPH L. METCALFE is president of the Beth Haven Baptist Church Brotherhood, Long Run Association, which now has 43 boys enrolled in its Royal Ambassador chapters.

TEN DECISIONS for Christ was the experience of the Brotherhood of the Carlisle Avenue Baptist Church, Long Run Association, where A. W. Walker is pastor and Alan M. Parnell is president of the Brotherhood.

The Brotherhood of CENTRAL BAPTIST CHURCH, PARIS, recently sent

thirteen men to the hospital and fourteen to jail. These men went to these institutions for the purpose of conducting services and representing their church and their Christ.

The BROTHERHOOD CHORUS of Fourth Avenue Church, Long Run Association, sings the last Sunday night in each month.

The BROTHERHOOD of First Church, Franklin, Simpson Association, J. V. Case, pastor, now has fifty-two men enrolled in its Brotherhood. There are twenty-one enrolled in Royal Ambassador chapter.

DONALD I. BUSH, of the High View Church, in Long Run Association, while serving as secretary of his Brotherhood,

did not fail to send a report to the State Brotherhood Office each month during the associational year of 1959. Mr. Bush is now president of the High View Baptist Church Brotherhood, which has an enrollment of forty-one.

The SUGAR CREEK CHURCH, in Caldwell Association, Jackie Guerin, pastor, has as the president of its Brotherhood, W. C. Voittott. The activities of this Brotherhood constantly consist of visits to the sick and needy, invitations extended to the interest of the services of their church, witnessing to unsaved men about Christ, discussions with men about tithing and giving, the distribution of tracts, and of doing whatever needs to be done in the way of manual labor around their church.

CHURCH MUSIC

Conventionwide Music Conference: "Growth In the Music Ministry"

By EUGENE F. QUINN

The fifth annual Southern Baptist Church Music Conference for all music leaders in the Southern Baptist Convention will meet on May 16-17 immediately prior to the Southern Baptist Convention, at Riverside Baptist Church in Miami, Florida. The theme for the Conference will be "Unto Full-Grown Christian Church Musicians." The program will be as follows:

Monday Afternoon, 2:00 O'clock

Devotional Moments.....	Eugene Bartlett, Okla.; Charles Sego, Tex.
Presentation of Program.....	Dwight F. Phillips, Tex.
Welcome to Miami.....	F. Eugene Brasher, Fla.
Response.....	W. R. Howard, Tenn.
Roll Call of the States.....	
Report of Membership Committee.....	T. W. Dean, Tex.
Report of Special Committee on Relations.....	Paul McCommon, Ga.
"Growing Through Stewardship and Enlistment".....	W. Hines Sims, Tenn.
Solo, "Sound An Alarm" by Handel.....	Edgar Nolte, Mo.
President's Address.....	
Hymn.....	
"Growing in a Common Ministry".....	Lory Hildreth, Tex.
Moments of Meditation.....	Mrs. Cecilia Pate Ward, La.

Monday Evening, 7:30 O'clock

Devotional Moments.....	Carl Perry, N. C.; Charles Sego, Tex.
Program by Stetson University Choir.....	Director, Harold M. Griffin, Fla.
"Growing a Singing Congregation".....	V. F. Forderhase, Tex.
Solo.....	James Berry, N. C.
"Growing in Spiritual Leadership".....	J. Winston Pearce, Fla.
Program by Travis Ave. Church Bell Ringers, Fort Worth, Tex.	Director, Saxe Adams, Tex.

Tuesday Morning, 9:30 O'clock

Devotional Moments.....	Kenneth Osbrink, Fla.; Charles Sego, Tex.
Report of Budget Committee.....	
Report of Registration Committee.....	
Panel: "Next Year with our Children's Choirs".....	Loren R. Williams, Tenn.; Nettie Lou Crowder, Bill F. Leach, Tenn., and Writers of Units of Work for Children
Program by Nurses' Glee Club.....	Nurses' Glee Club, East Tennessee Baptist Hospital, Knoxville, C. L. Huling, Director
Program.....	Mrs. Hugh Culpepper, Ky.
"Growing in Concern for Unreached Millions".....	William J. Reynolds, Tenn.
Missionary Hymn by Ross Coggins (Indonesia), "Send Me, O Lord, Send Me".....	

Tuesday Afternoon, 2:00 O'clock

Devotional Period.....	Leroy McClard, Ark.; Charles Sego, Tex.
Solo.....	John Sims, Ky.
Report from Seminary Workshops.....	
"Growing Through Combined Efforts," Departmental Conferences.....	Paul Bobbitt, N. D.; Eugene F. Quinn, Ky.; Hugh T. McElrath, Ky.
Hymn.....	
Report from the Conferences.....	
Introduction of New Officers.....	
Choral Worship, "The Southwestern Singers".....	R. Paul Green, Tex., Director
Dramatic Monologue, "Yes, I Remember Bethlehem," by Frederick Speakman.....	Sterling Lorenz Prize, Mo.
"The Hallelujah Chorus" from "The Messiah".....	

TRAINING UNION

**State Training Union
Convention Program at
First Church, Paducah**

By **JAMES H. WHALEY, SR.**

Thursday Night, April 21, 1960

- 6:50 Quiet Music
- 7:00 Song Service
- 7:20 Intermediate Sword Drill
- 8:05 Special Music
- 8:10 Message.....Dr. Ralph Langley
- Announcements
- 9:05 Adjourn

Friday Morning, April 22, 1960

- 9:00 Meetings by Departments
- Worship
- Conferences
- 11:00 Assemble in Auditorium
- 11:05 Junior Memory Work and Bible Drill
- 11:40 Message.....Dr. Philip Harris
- Announcements
- 12:30 Adjourn

Friday Afternoon, April 22, 1960

- 2:00 Song and Worship Service
- 2:30 Business Session
- 2:45 Conferences
- 4:00 Speakers' Tournaments
(In the Two Auditoriums)
- 5:00 Adjourn

Friday Night, April 22, 1960

- 6:50 Quiet Music
- 7:00 Song Service
- 7:15 An Interview of Dr. Harris
- 7:35 Song
- 7:40 Speakers' Tournament
- 8:20 Special Music
- 8:25 Message.....Dr. Ralph Langley
- Invitation
- 9:10 Adjourn

**SUNDAY SCHOOL AND TRAINING UNION
ATTENDANCE, APRIL 3, 1960**

	S.S.	Add.	T.U.
Louisville, Ninth and O	1420	26	552
Louisville, Walnut Street	1418	9	309
Missions (3)	325	25	220
Louisville, Carlisle Avenue	1055	2	245
Madisonville, First Avenue	1051	1	240
Mayfield, First	946	--	221
Mission	115	--	--
Hopkinsville, Second	915	1	240
Lexington, Ashland Avenue	870	1	97
Elizabethtown, Severns Valley	861	--	240
Bowling Green, First	853	2	--
Mission	165	--	--
Owensboro, Third	851	--	307
Louisville, Crescent Hill	851	2	246
Missions (2)	150	--	53
Louisville, St. Matthews	850	10	212
Louisville, Parkland	830	1	226
Harrodsburg	809	1	179
Missions (2)	33	--	41
Covington, Calvary	800	--	--
Louisville, Beechland	764	1	157
Mission	197	4	56
Somerset, First	764	21	359
Mission	67	3	42
Lexington, Calvary	760	8	192
Mission	52	--	--
Hopkinsville, First	752	24	217
Mission	128	--	54
Louisville, Beechmont	751	2	188
Missions (2)	346	12	117
Frankfort, First	751	5	199
Glasgow	694	1	138
Missions (2)	137	--	60
Lexington, Grace	693	1	179
Mission	27	--	--
Covington, Latonia	690	--	200

Newport, First	684	4	151
Missions (2)	138	--	38
Ashland, First	627	--	115
Missions (2)	158	--	--
Paducah, Immanuel	624	--	160
Louisville, Shively	617	42	164
Louisville, Buechel Park	616	2	140
Hazard, First	613	39	130
Louisville, Victory Memorial	602	--	117
Missions (2)	211	5	66
Louisville, Southside	584	--	94
Shelbyville, First	584	--	74
Lexington, Rosemont	576	4	166
Corbin, Central	570	--	121
Mission	120	2	25
Lexington, Porter Memorial	550	--	146
Georgetown	549	1	211
Paducah, First	545	--	211
Louisville, Rockford Lane	526	4	207
Central City, First	515	30	235
Henderson, Immanuel	514	--	--
Missions (2)	184	--	--
Corbin, First	513	3	108
Winchester, Central	508	--	175
Louisville, Valley Station	507	7	124
Louisville, Farmdale	498	4	158
Mission	99	--	46
Ashland, Unity	495	2	115
Louisville, Bethlehem	483	--	163
Louisville, Third Avenue	476	4	151
Mission	160	2	76
Erlanger	470	--	120
Louisville, Bethany	467	1	101
Owensboro, Hall Street	466	--	201
London, First	454	--	123
Bellevue	451	--	81
Louisville, Beth Haven	450	--	182
Lexington, Trinity	442	2	169
Hodgenville, First	440	--	142
Covington, Southside	439	1	106
Mt. Washington, First	438	--	116
Mission	25	--	--
Louisville, Beechwood	432	4	154
Paducah, East	432	1	158
Louisville, Shawnee	431	1	135
Louisville, Valley View	429	3	89
Louisville, Eighteenth Street	428	3	101
Mission	78	--	63
Louisville, Highland	426	10	141
Jeffersonton, First	425	--	77
Richmond, First	418	2	62
Louisville, Green Acres	414	8	185
Danville, First	411	1	122
Mission	49	--	--
Bardstown	411	--	72
Middlesboro, First	405	1	116
Morganfield, First	402	2	181
Versailles	401	7	110
Russellville, First	397	--	128
Mission	55	--	141
Franklin, First	396	--	35
Mission	44	--	127
Louisville, Immanuel	383	--	105
Frankfort, Crestwood	383	--	60
Lawrenceburg, First	382	--	60
Mission	39	--	--
Ashland, Pollard	373	11	117
Missions (2)	87	--	196
Danville, Gethsemane	372	--	118
Springfield	368	--	118
Scottsville, First	364	--	91
Greenville, First	358	--	143
Walton, First	351	1	204
Ft. Thomas, First	349	1	95
Frankfort, Thorn Hill	337	--	148
Leitchfield, First	331	2	195
Barbourville, First	328	3	195
Missions (3)	220	--	79
Ferris Creek, Cedar Creek	324	--	122
Louisville, La Salle Avenue	321	--	118
Owensboro, Crabtree Avenue	321	5	132
Middletown, First	318	--	113
Paris, Central	315	--	95
Mission	15	--	119
Hawesville	313	--	59
Hima, Horse Creek	312	--	129
Owensboro, Lewis Lane	308	--	123
Dawson Springs, First	305	--	76
Shelbyville, Salem	304	6	129
Louisville, Gethsemane	301	--	29
Falmouth	300	--	129
Mission	29	--	179
Earlington, First	300	--	101
Covington, First	296	--	70
Mission	70	--	289
Lebanon Junction, First	289	--	58
Hazel	289	--	276
Shepherdsville, Little Flock	279	9	77
Louisville, First	276	--	75
Missions (3)	77	--	154
Williamson, East Williamson	273	3	74
Stanford	269	--	125
Mission	23	--	111
Marion	265	--	60
Bowling Green, Glendale	259	--	235
Cold Spring, First	256	--	232
Carrollton, First	255	--	227
Middlesboro	235	3	100
East Cumberland Avenue	232	--	--
Frankfort, Memorial	227	--	--

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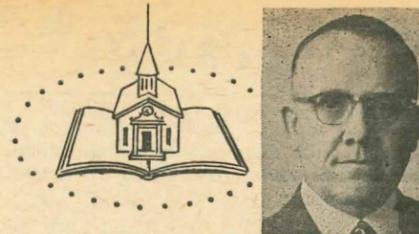
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Pews—Pulpit Furniture
Special Designs—
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BUDE & WEIS MFG. CO.
JACKSON, TENNESSEE

Owensboro, Seven Hills	226	--	78
Louisville, Kosmosdale	220	--	39
Folsomdale, Liberty	213	--	64
Owensboro, Temple	209	1	104
Mt. Vernon, First	192	--	63
Missions (4)	79	--	--
Madisonville, Liberty	180	--	134
Calhoun	176	--	52
Louisville, Lake Dreamland	124	--	55
Bedford, Poplar Ridge	91	16	--
McQuady, Corinth	73	--	58



SUNDAY SCHOOL LESSON

By **H. C. Chiles**

THE RESURRECTION LIFE

Colossians 3:1-15

Christ conquered death and arose from the grave. When a person places his trust in Christ as Saviour, he passes from death unto life, and thereafter his interests, desires, words and deeds are quite different. It is his privilege and duty to exhibit the spirit of Christ in his daily life, as proof of the fact that he is a new creature.

I. The Christian's Position.

Colossians 3:1-4.

Christ had taken the Colossian Christians from the downward pathway and placed them upon the heavenly highway. After reminding them of their new and heavenly position, the Apostle stressed the kind of life that they were under obligation to live, which is something that needs to be emphasized today as never before. Paul based his appeal to the Colossians on the fact that they had been raised with Christ. Since they had been identified with Christ in His resurrection and had come into possession of eternal life, Paul urged them to seek those things which were really worthwhile and satisfying, namely, those lovely qualities which were exemplified in the life of Christ. When people have been saved, it is normal for them to seek heavenly things. Our Lord wants all of His followers to lift their eyes above the sordid things of earth, and to set their affections on Him and His work. Both our thoughts and our energies must be centered on the doing of the blessed will of the risen and reigning Christ. It is His will that we shall be heavenly-minded. There are three good reasons at least for our doing so, namely, we are dead unto sin but alive unto God, our lives are hid with Christ in God and our hope of future blessedness. When Christ, Who is our life, shall appear, then we shall be manifested with Him in glory. What an incentive for living the resurrection life!

II. The Christian's Past Walk.

Colossians 3:5-9.

Even though he possesses heavenly citizenship, sin will continue to be a problem to the believer as long as he inhabits a body of flesh. The flesh manifests itself so frequently in practices which call forth the displeasure of the righteous God. Because He is holy, He refuses to countenance these things.

For April 17, 1960

When one becomes a Christian there is a definite break with the sins of the past. Paul here exhorts believers to begin and to continue a war on sin within their own lives and in the world about them because evil is such a great obstacle to setting the affections on things that are above. Wrong attitudes, bad dispositions and evil practices are the enemies of Christian peace, power and progress. In modern speech mortification means embarrassment, but in the Scriptures "mortify" meant to put to death. A number of things are enumerated which must be subjected to such drastic and painful treatment. None of them should have a place in the life of the Christian. Among these works of the "old man" are the sins which grow out of the physical lusts—impurity of thought, word and deed, and the sins which are the result of egotism—resentment, temper, malice, and foul-mouthed and abusive language. Since God will not overlook these evil inclinations and practices, we must banish them from our lives.

Every child of God knows from experience the terrible conflict of the two natures. He is admonished to put away all of those sinful practices which are unbecoming in the life of a Christian. The wrong manner of life is to be eliminated just as a garment would be removed.

III. The Christian's Present Walk
Colossians 3:10-15.

After telling the Colossian Christians to put off these vices, Paul exhorts them to put on various virtues: compassion, kindness, humility, meekness, longsuffering, forbearance and forgiveness.

Beneath all superficial distinctions all have the same basic needs and yearnings. We are redeemed by the blood of Christ, saved by grace through faith, indwelt by the Holy Spirit and kept by the power of God. Being in Christ, believers hold the same blessed position, whether Jew or Gentile, bondman or freeman. It is impossible to overemphasize the glorious fact that "Christ is all." He is the one and only Saviour. He is adequate for every need of every person.

It is noteworthy that so much prominence is given to forbearance and forgiveness. But, ever remember that it is God's grace which enables a Christian to forbear with those who disagree with him and to forgive those who have done him injury. The outer garment, which is

to cover all of these beautiful and precious virtues and hold them together, is love, "the bond of perfectness." Love binds all of these excellences together.

It is clear that there is such a thing as a Christian wardrobe. Before these new garments are to be worn, there are some old ones that must be removed. It is lamentable to see a Christian attempting to wear the new garments over the old ones. Such a procedure on the part of any professed Christian is most unsatisfactory and very undesirable.

These virtues, which Paul enumerated, are to be displayed as one displays the garments which he wears. The believer in Christ is to be clothed with them, not only in private but also when he is seen mingling with others. The Christlike way of living should always appear in those who are hid with Him in God. Instead of permitting their old master to dominate them, Christians should let Christ control their lives. The enthronement of Christ in His rightful place, as the Lord of the life, will enable a Christian to perform his duties acceptably and effectively.

Christ's legacy of peace is the most precious of gifts, an inheritance which the world can neither give nor take away. It is independent of outward circumstances. Spiritual peace is based on a conscious fellowship with God, and it results in an absolute trust in Him that whatever life may bring it is for the best interests of those who trust in the Lord. Peace must be allowed to arbitrate in all spheres of the life of a Christian. What a blessing that peace prevails among those who are at peace with God!

Paul admonishes the cultivation of a thankful spirit. Such a spirit pleases the Lord, enriches the lives of those who observe it, and greatly benefits those who possess it. Thanksgiving is one of the most beautiful things that grows in the soil of the human soul. It is a duty incumbent upon all to render thanksgiving unto God for mercies received and blessings enjoyed. Let us thank Him with the gratitude of our hearts, with the praise of our lips, and by the obedience of our lives for our material blessings, our physical blessings, and our spiritual blessings.

►Eugene Hamilton, formerly pastor of Oneida Baptist Church, Clay County, Kentucky, is the new pastor of Northside Baptist Church, Springfield, Ohio. His new address is 352½ Stanton Avenue, Springfield.

Walnut Ridge Baptist Church Organized in Jeffersonville, Ind.

The Northside Baptist Chapel, 201 Mary Street, Jeffersonville, Clark County, Indiana, was formally organized into the Walnut Ridge Baptist Church under the leadership of Dr. William R. Pettigrew, pastor of the Walnut Street Baptist Church, Louisville, Ky., the mother church, on Sunday afternoon, January 31, 1960.

The council was composed of members of the mother church, and invited Baptists from Beechmont and St. Matthews in Louisville and Long Run Association, as well as from First Southern Baptist Church of Clarksville, Eastern Heights Baptist Church of Jeffersonville, and Plainfield, Indiana.

The plot of ground had been set aside in September, 1927, by Mr. Frank Bonenberger, the developer of the subdivision, dedicated to God. Nothing further was done at the time, but on November 9, 1952, a chapel was organized as a mission of Walnut Street Baptist Church, Louisville. Its first meetings were held in the Ingramville School House. Later meetings were held in the home of Mr. Bonenberger, developer of the subdivision, and he soon made a gift of \$1,600 in addition to the property, and the erection of a building was started, the men themselves performing the labor. They entered this first building October 11, 1953, at which time Robert Thompson was their first pastor.

The church called Eldon Sturgeon as its second pastor, and he remained with them until he and his wife went as missionaries to Mexico in the spring of 1957. The third pastor, Thomas Sykes, came to them July 28, 1957, and he is

still with them. A second building was added in 1958. The Sunday school membership has grown from 24 to 278, and is still growing.

Constitution and by-laws were adopted, which automatically changed the name of the organization from the Northside Baptist Chapel to the Walnut Ridge Baptist Church. The large Walnut Ridge Cemetery is nearby, so the new name seemed appropriate to identify the location more than the name Northside would.

The church has applied for membership in the Southeastern Baptist Association of Indiana Baptists.

Thomas Sykes was elected pastor, and Mrs. Alfred (Lois) Hardin, Jr., the first clerk.

This is Walnut Street's twenty-third mission.

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Hope in "Potter's Field"

By JOYCE COPE WYATT

Southern Baptist Representative in Spain

I had often wondered how I would react to my first visit to a Spanish segregated cemetery—segregated not by race but by religion, for the "faithful" and the "heretics" must not be side by side in death.

The occasion came one Saturday when a dearly beloved evangelical Christian woman died. With her pastor, evangelical friends, and Catholic family, I went through Barcelona's crowded streets to the vast, imposing city cemetery in the suburbs.

We walked between long rows of niches some 20 feet high. Many with glass fronts displayed pictures and mementos of the deceased at first communions or on wedding days. Others held dried or artificial arrangements. All were vivid reminders of the broken hearts of loved ones.

Finally, as we neared the edge of the cemetery, the pastor said, "After this row, to your right." A small doorway led to the segregated area. This is the "potter's field," I thought, the final act of persecution for a Spanish evangelical Christian.

We entered the small plot to be confronted with many graves bearing the star of David and inscriptions in both

Hebrew and Spanish; for Jews and evangelical Christians share the "potter's field." Christian friends indicated the final resting place of loved ones of the faith, and my saddened heart leaped with joy at the Scripture verses of hope on these graves.

We gathered around the niche where Senora Isabel was to be buried. As Christian friends quietly sang of the security of the afterlife, I thought how victorious we are in Christ. Standing in a little segregated plot of ground kept for "heretics" so that the "faithful" might not be defiled, we could sing and talk of our friend whom we knew was now with our Lord. As the minister read from the beautiful eighth chapter of Romans our hearts swelled with gratitude and love for our Saviour.

As we left the cemetery I thanked God for the experience of that morning. I had rethought one of our basic beliefs: It matters not where or how one may be buried, whether it be done unjustly in a "potter's field" or with great ceremony. That which matters is the condition of the soul. There in a "potter's field" I lived anew and unforgettably the truth that "we are more than conquerors through him that loved us. . . . If we be dead with Christ, we believe that we shall also live with Him."

Houston Baptists Launch College Fund Campaign

HOUSTON (BP)—More than 2,000 Houston-area Baptists attended a special convocation here marking the "birth of a college that could become one of Southern Baptists' foremost institutions."

"The Birth of a College" convocation officially launched a \$3,500,000 fund drive for the proposed Houston Baptist College, expected to enroll more than 300

freshmen students at its initial session in September, 1962.

Principal speaker Ralph Phelps, president of Ouachita College, Arkadelphia, Ark., told the delegates that Houston Baptists have "the need, opportunity and resources to build a great Baptist college."

Successful negotiations to sell 120 acres of land adjacent to the college site for \$500,000 were announced at the convocation. Four developers will buy the tract from Union Baptist Association for residential development.

The association bought 380 acres for the college in Houston's Sharpstown section in 1948, anticipating at that time to sell 180 acres for enough to pay for the rest of the site. Cost of the total acreage so far has been around \$890,000, including interest, said site committee spokesman Jake T. Kamin.

Four of the planned 14 college buildings for the campus are to be completed by 1962. Initial construction will include a student physical education and health building, a classroom and administration building and a maintenance plant.

The school will open with junior college curriculum. Junior and senior courses will be added "as the need develops," but Baptist leaders stressed that plans at the outset are for a four-year, liberal arts college.

Enrollment by 1970 is expected to top 1,200 students. The school will become the 12th educational institution to be operated by Texas Baptists. Other institutions include nine senior colleges, an academy and a junior college.

►Miss Hattie Gardner, Southern Baptist missionary to Nigeria, is returning to the States for furlough and may be addressed, Rt. 1, McBee, S.C. She is a native of McBee.

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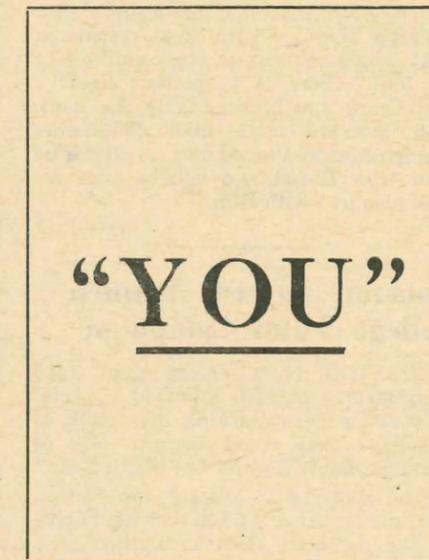
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