

Western Recorder

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Middletown, Ky.

May 4, 1961

Vol. 135

No. 18



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GLEANINGS FROM THE FIELD

Missionary Moves

►The new address of Ernest Wilson is Caixa Postal 97, Tijuca, Rio de Janeiro, Guanabara, Brazil. Formerly he was at Caixa Postal 552, Campinas, Sao Paulo.

Evangelistic Fires

►Don Holiday and Edward Lawson, a Canadian evangelistic team, have been assisting Pastor Donald R. Carroll at the Central Baptist Church, Paris, Ky., in a revival.

►Pastor W. O. Spencer, of Hall Street Baptist Church, Owensboro, was the evangelist in the spring revival, April 3-9, with the Mount Tabor Baptist Church, Buffalo. Wilbert Taylor is pastor at Mount Tabor.

►There were 1,001 decisions for Christ in the Hawaiian Baptist Jubilee Revivals March 26 - April 2. Almost half of these were professions of faith. Wayne Dehoney, Jackson, Tenn., directed these revivals.

Hudgins' 15th Anniversary

►The fifteenth anniversary of Pastor W. Douglas Hudgins has been observed by the First Baptist Church, Jackson, Miss., with a series of services, April 2-10. He has welcomed 5,212 into the membership in the last decade and a half.

Spurrier to Lake Dreamland

►Lake Dreamland Church, Louisville, has called John D. Spurrier, of Clifton Heights Church, as its minister of music. Lake Dreamland has just finished a revival with Thomas Cox, formerly of Colesburg but now at Harrodsburg, doing the preaching. J. P. Keener is pastor at Lake Dreamland.

Carlisle Avenue's Fiftieth

►Carlisle Avenue Church, Louisville, will celebrate its fiftieth anniversary June 11, 1961. One phase of the celebration will be a home coming service at 2:30 o'clock. Former Pastors S. F. Dowis and J. Perry Carter, along with the present pastor, Dr. A. W. Walker, will speak at that time. All former members and friends are invited.

Schlafer at Jeffersontown

►Dr. Frederick G. Schlafer, pastor of the Baptist Tabernacle, Paducah, is the preacher in the series of evangelistic meetings now being conducted at the First Baptist Church, Jeffersontown. Beginning April 30, the series will continue through May 7. Edward Straney is the pastor at Jeffersontown. Ben Crane,

minister of music, is having special music throughout, with a different choir singing each night. The song services are also being highlighted by guest soloists.

Author Swor Autographing

►Dr. Chester L. Swor, Jackson, Miss., will be in Louisville tomorrow, May 5, to introduce his new Broadman Press book, "If We Dared!" The book was released May 1. He will speak at Southern Baptist Theological Seminary chapel at 10:00 a.m. An autograph party in the Seminary Baptist Book Store following the service will honor Dr. Swor. He will be honor guest at the Baptist Book Store, 317 Guthrie Street, in downtown Louisville, from 1:00 to 4:00 p.m.; and will attend a youth meeting at Walnut Street Baptist Church from 4:00 to 5:00 o'clock. More than 40,000 copies of his "Very Truly Yours" have already been sold.

At Sullivan, Indiana

►Earl Vaughn of Kevil and Paducah and former pastor of the New Highland Church of Brandenburg and Educational Director of the Fourth Avenue Church of Louisville will complete his fifth year in the fall as pastor of the First Baptist Church of Sullivan, Indiana, where a new \$300,000.00 building was recently dedicated and the first revival held. Billy Rivers, pastor at Lenoir, N. C., was guest evangelist for this first revival in the new church. Larry Maddox, pastor at Owensboro, Kentucky, was guest song leader and chalk artist. Visible results included unusual attendance, 45 decisions and 23 of which were by baptism. Over half of those for baptism were adults, the oldest being a man of 77 years.

Seminary Commencement

►Spring graduation exercises at Southwestern Baptist Theological Seminary May 16-19 will feature major addresses by Josef Nordenhaug and J. Earl Mead. Nordenhaug, general secretary of the Baptist World Alliance, Washington, D. C., will deliver the commencement address in Truett Auditorium, May 19 at 9:30 a.m. Mead, minister of education at Cliff Temple Baptist Church, Dallas, Tex., and president of the Sunday School Board of the Southern Baptist Convention, will be the speaker for the program in the School of Religious Education, Price Hall Auditorium, May 18 at 8 p.m. School of Church Music program fea-

tures the Southwestern Singers in concert in Reynolds Chapel, May 16 at 8 p.m. Degrees and diplomas will be presented to approximately 231 students by Robert E. Naylor, seminary president. One Kentuckian, Tinsley Timothy Ball, Jr., Stanford, Ky., is to be in the graduating class.

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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New English Bible Reviewed

By RAY SUMMERS, Professor of N. T. Interpretation
Southern Baptist Theological Seminary

The New English Bible: New Testament. Published jointly by Oxford University Press and Cambridge University Press, 1961. 447 pages. \$4.95.

This is the completely new translation of the New Testament for which the English-speaking world has been looking since May 1946 when the first public move in that direction was started in the General Assembly of the Church of Scotland. Through a series of conferences, interested representatives met until the actual work of translation was started in January 1948. Since that time the Joint Committee charged with this responsible task has met twice each year. The New Testament section of the work is represented in this volume; the Old Testament section and the Apocrypha are still in process of translation.

Denominational considerations played no part in the appointment to membership on the panels for translation. The introductory pages reveal that this is a joint production of nine different church bodies (Baptist, Church of England, Church of Scotland, Congregational, Society of Friends, Methodists, Presbyterian, Council of Churches for Wales, United Council of Christian Churches and Religious Communion in Ireland) plus the British and Foreign Bible Society and the National Bible Society of Scotland. This is representative of the entire Christian movement in Scotland, England, Wales, and Ireland.

Purpose and Methodology

In 1611 the King James Version of the Scriptures appeared and though it faced much opposition it came to be known as the Authorized Version and has never been replaced in popular use in the English-speaking world. The Revised Version appeared in 1881 departing from dependence upon the relatively late manuscripts which were used in making the Authorized Version and employing a smaller, earlier, better group of manuscripts. The translators of the Revised Version labored, however, under a definite handicap. They were instructed to introduce as few alterations (in the King James Version) as possible and to limit the expression of such alterations to the language of the Authorized Version. This resulted in a continuation of the archaic English which by 1961 has become all the more archaic.

The translators of *The New English Bible* have been less limited. First of all, textual criticism has moved forward with remarkable strides in the last seventy-five years with the comparative study of many newly discovered manuscripts, fragments, and related materials

in the areas of the papyri and ostraca. A better text is the inevitable result. In the second place, these translators have not been limited to the terminology of three and a half centuries ago. The result is a translation into living modern English, a clear and contemporary vocabulary. This extends even to a rather definite "British flavor" at times! Where else would one find the expression "they were offended in him" rendered "so they fell foul of him" (Matt. 13:57)!

The most instructive introduction to the translation reveals that the committee saw its task as that of understanding the original Greek as precisely as possible and then saying in native idiom what they believed the author to be saying in his own idiom. At times this called for a clear and unmistakable reading where the method behind the KJV and the AV allowed comfortable ambiguity. It is in these areas that the committee's work will be most critically challenged because every person who can read Greek feels that he can make a better translation than anyone else! At no place has this committee "stayed on the fence"; its renderings are clear though sometimes open to debate. The committee was fully aware of this.

The working method was direct. One member of the panel was invited to submit a draft translation of a particular book or section. This draft was submitted to the members of the panel for their consideration. Then they met, discussed the translation in round-table fashion verse by verse, sentence by sentence. Each member brought to the others his views of the meaning of the original text. This was continued until a "meeting of the minds" was reached. In cases where there could not be an absolute agreement on one of two readings, one reading was placed in the body of the translation and the other was placed in a footnote. Often the qualified reader will feel that the placings should have been reversed!

While there is much which appears to be "paraphrase" or "interpretation," the committee's view is that the resulting work is a *translation*, free rather than literal (The American Standard Version of 1901 remains the best *literal* translation—literal even to a fault in some sentence structure!), but a translation nevertheless. By use of a panel of literary advisers, the committee has achieved a poetic beauty in rhetoric, a quality much needed in other translations, both British and American. Even this committee, however, unfortunately left a very harsh and awkward pattern of ending sentences and clauses with prepositions

when no good purpose is served in so doing. For instance, see: Matthew 13:53-55, "Where does he get this wisdom from, . . . Where then has he got it from?"; Mark 6:24, "What shall I ask for?"; Luke 13:20, "What shall I compare the kingdom of God with?"; John 6:21, "The boat reached the land they were making for." According to an often told story, Sir Winston Churchill might approve of this but it leaves the American reader asking, "What did they do that FOR?"

The rhetorical beauty of the translation is observed often: Matthew 7:6, "Do not feed your pearls to pigs." Matthew 21:41, "He will bring those bad men to a bad end." Mark 9:43-45, "If your hand is your undoing, cut it off . . . if your foot leads you astray, cut it off." Luke 16:8, 13, "The worldly are more astute than the other-worldly . . . you cannot serve God and Money." Luke 24:25, "How dull you are . . . how slow to believe." Acts 17:18, "He would appear to be a propagandist for foreign deities . . . he was preaching about Jesus [masculine noun, i.e., a god] and Resurrection [feminine noun, i.e., a goddess]." Romans 8:26, "Through our inarticulate groans the Spirit himself is pleading for us." Romans 9:21, "Can the pot speak to the potter?" First Corinthians 13:6, "Love keeps no score of wrongs." This rhetorical pattern is carried out even to the extent of following questionable textual support for rendering Matthew 27:17, "Which would you like me to release to you—JESUS Bar-Abbas, or Jesus called Messiah?"

Examples of the poetic beauty of the translation are found wherever the text reflects a poetical pattern whether in quoting from the Old Testament or in an original part of the New Testament. This is particularly noted when the Servant-Songs from Isaiah are quoted. It is noted, too, where Paul, for instance, groups scattered Old Testament readings for a "poem" on the universality of sin—Romans 3:10-18. This is superb. Accuracy and beauty combine in the translation and format of the beautitudes in Matthew 5:3-10:

*"How blest are those who know that they are poor: the Kingdom of Heaven is theirs.
How blest are the sorrowful; they shall find consolation," etc.*

A sense of freedom in rendering the Greek of the New Testament into twentieth century idiom has led the translators to give a variety of translations to a single word in different contexts. There is not always a fortunate result and at many of these places the committee's work will be most critically challenged. Several examples should be noted. First, the verb *skandlidzo* and its cognates (usually translated "offend, stumble") is rendered several ways:

(Continued on Page 8)



Good News Ahead

The many Baptists in Kentucky and elsewhere interested in Kentucky Southern College in Louisville will be greatly encouraged by forthcoming news of developments. President Rollin S. Burhans indicates that announcements of staff appointments and building plans will be released soon.

Many individuals as well as a considerable number of churches are contributing regularly to this project. All these need encouragement and President Burhans wants to report all developments as soon as progress is far enough along to give a fair and accurate report.

A desperate effort has been made to open Kentucky Southern this September, but failure to secure the quality faculty members desired has led the president and trustees to delay the opening of school until September, 1962. The decision is in keeping with all plans of President Burhans to make the college truly distinctive in character and quality. Those who have heard the president present his concept of Kentucky Southern are in full agreement with the decision to forego one year in order to begin in the right way. The president regards the 1962 opening of the school as a certainty.

Kentucky Southern already has great assets but it is almost unbelievable what is required in money and plans to launch such a project. The designers of the campus and buildings indicated their plans are soon to be ready and detailed plans for the first buildings are also soon to be ready for bids and contracts.

The college has many benefactors, all of whom are very important, but not all have the same financial resources. Two Louisville Baptists who have some resources and who are deeply interested in the college are Mr. V. V. Cooke and Mr. L. Leroy Highbaugh, Sr. Unfortunately, both these men have had heart attacks recently and have not been able to give attention to business affairs. Both are now improved, which is good news to their many friends and for the college project.

In the meantime, President Burhans is tirelessly working to have facilities and staff for a grand opening of Kentucky Southern in 1962. This should further inspire all those interested in this dream to continue to give regularly and sacrificially.

A Personal Conviction

Many of us who have been very proud of Louisville and Kentucky in the early days of the integration issue have had to lower our heads in shame in recent weeks. As a border city, Louisville has made remarkable progress in several phases of integration. Public transportation was long ago ridged of several of second class service for other colors. The public schools

in Louisville, Jefferson County, and many other Kentucky communities were so successful in complying with the Supreme Court decision on school desegregation that national attention was directed our way. Many discrimination practices in employment have also disappeared in our area in recent years.

The most serious hitch in successful and peaceful integration has come in Louisville eating establishments. When deprived of service, the Negroes have resorted to sit-ins, stand-ins, squat-ins, and what have you. These demonstrations have been met with police action resulting with over 600 arrests to date. The whole atmosphere of Louisville has been affected by the demonstrations and the arrests. The resulting crisis is serious.

All the efforts so far to resolve the dilemma have failed. What is the solution? Is it a matter of concern for Baptists and Baptist churches? Some say "no" and will highly resent this editorial. Others feel that Baptists are too silent on this social issue but expediency dictates their own silence. A few will speak out.

As a Christian and a believer in the New Testament concept of the dignity of man, I cannot but espouse the cause of the Negroes. Discrimination on the grounds of color of skin simply doesn't seem right to me.

This is not to endorse all the methods being used by the demonstrators. I believe some of their tactics are unwise if not wrong, but when I stand and see whites rough up and arrest blacks who seek admittance to public eating places, there is no question of whose side I espouse. It becomes harder and harder for me to eat in the presence of a sign which says, "We reserve the right to refuse service to anyone," when it is obvious the "anyone" has reference to color of skin.

Baptists of this day are living through a revolution. History will judge us not only by what we say but what we don't say. The years ahead will likely make Baptists who champion segregation today appear as ridiculous as those now appear who championed slavery in the 19th century.

Having said as much, I should hasten to say again that this is purely a personal stand. It is in no way an official viewpoint of Kentucky Baptists, nor any Baptist church, nor the Board of Directors of this publication. It is my testimony and I grant every other Baptist the same liberty of conviction without questioning his sincerity or Christian experience.

1814 - 1961 .

By chance during the same time of the ill-fated Cuban patriot invasion of Cuba week before last, I visited Fort McHenry in Baltimore, Maryland, and stood beneath Old Glory still flying over this historic

American spot. As the stars and stripes waved in the spring breeze and I recalled that glorious sight one eventful morning in 1814 which inspired the immortal words of Francis Scott Key, chills ran up and down my spine. Invincible "Old Ironsides" also lay quietly in the Baltimore harbor singing her song of victory long ago.

The defiance of Fort McHenry in the face of British gunboats, the invincibility of "The Constitution," and the other glorious victories of the War of 1812 made the United States a world power for the first time and catapulted her into a place of world leadership.

Probably not since that glorious day when right prevailed over might has the United States been in a time of more soul searching. In these days our national prestige among the world's nations seems to be at an all-time low.

The President of the United States has responsibil-

BAPTIST FORUM



"HEY ELMER!"

Editor:

The name Elmer was a good, ordinary name until Sinclair Lewis tacked Gantry on to it. With the help of Sinclair Lewis, Elmer Gantry exploded upon Protestantism in 1927. And just last year Hollywood made its contribution to Elmer Gantry. The criticism of Hollywood's version of Elmer Gantry can hardly be compared with the violent criticism Sinclair Lewis received when Elmer Gantry was first published.

I have not seen the movie version of Elmer Gantry, but I have read the book. In my judgment every preacher ought to be required to read this book for spiritual edification. If one can ignore Elmer's pursuit and conquest of every female he meets, then Elmer has much to say to preachers. Yet even in ignoring Elmer's sexual prowess, the reader will be disgusted with Elmer. And it is here that Sinclair Lewis makes a great and unintentional contribution to preachers. His portrayal of Gantry, aside from the immorality, is a vivid portrayal of what every preacher is in danger of becoming. There is something of Elmer Gantry in every preacher, and every preacher can become as professional, hypocritical, ambitious and conscienceless as Elmer. To read Elmer Gantry then is something like looking into a mirror.

Lewis pictures Elmer as a preacher whose stirring eloquence moved people and as a sinner whose sins did not disturb him. Elmer's greatest sin was not the seduction of innumerable females or even his cruel and callous preying upon weak and misguided Lulu. Nor was

Elmer's greatest sin his exploitation of other people in order to satisfy his own thirst for fame and recognition. Elmer's greatest sin was that he had no conscience. Elmer could stand before his congregation and call God's judgment down upon those who flaunt God's laws. He could lead attacks upon the red-light districts, the liquor interests and upon the atheists and agnostics who threatened religion. But when Elmer did those very things that he condemned others for doing, he was blind to God's laws and deaf to God's voice of judgment. Elmer's conscience never really bothered him, and as long as he had no conscience there was no hope for him. And it is on this note that the book ends.

The one hope for Elmer, and even more important the one hope for preachers today is a conscience that disturbs. A disturbed conscience can be retained by the preacher making sure that every message preached to a congregation is first preached to himself. Through such a personal application of God's message to his own life the preacher will be saved from becoming a judge who has forgotten that he too must stand before the Great Judge. There is hope as long as those who preach find their conscience reminding them that they are spokesmen for God, not God, and that their own practice always falls short of the standards and ideals they proclaim.

Read Elmer Gantry and then take a long look at yourself. And don't be deceived by the voice that says, "I'm not that bad, and I never will be." Take a good look because you may be closer than you think.

Asi Seit

CONCERN FOR SOCIAL ACTION

Editor:

Enclosed is a copy of a "letter to the editor" of the Courier-Journal and Louisville Times. Our class in Christian Ethics has moved from an academic consideration of the relevance of the Christian Faith for social issues to a genuine concern for the kind of social action which lends support to the current struggle of Negroes for equitable treatment as citizens.

In sharing this letter with you, we desire to alert Kentucky Baptists for responsible action in granting to every man, regardless of color, equal opportunities for service and employment.

Sincerely,
Henlee Barnette
Robert D. Whitten
J. William Bargiol
Nathan C. Brooks III

Committee on Social Action, Christian Ethics 91 (1) Southern Baptist Theological Seminary.

The enclosed letter, referred to in the foregoing, is as follows:

Editor Courier Journal and Louisville Times

Dear Sir:

Concerned with the relevance of the Christian Gospel for contemporary social issues, especially justice in human relations, we who are students in Christian Ethics at the Southern Baptist Theological Seminary approve the current efforts of our Negro citizens to secure equitable treatment in public services and employment not only in the downtown area but throughout our city. We favor all public facilities of our city rendering full services to Negroes commensurate with the services received by whites. Furthermore, we desire that Negroes receive equal opportunities for employment in clerical, sales, and all other positions.

Committee for Christian Ethics Class
Henlee Barnette
Robert D. Whitten
J. William Bargiol
Nathan C. Brooks III



"Witnesses Every Day" is the theme of Girls' Auxiliary Focus Week, May 14-20. As Miss Betty Brewer, Convention-wide Girls' Auxiliary Director, crowns a G.A. Queen, she challenges her to be a witness every day at home, school, church and community. Special plans for observance of Focus Week have been made by the 290,462 G.A. members in the Southern Baptist Convention.

Pack Photos Well Before Mailing

In sending photographs through the mail the sender should write "Photograph—Do Not Bend" on the outside of the envelope or parcel. But that is not enough. The sender should also pack the photograph inside with heavy, stiff cardboard, sufficiently strong to resist bending and breakage. It should be wrapped securely.

A letter or package, singly or tied and wrapped together in bundles, may be

handled by ten to fifty persons, each one of whom cannot possibly know that your package is fragile. Mail is stuffed in large canvas bags, thrown on chain-line carriers and conveyors, loaded on trucks.

Most photographs today are expensive and it is economically wise and good common sense to use a little forethought and caution to forestall their being ruined before their delivery.

If we help the Post Office employees all we can, they in turn will be able to render us an even finer service than they are already performing.

How often we receive pictures cracked so badly they cannot be used!

Pastor M. A. Orlov Of Russia Dies at 83

MOSCOW, U.S.S.R.—(BWA)—Michael Akimovith Orlov, formerly pastor of Baptist churches at both Moscow and Leningrad, died February 21 at the age of 73. He was at the time of his death a member and superintendent of the All-Union Council of Evangelical Christians-Baptists.

Claudia Pillipuk, *Baptist World* correspondent in Moscow, reports that "Mr. Orlov was born in 1887. In 1908 he believed in God. And from 1914 until his death, he devoted all of his life to the service of God and to God's children." He was pastor of Moscow church 24 years and the Leningrad church seven years. He attended the Baptist World Congress in Stockholm in 1923.

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Housing's Two Enemies: "No Show" and Doubler

ST. LOUIS — (BP) — A strange new epidemic is plaguing the hard-pressed housing bureau here for the 1961 Southern Baptist Convention.

It's the wave of double room reservations. A double room is usually thought of as one room taking care of two people. Not so the new wave: In this case, one person makes two reservations, at different hotels.

The housing bureau is painstakingly sorting out the overlapping rooms, canceling one in order to find places for scores of other messengers still seeking a room.

The biggest headache still remains from the old enemy—the "no show." This is the fellow who, after making a reservation, fails to appear at the Convention and fails to cancel his space. It may mean some Conventiongoers return home needlessly, thinking there is no room for him in St. Louis.

Over 500 "no shows" were reported at the 1954 Convention here. The housing bureau is pleading with persons who must back out to cancel their reservations in fairness to other messengers.

Near-Centenarian Henry S. Robinson Dies At Campbellsville

Henry S. Robinson, 99, the oldest practicing attorney in Kentucky, about whom several brief items have appeared in the *Western Recorder* news in recent months, died at the Mary Metzmeier Nursing Home in Campbellsville, April 1. He lacked just fifty days of reaching his 100th birthday, which his friends expected to celebrate on June 6, 1961.

His fellow attorneys in Kentucky have recognized him as being the chronological dean of their profession for some

years. The mantle of this honor now falls on the shoulders of Judge E. C. O'Rear, of Frankfort.

In addition to his legal practice as an attorney, he operated an insurance agency, was an active Baptist layman, and had a flair for Baptist history, especially pertaining to Russell Creek Association and Taylor County—his native habitat.

▶A. C. Prior has resigned as editor of *The Australian Baptist*, Sydney, Australia. He is also vice president of the Baptist World Alliance. He expects to labor in other areas to build up the Baptist fellowship.

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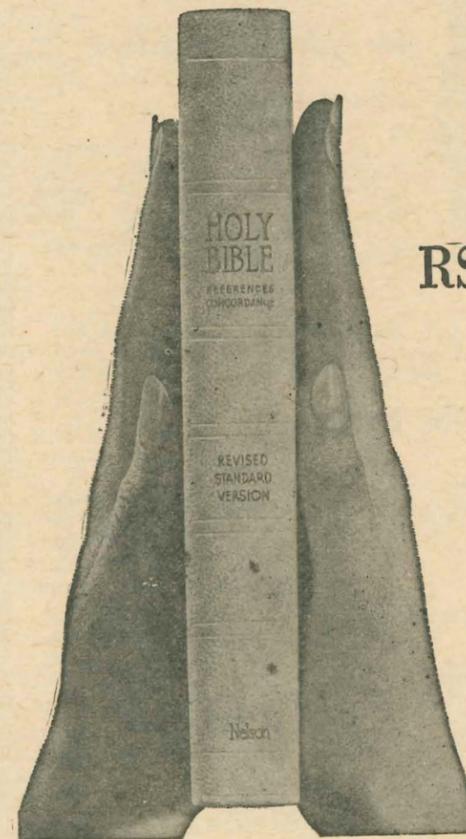
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(Continued from Page 3)

Matthew 13:57, "So they fell foul of him." Matthew 26:31, "Tonight you will all fall from your faith on my account." Matthew 26:33, "Everyone else may fall away on your account." First Peter 2:8, "a stone to stumble against."

Second, the verb *pisteuo* (usually translated "believe") is rendered many ways. In different grammatical and syntactical constructions, it is translated: John 2:23, "Many gave their allegiance to him"; John 3:18, "The man who puts his faith in him . . . the unbeliever has already been judged . . . he has not given his allegiance to . . ." Here in one verse it is translated three different ways. Careful study discloses a "pattern" but to the surface reader the result may be confusion.

Third, this method is no better observed than in the various translations of *parthenos* (usually rendered "virgin"). Surprisingly in Matthew 1:23 (a quotation from Isaiah 7:14) the word is rendered "virgin." In Luke 1:27 the word is rendered "girl"—"The angel Gabriel was sent . . . with a message for a girl betrothed to . . . , the girl's name was Mary." In the beautiful parable of the Wedding Party in Matthew 25:1, there were, according to this translation, "ten girls . . . five of them were foolish, and five prudent." In First Corinthians 7:28 the word is translated "virgin" but in verse thirty-six it is translated "partner in celibacy" and in verse thirty-seven "partner in her virginity." This variety where *parthenos* is concerned reflects the committee's effort to "interpret" as they "translate." The effort in this instance is unfortunate if not abortive. On this last passage (1 Cor. 7:36-38) their footnote alternative translations reflect their struggles. It is extremely doubtful if their translation can be successfully defended lexically, syntactically, or historically. Every other place the word *gamidzo* is used in the New Testament, it means "give in marriage" and is used in contrast with *gameo*, "to marry."

Fourth, one other word should be observed at this point—*paraskeua* (preparation). This which was preparation day for the Jewish Sabbath, (the day before the Sabbath) is rendered: "Friday" (Matt. 27:62); "Preparation-day" (Mark 15:42); "Friday" (Luke 23:54); "eve" of the Passover (John 19:14), where the word seems to mean Preparation-day of Passover week and not the evening before Passover. It is clear that the day was "Friday" of our calendar; it would have been clearer to have rendered it "Friday" in each instance as the committee rendered "first day of the week" as Sunday (Matt. 28:1; Mark 16:9; Luke 24:1; John 20:1; 1 Cor. 16:2). Their rendering of the John 19:14 passage in connection with their rendering of *pascha* (John 18:28) as "Passover

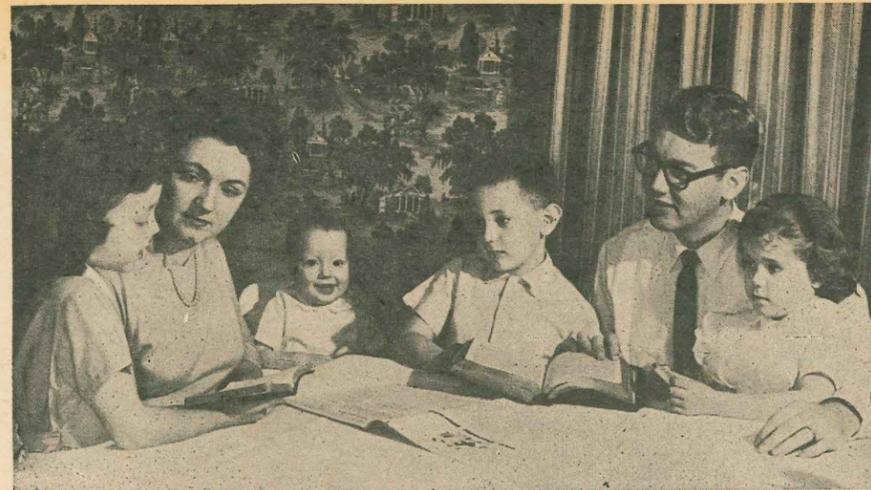
Meal" (though everywhere else in the Gospel it means the *week*) probably reflects their view of a direct conflict between John and the Synoptics on the day Jesus observed "Passover."

With all its beauty and clarity the translation is at times too colloquial. It is so very colloquial that it speaks more clearly to the British reader than to the American! Perhaps this was intentional. Examples: Matthew 12:1, "pluck some ears of corn and eat them." This is "wheat" to the British reader but "raw roasting ears" to the American! Matthew 18:28 (and other places) "a few pounds" will still have to be converted to dollars just as the original "100 denarii" would. British readers may (Matt. 23:24) "strain off a midge, yet gulp down a camel" but Americans still strain off gnats! Mark 12:15, "Why are you trying to catch me out?" (test me). Luke 15:14, "he began to feel the pinch." John 6:60, "This is more than we can stomach." John 21:6, "Shoot the net to

starboard." Acts 10:11, "a thing coming down that looked like a great sheet of sail-cloth." I wonder if Peter's fishing boats were sail boats? First Corinthians 5:9, "You must have nothing to do with loose livers." Wow!

All in all, the committee has produced a most readable and helpful translation. Will it even in the British world replace the King James Version? It is doubtful if this is intended. It will be widely and profitably used in personal study and devotion. One does not see it substituted for the King James in the many "readings" of the liturgy in the Church of England and the Church of Scotland; that would require the complete re-writing of the liturgy. As to "accuracy"—let him who is without his favorite rendering cast the first stone!

►The American Baptist Convention will hold its sessions this year in Portland, Oregon, June 14-18.



Christian Home Week will be observed in Southern Baptist churches May 7-14. Shown here is the Robert A. Watts, Jr., family, of Nashville, in a family worship period. Mr. Watts is co-ordinator of family life curriculum in the Baptist Sunday School Board's Family Life Department.—BSSB Photo.

Dr. Fowler Elected Medical Consultant

Dr. Franklin T. Fowler was named medical consultant for the Southern Baptist Foreign Mission Board at the



F. T. Fowler

Board's April meeting. A missionary on furlough, he has for the past year served the Board as missionary associate for medical work.

As medical consultant, Dr. Fowler will be concerned with the health of the 1,500 Southern Baptist foreign missionaries and will work with the

Board's three area secretaries in the development of medical projects overseas. He will keep track of the health picture of missionaries and their families through a medical health file, arrange and interpret the furlough medical examinations of missionaries, advise in the matter of missionary health overseas, help medical personnel arrange for advanced study while on furlough, and give guidance in the purchasing of hospital equipment and supplies for medical installations.

Dr. Fowler was appointed by the Board for missionary service in Paraguay in 1947. There, in Asuncion, he led in the establishment of the first Southern Baptist mission hospital in Latin America. He transferred to Mexico in 1958. While waiting for a medical license, he served as treasurer and chaplain of the Baptist Hospital, Guadalajara,

supervisor of the city's six Baptist churches, and president of the Mexican Baptist Mission (organization of Southern Baptist missionaries).

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Dr. Fowler was born in Rosario, Argentina. He received the bachelor of science degree from Carson-Newman College, Jefferson City, Tenn., and the medical degree from Vanderbilt University Medical School, Nashville, Tenn. He served in the U. S. Army Medical Corps, holding the rank of major at the time of his discharge.

He is married to the former Dorcas Hauk, native of Oklahoma City, Okla. They have four children, Franklin Timothy, James Cate, II, Linda Elizabeth, and Richard Phillip.

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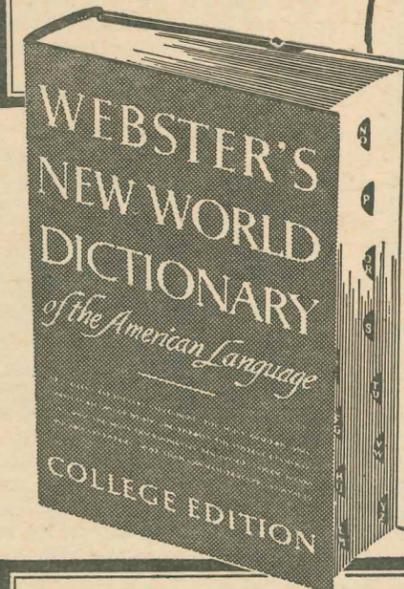
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KENTUCKY BAPTISTS AT WORK

Woman's Missionary Union

Introducing Our New President

By MRS. GEO. R. FERGUSON

We count it a real privilege to present to you the new president of Kentucky Woman's Missionary Union, Mrs. J. S. Woodward, of Lexington, who was elected at the annual meeting in Mayfield.



Mrs. Woodward

Mrs. Woodward is well known to members of Kentucky W.M.U., having served as one of our vice-presidents for five years, completing this term of office last fall. Concurrently with her service as vice-president, she served as president of North Central Region.

Mrs. Woodward has been a member of Woman's Missionary Union since early childhood having come into the organization through the Sunbeam Band and the various W.M.U. youth organizations. During those years she has served in many, many places of leadership. She has served as president of her W.M.S. in two churches where she has been a member, Trinity Church and Grace Church in Lexington. She is at present a circle chairman in her church which is Grace Baptist Church, Lexington. Her talents became evident when she led as Mission Study Chairman in her Association and later as Associational Superintendent in Elkhorn Association, the second largest association in our state.

Her work has not been confined to

Woman's Missionary Union for she has taught a Sunday school class for many years and given liberally of her abilities in all phases of the work of her church and association.

Mrs. Woodward is the granddaughter of one of our early state missionaries, who served in our mountain area. She says, with some pride, that she is the grand-daughter, the daughter, the wife and the mother of a deacon. She has four fine children. Her daughter, Mrs. Henry Shields, has just completed a term of five years as a regional youth director; her youngest son is serving with the armed forces in Germany; another son is minister of music at First Baptist Church, Tulsa, Oklahoma; and the oldest son is a deacon in his church in Lexington.

When her fine husband was being congratulated on Mrs. Woodward's election and "consoled" as to the amount of time she would of necessity be away from home in the work of Woman's Missionary Union, in a manner characteristic of his Christian consecration he replied, "Well, I am just about as interested in all of this as she is." We know you will remember to pray for Mrs. Woodward and her family and give her your very finest support. We will have a message from her in this column next week.

Mrs. Woodward's address is 2040 Heather Way, Lexington.

Kentucky Baptist Foundation

A Faithful Christian Is Setting Her House in Order

By A. M. VOLLMER
Executive Secretary-Treasurer

A check for \$10,000 was received at the KENTUCKY BAPTIST FOUNDATION office recently (April 3), from a faithful Baptist lady whom the Lord has blessed with the material resources of life. She is reaching the sunset time of life and has exercised great wisdom in setting her house in order before recording her title deed to a home in glory. By her recent gift she will save her loved ones considerable estate and inheritance taxes at her death, and will, in addition, receive the income from the investment of the gift while she lives. This, in the judgment of the writer, is wisdom in the highest degree. She has deposited deathless dollars in the vault of eternity.

Harry Lauder, the Scottish comedian,

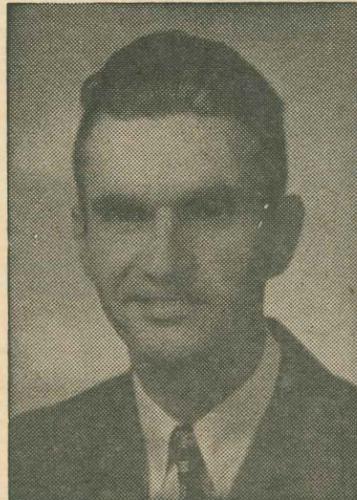
liked to describe the old lamplighter who came by his boyhood home each evening to light the gas lamps. He would light the lamp in front of Lauder's home, then make his way, back and forth down the street. In the deepened twilight, the lad would lose sight of the old lamplighter. "But," he explained, "I always knew where he was by the avenue of light he left behind him." This, too, may be said of our generous Christian friend.

Sunday School

Congratulations to the Ten Mile Association

By ROY E. BOATWRIGHT

Again, we take this opportunity to offer congratulations and best wishes to the Ten Mile Baptist Associational Sunday School organization in reaching the Standard of Excellence. The Ten Mile Association has not failed to attain standard recognition for many years. It is



Estill Noffsinger

one of the associations which the Sunday School Department always depends on to measure up in high quality work.

The success of the associational program is largely due to the efficient work of Mr. Estill J. Noffsinger, associational superintendent, Rev. James L. Heiger, associational moderator, and the many pastors and Sunday school superintendents.

The following churches in the association report standard Sunday schools: Ten Mile, Pleasant Home, Macedonia, Vine Run, Concord, Paint Lick and Mount Zion.

Training Union

Successful Contestants In State Sword Drills

By JAMES H. WHALEY, SR.

Miss Marilynn Sue Tallant placed first in the Kentucky Intermediate Sword Drill held during the State Training Union Convention.



Marilynn Sue Tallant

Miss Tallant is a member of the First Baptist Church in Madisonville in Little Bethel Association. She is in the eighth grade at the Seminary Junior High School in Madisonville.

Marilynn is the daughter of Dr. Harold D. Tallant, pastor of the First Baptist Church in Madisonville, and Mrs. Tallant. Mr. and Mrs. J. C. Rickard are the leader and sponsor of her Intermediate Union.

Marilynn, as the Kentucky representative, will participate in the Southern Baptist Sword Drill to be held the week of June 29 through July 5, 1961, at Ridgecrest Baptist Assembly, Ridgecrest, North Carolina.

The Sword Drill is an emphasis promoted by Southern Baptists to encourage boys and girls from 13 through 16 to learn how to use their Bibles. Each month all the members of an Intermediate union should learn six references given in the quarterlies that are answers to various questions used in the drill.

The official drills include finding the answers to these questions and the location of any given scripture reference or book in the Bible. A tract giving the details on how to prepare for the event is available from the Kentucky Training Union Department.

Brotherhood

New Brotherhood at Immanuel Church in Northern Kentucky

By FORREST R. SAWYER

A Brotherhood has been organized at the Immanuel Baptist Church, Covington, Kentucky, where J. Guy Saunders is pastor. Wayne P. Cook has been elected president; Arnold Ingram is vice president; and Frank W. Piercy is secretary.

Samuel E. Mattar is the Christian Witness leader; B. G. Hedges is the Royal Ambassador leader; Edwin Crawford for the Personal Stewardship leader; and William Gammon is the World Missions leader.

In a meeting on February 17 the

WESTERN RECORDER

twenty-three men present witnessed the filmstrip, "Souls in Your Hands," and marked their Testaments, using the plan suggested in the tract, "Men Witnessing, Using the Marked New Testament."

Already there has been one conversion that is directly attributable to this effort.

In the Brotherhood's second meeting March 9 there were twenty-seven men present.

Chase W. Jennings, associational superintendent of missions was a guest of the meeting on March 9.

(The men of Kentucky will be hearing from this Brotherhood with the passing of time.)

1961

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of 1961 exceeded the attendance in 1959 by over 19%. A total attendance of 4,353 has been reported by the eight Regional Music Directors.

The heavy snow storm caused the postponement of three of the Saturday events until March 11, which were originally scheduled for February 25.

Over 1,000 attended and participated as Church Choir members. The largest attendance of a single age group was 1,344 in the Junior Choirs. The number of participants in the other choirs is as follows: Young People's group, 442; Intermediates, 467; Primaries, 311; and Beginners, 20.

The total number of choirs which participated was 152. There were 120 in the Hymn Playing events, eight in the Solo section, 62 participating Song Leaders, at least six ensembles, with 56 participants in the ensembles.

Representatives from 73 churches in 29 associations enrolled in the eight festivals. Very favorable comments were received from directors and other choir participants, particularly as to the inspiration and wonderful experience which they received from the festivals.

FACULTY PORTRAIT



R. W. Grobe
will conduct the Graded Choir Workshop in the State Music Leadership School at Georgetown this summer, July 31-August 4. Mr. Grobe also served as associational music director and regional music director.

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Church Music

Nearly 20% More Attend 1961 Regional Music Festivals

By EUGENE F. QUINN

The attendance at the eight Regional Music Festivals in February and March

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B.W.A. President Soren to Be Commencement Speaker At Southern Seminary

The Southern Baptist Theological Seminary has 137 candidates for graduation exercises scheduled for May 18-19; and Dr. John Filson Soren, president of the Baptist World Alliance is slated to deliver the baccalaureate sermon at the school in Louisville, Kentucky.

Dr. Soren, pastor of the First Baptist Church, Rio de Janeiro, Brazil, is a 1933 graduate of Southern Seminary. Baccalaureate service is scheduled for Thursday night, May 18. Graduation exercises will be held Friday morning, May 19.

The list of candidates includes 95 from the School of Theology, 12 from the School of Church Music, and 30 from the School of Religious Education.

Kentucky leads the list of graduates with 24 students followed by Georgia with 20; Alabama with 14 and Tennessee with 13. The Kentuckians graduating are as follows:

Master of Religious Education—William Randall Ashby, Louisville; James Marion Silvers, Lexington; Charles N. Wilcox, Central City.

Bachelor of Church Music—John Phil-

lip Landgrave, Florence; Donald L. Bearfield, Benton.

Master of Church Music—Vernon Wendell Pyles, Louisville.

Bachelor of Theology—B. Wade McKinley, Okolona.

Bachelor of Divinity—Harold Wayne Barnes, Louisville; Orion H. Bell, III, Louisville; Ira Thomas Caudill, Pikeville; Ray E. Cummins, Shelbyville; Robert William Fields, Mt. Vernon; I. Grundy Janes, Jr., Louisville; Truman E. Johnson, Newman; William Walter Marshall, Frankfort; Marvin Phillips Montgomery, Salvisa; A. Harold Pike, Campbellsville; Malcolm Wayne Rogers, Princeton; Maxwell Duaine Sledd, Gilbertsville; Douglas H. Sowards, Geneva; Bill R. Tichenor, Hartford; Floyd T. Whistler, Louisville; Mabel Miller Summers, Bardstown.

Master of Theology—George Franklin Bennett, Dayton; Harold L. Wahking, Louisville.

►J. P. Edmunds says that "More money will go to the U. S. defenses in 1961 (\$43,000,000) than was spent by the Federal Government for all expenses between 1798-1918. Defense now takes 57 per cent of the U. S. budget.

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SUNDAY SCHOOL LESSON

By H. C. Chiles

OUT OF THE HEART

Throughout the remarkable book of Proverbs God constantly stressed the tremendous importance of gaining wisdom. He made it clear that one may be an encyclopedia of information and yet lack the wisdom to apply that knowledge to life. Knowledge comes by learning, but wisdom, which is far greater, comes largely by revelation.

Proverbs 3:1-8

Solomon admonished his son to remember the counsel which he had given him. Forgetfulness of his instruction would have prevented Rehoboam from being obedient as a dutiful son. But these verses also contain God's admonitions to all of His children. He wants them to take this appeal to their own hearts.

Memory is always a primary factor in a life of obedience to God. It is very important that we refuse to store up in our memories evil thoughts and false ideas. Unless we remember God's commandments and admonitions it is impossible for us to obey Him. As used in this first verse "forget" conveys the idea of willful neglect and intentional disobedience. Let us receive God's truth, appreciate it and appropriate it in such a manner as to color our thoughts, mold our characters and influence our conduct.

In ordinary usage the word "heart" refers to the physical organ which pumps the blood through the body. In this lesson "heart" refers to the seat of the affections. In this connection it has to do with thinking, loving, feeling, willing and acting. From this viewpoint the "heart" is exceedingly important in determining one's character and conduct.

Faithful obedience to God's commandments is conducive to peace and long life. Of course there are exceptions, but as a rule those who live in accordance with God's will are blessed with physical strength and numerous other blessings both material and spiritual which they would never receive otherwise. The lives of the faithful children of God are happier, sweeter, better and more useful than those of the unsaved or the disobedient. Moreover, eternal life is received by all who trust Christ as Saviour.

We are urged to avail ourselves of mercy and truth. Because they have their source in God, we should surrender our wills to Him in order that they may be wrought into our lives. Upon our re-

For May 7, 1961

ception of them from God, we are taught to bind them about our necks as a valuable ornament and to write them upon our hearts as something that is very precious to us.

Obedience to God is the only pathway to happy living. The happy life is the one which is lived within the circle of the will of God. Regardless of how good precepts may be in themselves, they are of little value unless they are engraved deeply upon the heart from which emanates the issues of life.

What does it mean to "trust in the Lord with all thine heart?" Trust conveys the idea that one is conscious of his feebleness and therefore turns to the Lord for support. He wants us to have the same loving confidence in Him that a child reposes in his parents. We are told here how to trust—"with all thine heart." Half-heartedness has no place in the purpose of God for His people. We can count on the faithfulness of God under all circumstances.

Nothing is more fickle and frail than our own understanding and that is why we are admonished to distrust it. Our blessed Lord is to be acknowledged in all the details of life. He is worthy of being acknowledged with the supreme affection of our hearts, the complete homage of our intellects and the unswerving loyalty of our lives. He will direct our paths on the condition that we acknowledge Him. Our attitude toward and response to this condition will mark the difference between yieldedness to God's will and rebellion against it, happiness and unhappiness, victory and defeat.

We should trust God with our hearts, serve Him with our talents, praise Him with our lips and honor Him with our gifts. If we expect Him to lead us, we must let Him determine our thoughts, form our opinions, mold our characters and control our lives.

Proverbs 4:20-23

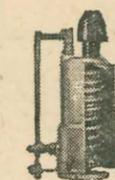
Merely giving God's truth a respectful hearing is not enough. We must hear it, receive it, store it and apply it to our lives. Obeying His instructions will build Christian character to the extent that our lives will be beautiful, strong and useful. Moreover, we shall be able to withstand the fierce assaults of Satan. The condition of one's heart always de-

termines his character. From the heart flows the words that we speak and the deeds which we do; therefore, we must be very careful not to store anything in it that is evil, lest we wield a bad influence over others and displease and dishonor God.

Luke 6:43-45

The nature of the fruit which is borne by any tree is determined by the nature of the tree. Each tree produces fruit of the same kind as itself—a peach tree bears peaches, a fig tree bears figs, etc. Likewise, people reveal their true character in the fruit which they bear. Christ said, "Wherefore by their fruits ye shall know them." An unregenerate heart is an evil tree which cannot produce anything except the evil works of the flesh. In some cases it may produce an imitation of good fruit, but it cannot produce the real thing. Even though one may pretend to be what he is not, if his heart is wicked, his words and his works are certain to be evil also. Every life brings forth some kind of fruit, and the fruit always reveals the condition of the heart. What the lips say and what the hands do are accurate manifestations of the condition of the heart. Just as the fruit reveals the kind of a tree, so the life of a person reveals whether or not he has been saved. Men are not saved by their works, but their works are certainly an evidence of their salvation or the lack of it. The only way to have the right kind of an inward and an outward life is to have Christ dwelling in the heart. If your heart is God-fearing, Christ-loving, pure, clean and dedicated, it will be obvious to all who observe your life, and the Lord will be glorified thereby.

►Hyattsville Baptist Church, Lancaster, Ky., had a series of evangelistic meetings March 13-26. Pastor Elby Frost reports that there were six professions of faith, one of them being a seventy-six-year-old man. The evangelist was Cecil Peacock, Bartow, Florida.



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	S.S.	Add.	T.U.
Louisville, Ninth and O	1263	5	585
Hopkinsville, Second	1053	1	210
Madisonville, First	1034	1	239
Owensboro, Third	972	2	319
Mayfield, First	962	2	268
Mission	100		
Elizabethtown, Severns Valley	943	1	237
Missions (2)	93		
Bowling Green, First	93	1	200
Mission	169		
Louisville, Crescent Hill	909	7	198
Missions (2)	159		
Louisville, Carlisle Avenue	890	2	300
Missions (2)	90		
Covington, Calvary	886		
Somerset, First	785	3	319
Mission	112		
Harrodsburg	769	2	180
Missions (2)	42		
Louisville, Beechmont	721	3	157
Missions (2)	299	1	128
Glasgow	707	1	107
Mission	99		
Campbellsville	684		
Missions (4)	102		
Paducah, Immanuel	684		
Louisville, Beechland	675	6	205
Mission	232	2	64
Lexington, Calvary	673	7	187
Mission	49		
Newport, First	663	4	188
Louisville, Buechel Park	646	6	157
Louisville, Valley View	644	2	127
Lexington, Immanuel	640		
Princeton, First	584		
Louisville, Valley Station	577	3	112
Erlanger	576		
Louisville, Green Acres	575	13	225
Lexington, Grace	575	6	188
Mission	15		
Franklin, First	560		
Mission	90		
Paducah, First	554	1	210
Owensboro, Hall Street	552		
Shelbyville, First	539	1	100
Hazard, First	538	5	92
Louisville, Third Avenue	532	1	147
Louisville, Beth Haven	525		
Louisville, Baptist Tabernacle	524		
Florence	524	3	109
Mission	123		
Mt. Washington, First	523	67	184
Mission	33		
London, First	516		
Louisville, Rockford Lane	513		
Lexington, Porter Memorial	507	3	143
Ludlow, First	502	3	115
Louisville, Bethlehem	500		
Louisville, South Side	499	3	112
Central City, First	491		
Louisville, Bethany	483	5	126
Middlesboro, First	477	7	90
Louisville, Farmdale	477		
Owensboro, Buena Vista	476	26	193
Jeffersonton, First	475	1	139
Corbin, First	471	1	134
Lebanon, First	466	3	157
Hodgenville, First	466	1	146
Lexington, Rosemont	452	6	149
Morganfield, First	444	8	123
Greenville, First	444		
Ashland, Unity	441	3	101
Russellville, First	436		
Mission	57		
Covington, South Side	434	5	71
Louisville, Eighteenth Street	426		
Mission	66		
Louisville, Highland	420	1	165
Mission	73	7	25
Winchester, Central	418	3	135
Bowling Green, Eastwood	411	17	144
Versailles	406	17	111
LaGrange			
De Haven Memorial	405		
Ft. Thomas, First	402		
Mission	123		
Springfield	400		
Louisville, Immanuel	399		
Nicholasville	394		
Lexington, Central	386	34	141
Bellevue	377	3	88
Walton, First	377	5	187
Scottsville, First	373	3	108
Louisville, High View	363	1	136
Frankfort, Crestwood	362		
Louisville, Shawnee	360		
Richmond, First	360	1	69
Dawson Springs, First	359		
Falmouth	355		
Mission	38		
Ashland, Pollard	354	22	120
Missions (2)	70		
Bardstown	354		
Mission	48	1	31
Hima, Horse Creek	353		

Louisville, Ralph Avenue	353	3	121
Barbourville, First	352		
Missions (3)	183		
Earlington, First	350		
Owensboro, Crabtree Avenue	340	1	95
Taylorsville, Kings	333		
Glendale, Glead	333		
Hawesville	329		
Paris, Central	327	2	79
Bowling Green, Glendale	326	6	139
Mission	37		
Middletown, First	318	2	18
Benton, First	316		
Louisville, East Audubon	311		
Owensboro, Lewis Lane	311		
Greensburg, Lewis Lane	302		
Cold Spring, First	295		
Marion	293	1	112
Frankfort, Thorn Hill	288		
Lawrenceburg, First	283		
Mission	45		
Fern Creek	275	12	91
Owensboro, Seven Hills	275		
Sonora	269	1	86
Louisville, Virginia Avenue	256		
Shepherdsville, Little Flock	247	2	57
Frankfort, Memorial	246		
Hazel	235		
Livia, Mt. Carmel	234	5	118
Folsomdale, Liberty	232		
Louisville, Fourth Avenue	211	1	88
Carrollton, First	210	2	43
Perryville	207		
Carlisle	194	2	102
Owensboro, Immanuel	180		
Burnside	174		

►William E. Hull, of Louisville, Ky., and Robert J. Hastings, of Middletown, Ky., have contributed articles to "Church Administration" magazine, June issue, published by the Baptist Sunday School Board. Dr. Hull, in "The Deacon and Double Talk," emphasizes the importance of sincerity of speech by the deacon. Dr. Hull is assistant professor of New Testament interpretation at Southern Baptist Theological Seminary. The stewardship secretary for the General Association of Baptists in Kentucky, Dr. Hastings asks the question, "Non-residents Troubling You?" in his article. Suggestions are given for reducing the number of nonresident members in a church.

McGUFFEY'S READERS

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►Howard E. Butt, Jr., Corpus Christi, Texas, has been asked to speak at the American Baptist Men's luncheon, Portland, Oregon, June 17, as a part of the American Baptist Convention program.

"Behold, This Stone Shall Be A Witness



unto us: for it hath heard all the words of the Lord which He spoke unto us; it shall be therefore a witness unto you, lest ye deny your God." Joshua 24:27.

Since the days of Joshua, monuments of lasting stone at graves have witnessed our faith in God, our faith in the immortality of the soul and the resurrection of the dead.

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Wayne S. Welch Is Called to New Hope Chapel in Paris



Wayne S. Welch has been called as pastor of the New Hope Chapel, mission of the First Baptist Church, Paris, Kentucky. A native of Georgetown, Kentucky, Welch is a senior this year at Georgetown College. During the summer of 1960 he was sent by the Baptist students of Kentucky to the States of Oregon and Washington to engage in mission work under the auspices of the Home Mission Board. He has been active in working with a mission of the Georgetown Baptist Church and has served as a part-time youth director there for sixteen months. A licensed minister, he plans to attend Southern Baptist Theological Seminary in Louisville next fall.

►Ohio Pastor Roy F. Lewis of Sandusky has been employed by the church loans division of the Southern Baptist Convention Home Mission Board. The announcement was made by G. Frank Garrison of Atlanta, director of the division, who said Lewis would serve as an assistant to him in the processing of loans to churches. Lewis, a former accountant and office manager before serving as pastor, is a native of Orlando, Fla. He was educated at Jones Business College, Jacksonville, Fla., and at New Orleans Baptist Theological Seminary. —(BP)

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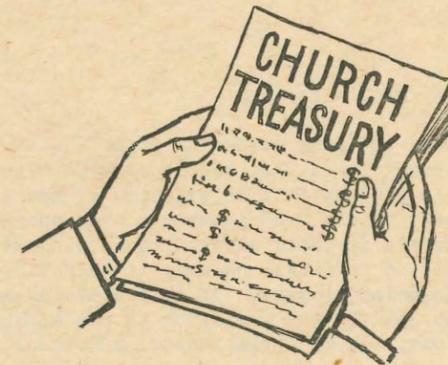
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Last in a series



RESPECT CHURCH ACTION

The ultimate control over the church treasury is held by the congregation. The church treasurer acts as an agent of the congregation, carrying out the wishes of the congregation.

If the congregation wants the offering counted in the presence of two or more persons, the treasurer is not to take this as suspicion on the part of the members, but as a step to protect the treasurer as well as the church.

If the congregation wants an individual record kept of what each member gives, the treasurer is not to interpret this as a move to load him down with "book work," but as a sound procedure in church finance.

If the congregation requests a full report each month of receipts and expenditures, the treasurer is to oblige promptly and accurately.

If the congregation votes that Cooperative Program gifts are to receive the same priority as salaries, utilities, and church literature, the treasurer is to carry out its wishes. Thus, the treasurer is not to look upon mission gifts as something to be met "if there is anything left over at the end of the month" or if he "feels that the church is able this month."

When these facts are understood by everyone, the congregation is better informed, the treasurer is happier, and the work of the Lord prospers without confusion and misunderstanding. "Let all things be done decently and in order." (1 Corinthians 14:40).

STEWARDSHIP PROMOTION DEPARTMENT

Robert J. Hastings, Secretary Thomas B. Chaney, Director of Church Finance

HOSPITAL COMMISSION

of Kentucky Baptists

H. L. DOBBS
EXECUTIVE DIRECTOR

810 BARRET AVENUE — LOUISVILLE 4, KENTUCKY

May 11, 1961

Dear Fellow Baptist:

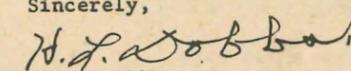
Among the many wonderful Christian services approved by the Kentucky Baptist Convention is that of the special offering for the Sunday School Charity Fund. This program is true evidence of man's concern for his fellowman. It is the story of the Good Samaritan over and over again. It is a blessing for many pastors in their efforts to help those in need. It is a blessing to your Baptist hospitals because it helps to prevent the turning away of patients for financial reasons. It is a blessing and life saving program to the needy sick who qualify for admission to the hospital under established rules and regulations. It is Christianity in action.

We have three Baptist hospitals strategically located in the state under control of the Kentucky Baptist Convention. We want them to be available to all people regardless of their financial ability to pay. Most patients are able to individually provide for hospital and medical services, but there are many who cannot. The poor get just as sick as those who can pay, but with sympathetic support of the charity program many can receive proper hospital care thereby prolonging life in many instances.

Increasing operating cost and heavy obligations for building indebtedness prevents the hospitals from supporting a charity service from the operating income. The Sunday School Charity Fund is our only systematic way of providing free care. Your generous contribution to this worthy cause is essential. Every member of a Baptist church is urged to make an offering to this cause on Mother's Day, May 14, 1961. The offering will be divided among the three hospitals according to the amount given in each area.

We seek your prayers and your personal assistance in our constant effort to expand the healing ministry for the sick poor.

Sincerely,

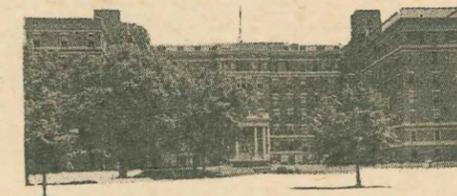


H. L. Dobbs
Executive Director

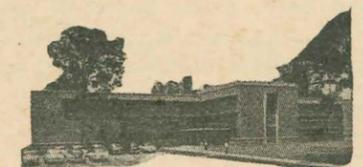
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