

Western Recorder

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Remember
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State Mission Day

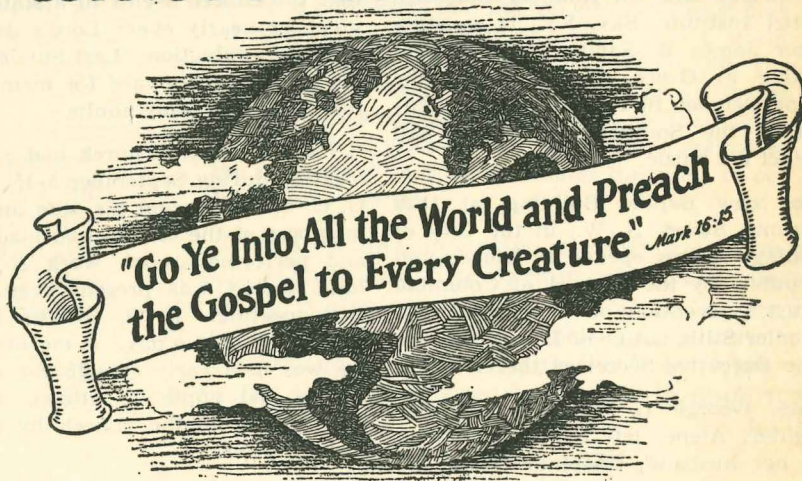
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October 14, 1948
Vol. 122 No. 41

CHRIST COMMANDS~



Every MEMBER giving every WEEK to every
CAUSE in proportion to his ABILITY

is the Scriptural Plan embodied in

The BAPTIST
CO-OPERATIVE PROGRAM

Gleanings From The Field

The Campton Baptist Church has called Shirl Davidson as their pastor.

Bert Caldwell is the new Associational Missionary for Greenup Association in eastern Kentucky.

Dr. S. H. Cockburn, pastor for the last five years at Upton, Ky., has accepted a call as pastor of the First Baptist Church, Paris, Ky.

Tate's Creek Association has elected W. C. Younce, pastor at West Liberty, to be their Missionary, and his election was ratified by the State Board. Brother Younce will live at Richmond.

Dr. Fred F. Brown is said to be ill at his home in Knoxville, Tenn. He retired in 1946 from the pastorate of the First Church of Knoxville. He was at one time President of the Southern Baptist Convention.

H. A. Bickers, pastor at Memphis, Missouri, and formerly State Mission Worker in West Tennessee, has been elected Associational Missionary for Ohio County, and will begin work soon. He will live at Beaver Dam.

Principal Ellis M. Ham, of Magoffin Baptist Institute, Sky, Ky., is assisting Pastor James B. Sawyer in a revival meeting at Grace Church, Louisville, during October 10-17. John Wood, student in the Southern Seminary, will conduct the music.

The new Baptist Building, at 1628 Sixteenth Street, N. W., in the City of Washington, was opened to friends and the public by the District of Columbia Baptist Convention on October 2. M. Chandler Stith, native of Louisville, Ky., is the Executive Secretary there.

Mrs. George L. Youman, and her daughter, Alene, left September 27 to join her husband, Chaplain George L. Youman, in Puerto Rico. He is stationed there as Post Chaplain, Fort Brooke. He was located at Fort Knox until August. Their mailing address at the present is APO 851, Miami, Florida.

Pastor J. Ray Dobbins has with him at the Hall Street Church in Owensboro, Ky., Brethren E. L. Williams, pastor at Woodland Park Church of Chattanooga, Tenn., for ten years, and Edward Walsh, pastor of the First Church of Van Buren, Mo., in a revival meeting simultaneously with the other Owensboro Baptist churches.

Pastor R. M. Dodrill, pastor of the Broadway Baptist Church of Indianapolis, Ind., is the evangelist in a revival at Ninth and O Baptist Church, Louisville, Ky., during October 10-24. Roy C. McClung is pastor of the Ninth and O Church, and he recently assisted Pas-

tor Noah Benningfield in a revival at Mt. Washington, Ky.

A surprise linen shower was given on September 11 to Pastor and Mrs. Wallace V. Dorris in the basement of the new building at the Grace Baptist Church, Evansville, Ind., in honor of their seventeenth anniversary and his tenth year as its pastor. The first service in the new auditorium is planned for October 3, which is their annual homecoming day.

George Grubbs, pastor of Benton Baptist Church near Harrodsburg, has been elected to serve in the Rural Church Department, a co-operative work of the Kentucky Baptist State Board and the Home Mission Board, to begin October 1. Brother Grubbs succeeds Quin A. Cooper in this department. He will live at Somerset. His territory covers several associations in that region.

Little Flock Baptist Church, in Bullitt County, is building a parsonage near the church so that Pastor John E. Lawrence may be closer to his flock. Mrs. J. R. Holsclaw, veteran member there, says that the church seems in a state of revival, as nearly every Lord's day some soul seeks salvation. Last Sunday evening four came forward for membership, three of these being adults.

The Cloverport Church had a revival meeting during September 5-15. Pastor G. C. Sandusky and his wife and other members of the church had made plans and performed much work so that a large crowd was present even at the first meeting. L. O. Griffith did the preaching twice a day. A morning service was held early enough for working people and pupils to attend. Several were added to the church by baptism and by letter.

Dr. Marc A. Lovelace, Associate Professor in the School of Religion, Wake Forest College, Wake Forest, N. C., and Mrs. Lovelace, are the proud parents of a son, born September 7 at the Rex Hospital in Raleigh, N. C. Dr. and Mrs. Lovelace made their home in Louisville for six years while he was attending the Southern Seminary. At one time he was Associate Pastor with Dr. Kyle M. Yates at Walnut Street Church, and later, for two and one-half years, with Dr. E. F. Estes at West Broadway Church.

The New Orleans Baptist Theological Seminary had an enrollment of 334 students during the first two weeks of the fall term, as compared with 313 for the same period last year. "This is the largest first-term enrollment in the history of the school, and it has been our unhappy task to turn away many because

of inadequate living accommodations and classroom space," President Roland Q. Leavell said. The new building program will provide for 50 additional students at the opening of the 1949 term.

The First Church, Owensboro, had as their evangelist in the simultaneous revival campaign in Daviess-McLean Association recently, their former pastor, W. C. Boone, now General Secretary and Treasurer of the State Board. Mr. Loren Williams, the church's new Minister of Music, led the singing. Attendance and interest were good throughout the meeting. There were a number of additions to the church, and many reconsecrations. Dr. Robert E. Humphreys, the present pastor, was the immediate successor of Dr. Boone and has served the church some 21 years.

Miss Lucy Hoskins of Pineville, Ky., joined the staff of the Grace Baptist Church, Richmond, Va., on September 1. She is pastor's secretary, associated with Pastor Garis T. Long, formerly pastor of the First Church of Ashland, Ky. Miss Hoskins is a graduate of Bethel Woman's College, Hopkinsville, Ky., and Carson-Newman College, Jefferson City, Tenn. In 1946 she graduated from the Baptist WMU Training School in Louisville, following which she served on the staff of her home church in Pineville. Grace Church gave a reception in her honor on September 15.

Dr. Zech Ford Bond, Hospital Minister, had with him at the Kentucky Baptist Hospital during the latter part of August four young men in a revival meeting for the School of Nursing. These young men were Thomas Chism, Ray Riddle, Don Young and Robert McClure, all from Mars Hill College, in North Carolina. The nurses were under the direction of Miss Flora Clark, president of the BSU. As a direct result there were three professions of faith among the nurses, 14 rededications, and 10 definite decisions for active Christian work, some of them having missionary work in mind.

WESTERN RECORDER

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Editorials

A Neglected Angle

A fact frequently overlooked in discussing outside organizations and movements of whatever nature is—the Southern Baptist Convention could not commit **our churches** to membership or participation in anything. The Convention cannot speak **officially** for the churches on any subject.

Baptist churches do not delegate their ecclesiastical authority. They could not. Those who go from churches to the Convention go only as messengers, **not delegates**. The difference is vital, even though outsiders have a lot of trouble understanding it.

An individual church can send messengers to outside organizations **if it wants to**, but even then the messenger could not bind his church. The reason is, a church cannot delegate its authority. It cannot yield its self-government or autonomy.

The Southern Baptist Convention is composed, then, of messengers, not delegates, and for this reason it cannot possibly speak **officially** for even the smallest church co-operating with it.

Certain denominations do have controlling bodies, with centralized authority. These controlling bodies commit the local congregations of their denomination to this or that. Baptist churches, as said above, have no such authoritative individuals or groups, either in their convention or in the denomination at large.

The authority of churches derives from Christ, their only Master, and from the New Testament, their only rule of faith and practice. We hold for the competency of each soul to approach God for himself and to find the will of God for his own life and to do, voluntarily, that will, under the guidance of the Holy Spirit. We hold equally for the complete autonomy of each church—its full rights as an independent, self governing body in all matters pertaining to itself as a church. Not one of them would ever recognize authoritarianism on the part of any individual or group, whether within the Convention or from the outside.

The Convention has made itself clear on this point. It was especially clear in its statement at Baltimore in 1940, when it courteously declined the invitation to accept membership in the World Council of Churches.

That statement was prepared by a committee of thirteen and was adopted by the Convention. The following men made up the committee: George W. Truett, Chairman; L. R. Scarbrough, John R. Sampey, C. E. Maddry, Ellis A. Fuller, A. J. Barton, E. Godbold, M. E. Dodd, W. R. White, David Gardner, Fred F. Brown, John H. Buchanan, and W. L. Ball. To refresh our minds, we offer below that reply as it appears on Page 99 of the 1940 Annual of The Southern Baptist Convention. The emphases are ours.

To the World Council of Churches

Dear Brethren:

The invitation to the Southern Baptist Convention to accept membership in the World Council

of Churches was received by the President of the convention, and by him reported to the annual meeting of the Convention at Oklahoma City in May, 1939. A special committee of thirteen was appointed to consider the invitation and to make recommendations as to the answer that should be made by the Convention to your invitation.

First of all, we would express to you our sincere and grateful appreciation for the courtesy and Christian spirit expressed in your communication.

Directly replying to your invitation, permit us to advise that **the Southern Baptist Convention is a voluntary association of Baptists for the purpose of eliciting, combining and directing the energies of our denomination in missionary activity at home and abroad, and in educational and benevolent work throughout the world. Our Convention has no ecclesiastical authority. It is in no sense the Southern Baptist Church. The thousands of churches to which our Convention looks for support of its missionary, benevolent and educational program, cherish their independence and would disapprove of any attempted exercise of ecclesiastical authority over them.**

In a world which more and more seeks centralization of power in industry, in civil government, and in religion, **we are sensible of the dangers of totalitarian trends which threaten the autonomy of all free churches.** We wish to do nothing that would imperil the growing spirit of co-operation on the part of our churches in the work of giving the gospel of Christ, as we understand it, to all men everywhere. In the light of these considerations, we feel impelled to decline the invitation to membership in the World Council of Churches.

In conclusion, permit us to express the sincere desire of our hearts that the followers of Christ may all be one, not necessarily in name and in a world organization, but in spiritual fellowship with the Father and the Son. **If Christ dwells in our hearts by faith, we shall be brought into a spiritual unity that cannot be broken. We invoke the blessings of the triune God upon all who name the name of our Lord Jesus Christ.**

Thus does the Convention magnify the autonomy of Baptist churches. The Saviour who walked among the seven golden candlesticks still walks among His churches, and He still guides them and fills them individually and collectively with the Holy Spirit, empowering them for the work He does through them.

Still Another Angle

But there is another fact which must not be overlooked. It must be recognized that the Southern Baptist Convention has authority in its own sphere of action. Article IV of its constitution—a statement put there and kept there by recognized messengers from Missionary Baptist churches—makes this plain. Though rightly disclaiming authority over other Baptist bodies, including churches, it none the less has sufficient authority over its own course of action as a Convention, over the agencies and institutions functioning under it and through which it carries on its missionary, educational, and benevolent work at home and abroad. It unquestionably has the right to determine the conditions under which messengers will be seated and given a voice in the affairs of the Convention. The church alone can determine whether or not it wishes to participate in the Convention program. The Convention determines whether or not the would-be participant meets conditions and should be given a voice in the business of the Convention.

Two Students From Japan Are Baptized In Georgetown Church

GEORGETOWN, Ky., September 20.—Standing in the baptismal pool with two Japanese students, the ceremony being witnessed by the congregation of the Georgetown Baptist Church on September 12, Rev. James Hatley extended his left hand and grasped the clasped and folded hands of the first one, Henry Chiosaka, and quoted in its entirety Romans 6:3-11. "For Christ died, and through Him there is no difference between the Greek or Jew, Hawaiian or Japanese," he continued. "Because of Ridgecrest, because of a Christian school, because of a Christian home, because of praying students who lifted you to God in prayer, you have found Christ as your Saviour, and because you wish to praise Him and to live for Him, I baptize you, Henry Shiosaka, in the name of the Father, Son and Holy Ghost. Amen."

Then the waters were parted, and the robed form of the Japanese student, now in attendance at Georgetown College, was buried in the watery grave, and raised to walk in newness of life in testimony of the saving grace he had experienced.

So, likewise, Brother Hatley clasped the hands of the other Japanese student, George Ariyoshi, a senior at Michigan State College, East Lansing, Michigan, who found Christ as his Saviour while visiting Georgetown and attending the B. S. U. Retreat held on its campus. Raising his right hand he said, "Because of the B. S. U. Retreat, because of students who are witnesses for Christ, because of the speech of a college president, because 'God so loved the world

that He gave His only begotten Son, that whosoever believeth on Him shall not perish but have everlasting life,' and because you wish to follow Him in the ordinance of baptism, I baptize you, George Ariyoshi, my brother, in the name of the Father, the Son and the Holy Ghost. Amen."

Again the drama of the burial of an old life and birth of a redeemed soul was enacted in the presence of the cloud of witnesses. Mr. Ariyoshi expects to complete his studies at Michigan State this year and to enter Harvard Law School next year.

Mr. Shiosaka, familiarly known as "Hank" to his fellow students, made a profession of faith during the Baptist Student Retreat at Ridgecrest this summer. On completion of his college work at Georgetown he expects to return to his native Japan and work with the delinquent children.

Another foreign student of Japanese ancestry, Danny Kong, of Wachiawa, Hawaii, who was also a guest from Michigan State College to attend the B. S. U. Retreat, rededicated his life to Christ.

Woodson Avenue Of Madisonville And Nebo Ordain Four Deacons

MADISONVILLE, Ky., September 19.—The Nebo Baptist Church and the Woodson Avenue Baptist Church of Madisonville held a joint ordination of deacons in the Nebo Church house. The brethren ordained were J. T. Skinner

and Walter Carneal, of the Nebo Church; and L. B. Tucker and Raymond Jones of Woodson Avenue Church here.

Pastor Homer H. Cartwright of the Woodson Avenue Church, was chosen moderator of the council of 27 brethren from the various churches, of whom 10 were ministers and 17 were deacons. Dr. C. R. Morton, Madisonville, was Clerk of the ordaining council. Missionary O. L. Weir questioned the candidates, each of whom was found to be sound in the faith and well qualified for the office of deacon.

Motion was made and seconded by the Nebo Baptist Church to present J. T. Skinner and Walter Carneal as candidates for ordination; motion made and seconded by the Woodson Ave. Church to present L. B. Tucker and Raymond Jones as candidates for ordination. Rev. O. L. Weir then proceeded to question the candidates, who answered the questions satisfactorily. Motion made and seconded that the candidates be returned to the churches. Motion made and seconded by the churches to return the candidates to the council for further ordination.

Pastor J. W. Robinson, Richland Church, was chosen to give the charges to the churches and the candidates.

C. D. Cole, Norton's Gap, offered the ordaining prayer, Pastor W. T. Crumbaker, New Salem Church, preached the ordination sermon, and Jesse Brown pronounced the benediction. Frank Mitchell was the host pastor, and is just now beginning his pastorate at Nebo.

TIME—The trouble with Father Time is he doesn't make any round trips.—Try-Square.

STATE MISSION OFFERING IN SUNDAY SCHOOLS

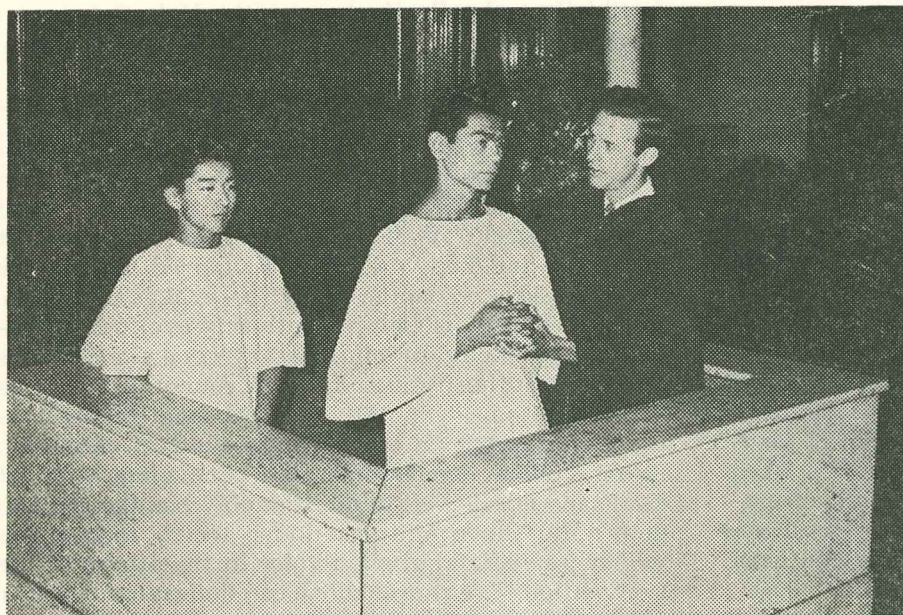
By W. C. BOONE Gen Secy.-Treas.

LOUISVILLE, Ky.—Sunday, October 24, is the day set apart for a special program and offering in Southern Baptist Sunday schools for State Missions.

Copies of a suggested program may be had from the Baptist Sunday School Board, Nashville, Tennessee. Special envelopes for the offering can be had from the Baptist State Board, 127 East Broadway, Louisville, Kentucky.

Our State Mission work in Kentucky has been enlarged in recent years. We now have 84 State Missionaries, and a large number of other workers, who are doing a great work for Christ. Kentucky needs more preaching of the Gospel; and there are many calls from needy fields.

We hope our Sunday schools will all take an offering for State Missions on October 24.



Rev. James Hatley is baptizing George Ariyoshi, a Japanese student now a senior in Michigan State College, recently converted. Behind him is another Japanese student, Henry Shiosaka, Georgetownian, who has just been baptized, and is now witnessing the baptism of his Japanese friend.

Western Recorder

♦ ♦ ♦ "Earnestly Contend for the Faith
Once for All Delivered to the Saints."—Jude 3.

Vol. 122

LOUISVILLE, KENTUCKY, OCTOBER 14, 1948

No. 41

Baptist Co-operation With Other Bodies

By J. PERRY CARTER

IN DISCUSSING the question of the extent to which Baptists can go in co-operation with other groups, it is well to recognize the fact that, even as Baptists, we are not all of one mind. It is a good thing, however, for us to study the matter thoroughly and to weigh the problems that Baptists face in such co-operative effort. Certainly it is not the purpose of this article to say what Baptists should do, but rather to point out some of the problems.

Let me say first of all, that I do not agree with some who say that our attitude as Baptists toward other groups of believers is one of competition except in those areas in which truth is always in opposition to error. It does not follow that we are in competition with other believers because we seek to carry out the commission of our Lord in our own great program of work. Perhaps most of the major denominations have made certain contributions to the Kingdom which have either been more or less distinctive or which have served as additional emphasis on the contributions that others have made. Within that realm the fact that we do our own work in our own churches and in our own way is no more a matter of competition than my working my victory garden is in competition to my neighbor who has one in which he works. My neighbor and I may have another plot of ground which we cultivate together, but our not having such a plot does not mean that we are in competition with each other.

There may be certain things that the churches of the various denominations can do together, but whether or not we as Baptists should enter into them must

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*Delivered before the Lexington Baptist Pastors' Conference and printed by request of that body.*  
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be determined in the light of the problems involved. Baptists have a work to do that is **not** being done by others. They have a message that is **not** being proclaimed by others. Hence there are some questions that arise:—Do we have time to enter into a program with others which, at least for the time being, takes us into another field of endeavor? Do the results of that kind of co-operative effort, under the circumstances, overcome certain losses that Baptists sustain, and therefore the Kingdom as a whole suffers? Is the Kingdom advanced as the result of our working with others, for the sake of co-operation, to the extent that it is advanced when we seek to carry out **our own program of work** as represented in the commission of our Lord to us? The Lord Christ is our only head, and His Word is our only rule of authority. We dare not compromise the truth or fail in our allegiance to Him.

The first problem that Baptists face in co-operative effort with other believers, is of course a doctrinal one. There are fundamental differences of interpretation which, to some extent at least, must be **toned down or laid aside** if there is to be any real measure of co-operation. For Baptists who really know what their brethren have found to be taught in the Scriptures, and on the foundation of which they have grown to be one of the greatest bodies of Christian people in the

world, that is not an easy thing to do. The differences between certain other denominational groups are not so great and it is comparatively easy for them to find common ground upon which to stand. The extent to which that is true is shown by the number of denominations which have already been merged, and by the programs now being adopted by others as the basis of union.

Just last week I read the report of the Episcopalians in America which sets forth the basis upon which that denomination will consider union with "any interested Christian body." One of the four points mentioned is "The Apostles' Creed, as the baptismal symbol; and the Nicene Creed, as the sufficient statement of Christian faith." Another point is, "The two sacraments ordained by Christ Himself—Baptism and the Supper of the Lord—ministered with unfailling use of Christ's words of institution, and of the elements ordained by Him" (The American Baptist, Louisville, Ky., July 16, 1948). Baptists would have a hard time with that, both as to what is said and also as to what is not said.

The creeds as substitutes for the New Testament, and the ordinances set forth as *Sacraments* in such a way as to make Christ just a helper in God's great plan of redemption are errors that involve truths which Baptists cannot treat lightly. These are not the only fundamental doctrines set forth in the Scriptures to which Baptists hold with convictions that are too deep to be sacrificed for the sake of fellowship with those who do not regard them as vital.

Another problem which Baptists would face in co-operation with others, is the problem of practical approach. Baptists do their work within the framework of a denominational pattern. Being altogether on a co-operative basis it has provided untold values of vision, inspiration and method. To destroy the pattern, or to sever the connection, would cause it to bleed at the heart, and to seek to enlarge it to include a dual loyalty would be to destroy it. We have our own ways of doing things. Our methods are based upon our understanding of the Scriptures, the problems to be solved and the power available for solving them. They are methods that have been tried, along with other methods, even with contrast to other methods, and they have been found to be the best methods for Baptists.

(Continued on Page 7)

REMEMBER IN PRAYER OUR STATE MISSIONARIES

Fred W. Martin, County Missionary, Enterprise Association, Salyersville, Ky.

D. A. Meador, District Missionary, Blackford Association, Cloverport, Ky.

Harry Meadors, Associational Missionary, Upper Cumberland Association, Harlan, Ky.

School Begins, Ending Summer Activities At Glendale Home

By Supt. C. FORD DEUSNER and MISS FRANCES BARBOUR

THE WEEK ending September 11 was an eventful and exciting one for the children of Kentucky Baptist Children's Home. Tuesday of that week was the opening day of the new school year in our community. Some 172 children have been enrolled in school. We have 32 in high school with one boy and three girls in the senior class, and 58 of our children, enrolled in grades 1 through 4, will be taught in class rooms provided by the Home. The kindergarten, which is operated by the Home under the direction of Miss Frances Barbour, has 13 pupils this year. The education of the children committed to our care is one of the basic obligations of our institution.

Our 1948 Graduates

The Western Recorder of May 13 carried a full page of pictures and pen sketches of our 1948 graduates. We imagine that readers of our state Baptist paper would be interested in knowing what these graduates are doing now: **Donald MacHargue** entered the U. S. Navy immediately upon his graduation and has now finished his boot training. He was a recent visitor on our campus. **William Deweese** is living with relatives in Bowling Green and by the time these lines about him appear in print he will have enrolled in Western State Teacher's College. **Mattie Carrier** has gone to Dallas, Texas, to make her home with a married sister who lives there. **Vivien Angel** is with her mother in Cincinnati, Ohio. **Geneva Green** worked during the summer in Louisville and is now enrolled in Cumberland College, Williamsburg.

Open House

Brother Deusner, our superintendent, and Mrs. Deusner were host and hostess at a reception given for the children and workers, and friends of the Home in the Glendale community on Saturday and Sunday afternoons, July 10 and 11, from 3:00 to 5:00 o'clock.

The Superintendent's Home was decorated with ferns and cut flowers. The dining room was lighted with candles. The table was covered with a beautiful lace cloth. The centerpiece was of asters. Miss Eva Barnes and Miss Annie Willett alternated at the punch bowl, which was of lovely crystal glass. Older girls from the Home assisted in serving. Brother and Mrs. Deusner, and Mr. and Mrs. Glenn made the receiving line. Miss Frances Barbour kept the register.

Saturday afternoon was given to the younger children of the Home. After registering, the children were taken through the house by Miss Martha Dodd Deusner. It had just been redecorated

and looked most attractive to the youngsters. Their greatest thrill, however, came in the dining room, where they were served delicious punch and cookies. Sunday afternoon the older boys and girls, members of the staff, and friends were delightfully entertained in the same manner. All those who know Brother and Mrs. Deusner understand what a wonderful welcome they can extend to visitors.—Miss Frances Barbour.

Mammoth Cave Trip

For the boys at Kentucky Baptist Children's Home the last few days of the vacation season were joyous ones. Mr. George Sturgeon, our well qualified and highly respected farm superintendent, took all the boys who were 11 years of age and over to Mammoth Cave National Park for an over-night camping trip on September 2-4. The experience of camping out and seeing the wonders of the Cave was a valuable one and will be long remembered by these boys, all of whom had earned the trip by their industry on the Home farm during the summer.—Miss Frances Barbour.

Campus Visitors

An ever increasing number of people are visiting our campus. They come on

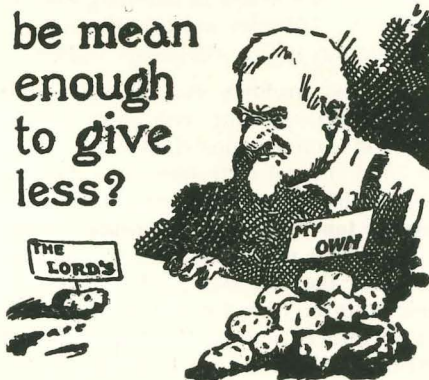
week-days, but in especially large numbers on Sundays. Church groups that picnicked on the grounds this summer include Cave City, Cedar Spring, Green River Association, Corn Creek, Sulphur Fork Association, and Cedar Grove, Nelson Association. Cedar Spring held its Sunday school in the shade of our trees and contributed the offering received to the Home. Cedar Grove brought us 50 jars of fruit and vegetables. Groups representing Vine Grove Church and Ninth and O Church, Louisville, have come, bringing ice cream for all the children and workers. On September 10, W. M. S. members from First Church, Glasgow, brought to the Home several boxes of useful gifts and a cash offering of \$86.73. The Intermediate R. A.'s of Grace Church, Lexington, camped overnight on our campus on September 3. Accompanying the boys was their pastor, Brother George Troutt, who spoke to our Home family in a special service held in the dining room the evening they were here. We are always glad to welcome visitors at Kentucky Baptist Children's Home and we invite our many friends to visit us more often.

Superintendent on the Go

Our superintendent, Brother C. Ford Deusner, is fundamentally a preacher. In his background are 20 years of ministry and experience in the pastorate. Since coming to Glendale 5 months ago, he has had many opportunities to preach. The following churches have been visited, and have given him a cordial reception and an attentive hearing: Henderson, First; Gilead, Benton, Hartford, Upton, Evansville Memorial, Paducah East and Bellview, Kuttawa, Sturgis, First; Eaton Memorial, Owensboro, Second; Hopkinsville, Williamsburg, First; Spottsville; and Hodgenville. He has spoken before the Brotherhood of Severn's Valley Church, Elizabethtown, and the Rotary Club of that city. He has addressed 17 associational meetings on the subject of the Home and the children. Eight radio talks have been made, 6 over station WTCO, Campbellsville, 1 over station WNGO, Mayfield, and 1 over station WCTT, Corbin. During the R. A. Camp at Kuttawa Springs, July 12-16, he brought the four vesper messages. Immediately upon coming to the Home he began the practice of leading the mid-week service each Wednesday evening following dinner. He will go anywhere he is invited to preach or to present the cause of dependent children.

During August 8-22, Dr. C. Y. Dossey, assistant Superintendent of Evangelism for the Home Mission Board, led a Simultaneous Campaign in District 8 in Texas—36 churches participating in the campaign with 793 additions to the churches; 395 of this number coming as candidates for baptism. During the campaign, Dr. Dossey preached in the First Baptist Church at Lamesa, Texas. This church had 136 additions.

One lone tater out of ten! My goodness, how can a man be mean enough to give less?



Baptist Co-operation With Other Bodies

(Continued from Page 5)

To us the trouble with the world is sin, and not just a social disease. It is something that calls for the preaching of the gospel of redemption through faith in Christ. To Baptists the liquor traffic is a viper to be destroyed, and not a pet to be put into a cage of moderation. We know that people who have not trusted Christ as their personal Saviour are lost; but we also know that those who are saved never become effective Christians except in proportion as they come to have a proper attitude toward, and the largest measure of loyalty to, their local New Testament churches. That is not to say that we are the only ones who hold those views and ideals, but it does recognize the fact that many who are emphasizing the matter of co-operation do not hold them. Nor does it mean that we regard the approach of others as without value. I am only saying that our methods have proved to be more suitable for our work.

The third problem that Baptists face as they think of co-operative effort with others, especially official organic co-operation, is the problem of unionism. We are all keenly aware that there is a very subtle and persistent effort to break down denominational distinctives, and an even greater effort to mold the churches into one so called "United Front." We are urged to surrender, or to soft-pedal, our basic doctrines and convictions so as to fit them and ourselves into a national or a world-wide ecclesiastical machine, presided over by those who are seeking to bring about its realization. If I read my Bible correctly the only "front" the Lord needs is a New Testament Church filled with the power of the Holy Spirit as on the day of Pentecost.

The unionists claim that Jesus prayed for union. But there is not a statement in the New Testament to that effect. He did pray earnestly for unity, and the New Testament is filled with that ideal; **but not union.** There is a vast difference between union and unity. You can tie the tails of two cats together and have union but not unity. We all know people who have been joined together in matrimony but because of a lack of unity the union is a failure. In the realm of mathematics we are told that "things equal to the same thing are equal to each other." It is so in music. Instruments that are tuned to the same pitch are in tune with each other regardless of how far apart they may be placed. The same is true with reference to truth, or even

conduct. If Baptists hold to certain truths which are held by other groups yonder in Africa or India or Russia, there is unity between them. They need no one to bring them together in a union. On the other hand, if our next door neighbor rejects the truths to which we hold, there can be no unity between us regardless of the unionizing efforts of our friends.

Now, whether or not it is disclaimed or even foreign to the purposes of some, this is a vital part of the problem that Baptists must face in co-operating with other religious groups. The camel wants more than just his head in the tent. **The unionizing forces, claiming to represent Protestantism, by which they mean all that is not Catholic or Jewish, have already succeeded in controlling the radio, the daily papers, the chaplaincy and certain other agencies of a general nature.** What Baptist can get on the regular devotional hour of a radio station without going through the Council of Churches? How does the government look upon Baptist chaplains? The answer is, there are no Baptist chaplains; they are Protestant chaplains.

During the war Dr. M. E. Dodd was called to a meeting in Washington in which there were a Catholic priest, a Jewish Rabbi, a representative of the Federal Council of Churches, and others. Mrs. Franklin D. Roosevelt was there also, and sitting beside Dr. Dodd. When a certain matter was being discussed Mrs. Roosevelt asked Dr. Dodd why the representative of the Council of Churches was not speaking for Baptists. His reply was, "For the same reason he is not speaking for the Jews and for the Catholics." **The Unionizers are taking advantage of every measure of our co-operation to bring about a closer, organic union of Baptists and others.**

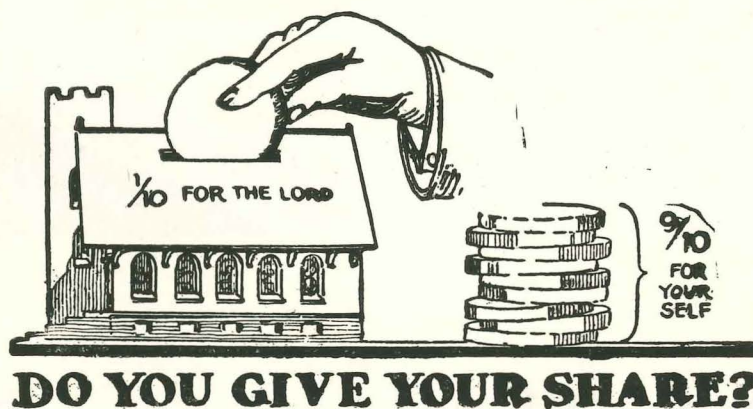
The other denominations just cannot

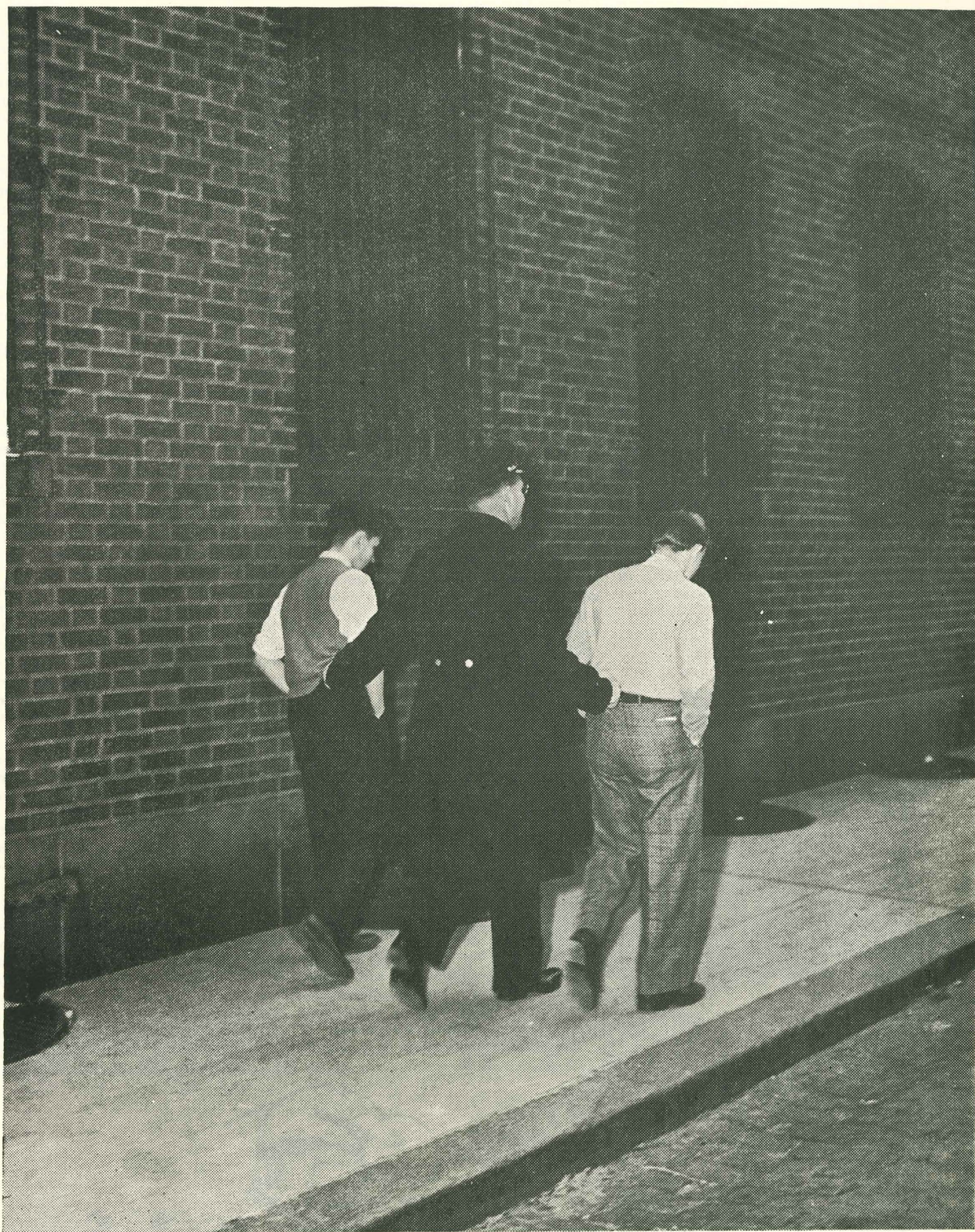
understand Baptists. They even confuse many of our own members. To them we are THE BAPTIST CHURCH, though there is no such thing either in the New Testament or in the Christian world today. The Assistant Secretary of a city Council of Churches approached the Superintendent of Missions in one of our cities and wanted to **LET** him start a mission in the recreation hall of one of the new Housing Projects in the city **if he would promise to keep Baptists out of the other such projects.** The superintendent said, "Brother, you don't know Baptists! In the first place, our Baptist churches are not working under that kind of authority from me, or their missions committee, or from the Council of Churches." He said further, "I would not make that kind of a promise if I could; I couldn't make it if I would; and it wouldn't stand if I did."

Co-operation is a wonderful thing, but when it requires compromise it has always resulted in loss. Those groups which have been content to go along with their own work as the Lord leads and empowers them have been the successful and growing ones. The number of large towns, and even cities, in "Christian America" which are without a Baptist church, and in some cases with but a handful of people going to any church, is a tragic illustration of that fact in the negative. On the other hand there are many cases where strong Baptist churches are located within a mile or so of each other and doing great work though they are in the midst of other denominations also. A study of the reports of the denominations will illustrate the truth of this very forcefully.

I am not speaking for Baptists; nor am I presuming to tell Baptists or Baptist churches what to do about co-operating with other bodies of believers. I am only recognizing some problems with which we have to deal. I have not come to my convictions hastily or with prejudice.

Miss Bettie Jo Caudill, daughter of Professor W. M. Caudill of Morehead State Teachers College, formerly President of Campbellsville College, is the new Baptist Student Secretary at Morehead. She will work with the college students in co-operation with Pastor Buell H. Kazee and the church at Morehead.





ONE Thanksgiving Offering for TWO

Would you give One Day's Pay to prevent this?

"Just Kids," but already in the hands of the law. Yes, "juvenile delinquents" . . . potential or actual criminals . . . enemies of society!

Are they vicious — are they incorrigible? Perhaps not. Are they to blame? Probably not. It's likely that they are children from sordid and miserable homes. Maybe they had no home at all. Their parents may be dead or divorced. Maybe they were abandoned and had to shift for themselves.

Could it be that *we* once had the chance to save these boys by giving them Christian love and care? Did they knock at our door, only to be turned away because there was no room left in our over-crowded and inadequate old buildings?

These lads can yet be saved — as can thousands more like them from babes in arms to teen-agers, who need, above all things, a good home and real love.

We, the Baptists of Kentucky, have only lately begun to see how big and important this job of ours is. With the beginning of our building programs at both homes this year, we are at long last starting to provide the kind of facilities that every child deserves.

Your Thanksgiving offering will go directly into these fine modern cottage-style buildings. We'll need a great deal of money to carry our plans to completion. We ask only one offering a year — at Thanksgiving time. Make that offering ONE DAY'S PAY and know the joy of saving a child!

Homes - Glendale & Spring Meadows

Sunday School Department

W. A. GARDINER,
State Secretary

Standard Sunday Schools For Past Year

The total number of Standard Sunday schools for the past year which ended the last day in September was 133. The latest to report were: Covington, Southside—Pastor A. B. Colvin; Superintendent Ray Crouch. Campbellsville, First—Pastor H. F. Morrison; Superintendent R. M. Rice. Franklin—Pastor Bailey F. Davis; Superintendent James N. Massey.

The Record Has Been Made

The year just closed revealed many gains in Sunday school work. We regret that many churches have not yet reported their Vacation Bible Schools. Please send us your report that we may include it in the list for the annual report. Last year 139 schools were reported after the material was in the hands of the printers.

The High Ten in Training

The leading ten churches in training for the past year were:

Louisville, Victory Memorial	521
Louisville, Carlisle Avenue	406
Madisonville, First	239
Benton (South District Assn.)	222
Ashland, Pollard	207
Louisville, Parkland	192
London, First	166
Victory (Nelson Association)	158
Louisville, Highland Park, First	149
Louisville, Ninth and O	149

The Seven Leading Associations

The seven leading associations in the number of Standard Sunday schools are as follows:

Laurel River	16
Long Run	15
Ten Mile	11
Nelson	9
North Bend	7
Upper Cumberland	7
Crittenden	7

Five Promotional Meetings

Workers from forty associations met in five sectional meetings to discuss plans for promoting the Sunday school and Vacation Bible school work in the associations and churches. These meetings are to be followed by teams going into all the churches where the associational officers will plan them. After the church to church visitation there will be an associational meeting at which time reports will be made.

SUNDAY SCHOOL ATTENDANCE October 3, 1948

Church	Missions	Total
Walnut St., Louisville	157	1,680
Indianapolis, Ind., Broadway	---	1,265
Louisville, 9th and O (1)	240	1,205
Louisville, Carlisle Avenue (2)	262	1,097
Owensboro, First (1)	36	882
Lexington, Ashland Avenue (2)	178	872
Covington, Latonia (2)	97	846
Danville, Lexington Avenue (1)	36	836
Louisville, Parkland	---	801
Lexington, Porter Memorial (2)	215	795
Frankfort, First (1)	73	749
Lexington, Calvary (1)	40	742
Harrodsburg (1)	59	735
Mayfield, First	---	716
Louisville, Baptist Tabernacle	---	672
Evansville, Ind., Calvary (3)	195	671
Newport, First (1)	23	666
Madisonville, First	---	646
Owensboro, Third	---	626
Louisville, West Broadway	---	626
Somerset, First	---	623
Murray, First	---	620
Louisville, Victory Memorial (1)	71	612

Louisville, 23rd and Bdwy. (1)	42	576
Middlesboro, First	---	554
Louisville, Beechmont	---	554
Paducah, Twelfth Street (1)	57	529
London, First	---	515
Louisville, Eastern Parkway	---	503
Hopkinsville, First	---	490
Elizabethtown, Severn's Valley	---	485
Hopkinsville, Second	---	478
Danville, First (1)	14	467
Glasgow (1)	25	463
Louisville, Clifton (1)	42	455
Lexington, Grace	---	453
Corbin, First	---	450
Jellico, Tenn., First	---	445
Louisville, St. Matthews	---	436
Williamsburg, First	---	435
Henderson, First	---	424
Louisville, Third Avenue (1)	25	415
Louisville, West Side (1)	67	411
Shively (1)	50	404
Winchester, Central	---	383
Fulton, First	---	373
Covington, South Side	---	366
Hazard, First (2)	71	360
Louisville, Franklin Street	---	358
Henderson, Audubon	---	358
Henderson, Immanuel	---	343
Owensboro, Eaton Memorial	---	342
Middlesboro, Old Yellow Creek	---	355
Morganfield	---	324
Franklin, First	---	314
Bellevue	---	309
Richmond, First	---	301
Crestwood	---	300
Owensboro, Seven Hills	---	300
Lebanon	---	290
Louisville, South Side	---	288
Middlesboro, E. Cumberland Ave.	---	279
Evansville, Ind., Walnut St. (1)	16	277
Evansville, Temple	---	274
Versailles	---	268
Beaver Dam	---	263
Jellico, Tenn., Crouches Creek	---	250
Willisburg	---	247
Louisville, Kenwood	---	238
Sturgis, First	---	236
Columbia (2)	44	230
Pleasant Hill (near Campbellsville)	---	229
LaGrange, DeHaven Memorial	---	225
Louisville, Baptist Temple	---	211
Bradfordville (1)	102	206

Baptist Training Union Dept.

BYRON C. S. DeJARNETTE,
State Secretary

Northeastern Convention Tomorrow and Saturday

The Northeastern Regional Training Union Convention will meet with the

First Baptist Church, Paintsville, beginning tomorrow, October 15, with the banquet at 6:00 P. M. (EST) and closing with the Life Dedication Service Saturday night.

It might still be possible to get reservations by getting in touch at once with Mrs. Alex Vaughan, Paintsville, for free bed and breakfast in home and with Mrs. Escom Chandler, Paintsville, for place at the banquet.

State Clinic to Be Held at Twenty-third and Broadway in Louisville

The Twenty-third and Broadway Baptist Church, Louisville is gladly entertaining the State Clinic for Associational Training Union Officers, on the afternoon and night of Tuesday, October 26. The Pastor of the church is Rev. Herman Rowlett and the Training Union Director is Mr. Raymond Ford.

The meeting will begin at 2:30 P. M. and will close at 9:15 P. M. Between the afternoon and night sessions, a full course supper will be served at the church at a minimum cost of about one dollar or less. This will be a fine period of fellowship. Those who expect to be there for the supper should send their names at once to Mr. Raymond Ford, 2307 Alston, Louisville. Also, please send to Mr. Ford the names of those who plan to stay over Tuesday night and desire free bed and breakfast in homes.

Please send to this office the names of those who plan to attend this meeting.

20%-ERS

September 12: Crestwood Baptist Church; Dallasburg, Wheatley; Franklin Street, Louisville; Jellico, Tennessee, First; Kuttawa; Lothair, First; South Elkhorn; and Steubenville Baptist Church.



Twenty-third and Broadway Baptist Church, Louisville, where State Clinic for Associational Training Union Officers will meet the afternoon and night of October 26.

Woman's Missionary Union

MISS MARY P. WINBORNE
Executive Secretary

EXCERPTS FROM MISSIONARIES' LETTERS

[The four excerpts below are taken from recent letters received from five of our Baptist missionaries abroad.—M. P. W.]

FROM DAISY HICKS AND WM. L. JESTER, Ogbomoso, Nigeria, W. Africa:

Our seminary sponsored again its Annual Pastor's Conference June 18-24. This was attended by 70 pastors from Nigeria. Our students were present for all meetings. Lectures were given on Old and New Testament, Sunday school, Evangelism, Missions, and each morning session was closed with a sermon. Outside speakers were Revs. I. N. Patterson, B. T. Griffin and I. A. Adejumo; and Misses Neal Young and Ethel Harmon, and Mrs. J. T. Ayorinde.

The week after the conference we prepared for the Annual Mission Meeting held at Ogbomoso. Since we have only seven houses on the station, and our attendance was to be 72 adults and 20 children, it meant much rearranging. Ten adults and one child were guests in our home, i.e.: Rev. and Mrs. W. Neville Claxon and Carol Ann, Gold Coast; Rev. and Mrs. Raymond Brothers, Iwo Baptist College; Rev. and Mrs. M. E. Brantley, Port Harcourt; Miss Mildred Crabtree, Agbor; Miss Mary-Ellen Wooten, Idi Aba; Miss Edythe Montry, Iwo Baptist College; Miss Martha Tanner, Ibadan. The Mission Meeting was one of the best we have had.

FROM MISS MARY ALEXANDER, 209 Yuen Ming Yuen Road, Room 708, Shanghai, China:

Schools are crowded to the bursting point. In July entrance examinations were given in University of Shanghai to 2,500, and they can take only 500. A similar condition exists in primary and middle schools, as well as colleges all over China. Despite unrest and dissatisfaction in the hearts of students due to economic problems and politically inspired activities of many kinds, interest among students in things Christian and spiritual is high. Doors of opportunity for Christian work—Bible classes, discussion groups, special meetings—are wide open in government and private schools. Many missions have opened special departments of student work with gratifying results. Baptist Missionaries all over China have more calls for such work than they can meet. A student department under CBYPMO, with Fay Taylor as acting-secretary, is being set up. Virginia Mathis and I have an English Bible Class of government college students each Sunday at

Cantonese Baptist Church in Shanghai with more than 100 enrolled.

FROM ROSALEE MILLS APPLEBY, Varginha 315, Belo Horizonte, Minas, Brazil:

During a recent week my church had another RETIRO ESPIRITUAL—a new kind of "outing" that has sprung up during these last few years since the revival fires have begun to burn. A group left on an early train to a quiet place 15 miles from the city. There under the trees we had a spiritual banquet—hours of prayer, praise, confession of sin, testimony, etc. These are about the most spiritual meetings I have ever attended.

A new seminary student arose to tell how he accepted Christ. Back in his little town of Indian Palms, a new school teacher came to open an evangelical day school. This Christian woman was persecuted, talked about, and all were warned to have nothing to do with her of her school. Jafe was a favorite of the priest's sister, and she stressed her statements about his keeping away from this school. This kind hearted boy watched that young woman in his town go about doing good with no answer for the persecutions and love for all the hatred received. He began to meditate on this, wondering how she could be like that. Investigation followed to see what she had that made her strong. It ended in his being won to the Christ. Two of the boys who looked on dear Senhorita Rosa in admiration became preachers. The Christ-like spirit of a beautiful Christian won many there to the Saviour.

FROM HANNAH PLOWDEN, Kahului, Maui, T. H.:

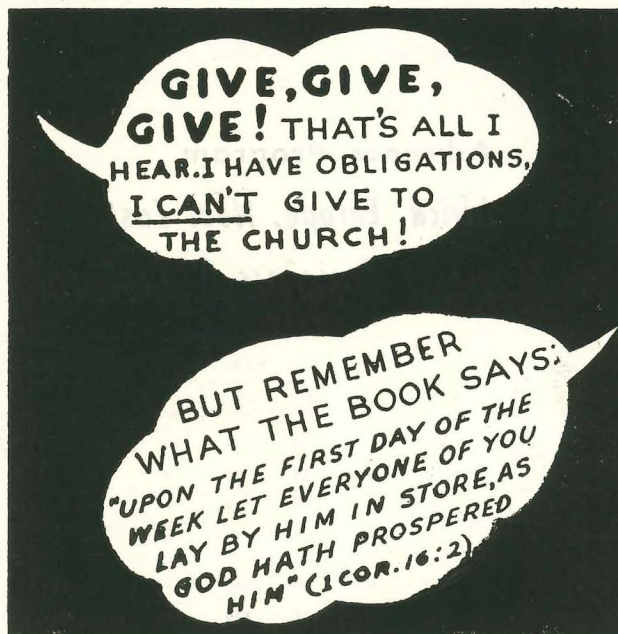
A few weeks ago the Wahiawa Church called our pastor. Their pastor, Malcolm Stuart, is leaving this month for his permanent field of work in China. Mr. and Mrs. Cross, who had been with us since September, felt led to accept that

Mrs. Mahan Is Made Chairman Of The Homes Committee, Lexington

LEXINGTON, Ky.—Persons interested in staying in homes, rather than hotels, during the General Association of Baptists in Kentucky here November 8-11, should write to Mrs. D. W. Mahan, Chairman of the Homes Committee, care Calvary Baptist Church, High Street and Rodes Avenue, Lexington, Ky. The presence of so many students in the City of Lexington at this time means that most of the space available in private homes is already taken up by them. Anyone preferring lodging and breakfast in homes should write to Mrs. Mahan immediately, and she will make assignments as long as homes are available. Hotel and tourist camp accommodations were printed in the Western Recorder of September 16, page nine.

call. The Mission then sent to us Rev. and Mrs. J. E. Tharpe, a missionary couple who had recently arrived in the Islands. They have been here only a short time, but we have come to feel that they are God's provision for our needs. Mr. Tharpe knows and loves building. He is entering into plans for our physical church, as well as our spiritual church, with the confidence that engenders confidence. He had five years of pastoral work in the States in addition to student pastorates. Back of him are five generations of Baptist preachers. He was also a football star on the University of Georgia team. He weighs 250 pounds. Mrs. Tharpe was Y. P. Secretary in Oklahoma before marriage, and has continued that work in Virginia where they served prior to appointment by the FMB. They have two boys—Allen, four years old, and David, seven months.

"THE TITHE IS THE LORD'S"



Advance in Africa, Europe and Near East

By **GEORGE W. SADLER**
Secretary for Africa, Europe and the Near East



Geo. W. Sadler

It would be difficult to overstate the importance of making available missionaries and money for a program of advance in Africa. As someone has suggested, the peoples of that continent are "conscious, stirred, reacting, and moving as never before." The same person declared that "in Africa disease, fear, frustration, bitterness and despair are more evident, more communicative than ever."

This moving, frustrated Africa will become a dangerous member of the family of nations unless her people are brought under the sovereignty of Him whose influence is love and peace. Southern Baptists have been working at this task for almost a century. And, gradually it has become clear that we must lengthen our cords and strengthen our stakes.

The program of advance will enable us to train pastors and teachers who will function as spiritual guides for the awakening millions. A few days ago the principal of the seminary at Ogbomosho called attention to a request for \$65,000 for the erection of an administrative building and two residences. These items were recently approved by the African mission. Dr. Christopher Pool says: "In faith we are launching out and by faith in the Lord and with your help and the support of the Nigerian Baptist Convention and of the Southern Baptist Convention, we will build a seminary that will bring glory to God."

At the last meeting of the Board \$25,000 was appropriated for a dormi-

tory at the girls' school at Idi-Aba, Abeokuta. Many more thousands will be needed for this admirable institution and the three other schools for girls in Nigeria which are looking to us for support.

The program of advance will enable us to make more effective the work of our hospital in Ogbomosho and the medical centers at Shaki, Joinkrama, Iwo, Ire, and Igede. It will also help us spiritualize and extend the influence of the Baptist College at Iwo, the secondary schools in Lagos, Abeokuta, and Oyo, and the scores of secondary schools throughout the country.

Finally, the program of advance would make possible our entry into the four needy areas of Africa to which our attention was recently called: Liberia, the Congo, Portuguese East Africa, and South Africa where millions now sit in darkness.

Europe: "The day has come when we can no longer count on a majority of the people in Europe having an interest in, or even a knowledge of the Christian faith." The truth of that statement can hardly be questioned. Southern Baptists are in earnest about changing that picture. In our effort to do so, we are planning to establish a seminary in Zurich and a training school for ministers in Turin. More than a quarter of a million dollars has been granted for these objects. But these institutions and similar ones in Budapest, Bucharest, and Barcelona cannot be maintained and enlarged without a generous outpouring of funds on the part of the members of our constituency. Nor will it be possible for us to co-operate in the rebuilding of destroyed churches, the publication of literature and the training of women

unless we go beyond our present limit of giving.

Near East: Transjordan is now occupied by the Finlay Grahams. They are asking for funds for a Mission house, a clinic and a school. They are also requesting appropriations for a school in Beirut. The program of advance would enable us to grant these requests and provide the twenty-eight new missionaries that are needed in "the land of our Lord." It would also enable our Board to undertake a worthy program in the Moslem areas which we have so sadly neglected.

Miss Mary P. Winborne Resigns As W. M. U. Sec'ty.

Information has just reached the Western Recorder office of Miss Mary P. Winborne's resignation as Executive Secretary of the Woman's Missionary Union of Kentucky. Miss Winborne came to this work almost seven years ago, from North Carolina, and during this period she has made a great host of friends among Kentucky Baptists. Her resignation, we understand, will be effective November 1. Her plans for the future have not been indicated. Subsequent statements will be made regarding Miss Winborne's work in Kentucky—this is just a news flash to let our people know.

Brother Shirl Davidson has been called as pastor at Campton in Wolfe County. The State Board is co-operating in the support of this work.

ORDER RAYON FABRICS By MAIL

Now you can get the same beautiful fabrics used by famous designers for their most outstanding creations. Order by the yard direct from us. Make your own fall and winter wardrobe of dresses, suits, skirts, blouses, pajamas, housecoats and other smart fashions. Have your very own exclusive fashions at just a tiny fraction of what you'd spend for them ready-made. WRITE TODAY FOR YOUR FREE FABRIC FOLDER showing actual color samples of rayon crepes, bengalines, alpacas, taffetas, satins and novelties.

MITCHELL COMPANY

Dept. J.L., Spindale,

North Carolina

BETHEL WOMAN'S COLLEGE

(Founded 1854)

Often called "Bethel the Beautiful" and "Kentucky at Her Best." Extensive courses, thorough instruction by excellent faculty. Small classes permit personal guidance, spiritual values receive major emphasis. Ideal place for Kentucky girls. Support from Kentucky Baptists makes possible low cost to students.

Catalog and view book on application

P. W. JAMES, President
P. O. Box 537 W., Hopkinsville, Ky.

Advance Program

For Africa, Europe, Near East

Southern Baptist Foreign Mission Board

	STATIONS			STAFF			FINANCES	
	At Present	Additional	Total	At Present	Additional	Total	Operating Budget	Annual Capital Needs
Africa	19	10	29	112	73	185	\$693,750	\$317,275
Europe	5	5	10	14	23	37	262,250	56,595
Near East	4	6	10	15	28	43	153,750	70,315
Other Moslem Regions	0	6	6	0	40	40	150,000	68,600
Liberia, Congo, Union of South Africa	0	38	38	0	241	241	924,250	423,605
Totals	28	65	93	141	405	546	\$2,184,000	\$836,390



The Way of Revival, by Louis W. Arnold. The Fellowship Press, Lexington, Ky., price \$1.25.

The author offers nine sermons about revivals—The Need, Essentials (crowds, compassion, conviction, consecration, conversion), Hindrances, Fruits, Men and Revivals.

The Case Against the Federal Council of Churches. Author, Rev. Chester E. Tulga. Published by Conservative Baptist Fellowship, 352 Wellington Avenue, Chicago 14, Illinois. Price .25c.

Here is a booklet which is loaded with information on a much discussed subject.

Relations Between Northern and Southern Baptists. By Robert Andrew Baker, Th.D., Ph.D. Published by the Seminary Hill Press, Seminary Hill Station, Ft. Worth, Texas. Price \$3.00.

The author of this very interesting book is Associate Professor of Church History, Southwestern Baptist Theological Seminary, Ft. Worth, Texas. The major portion of the work was submitted as a doctoral thesis to Yale University in June 1947. There are sixteen chapters, 295 pages—all well written. Dr. Baker evinces an amazing amount of research in his field and comes up with a statement concerning relations between Northern and Southern Baptists—past and present—which is bound to exert a profound influence. Our people want to know; Dr. Baker has herein made available a rich store of reliable, usable information. Of course he does not answer all the questions people may have in mind. No one person has ever done that.

Is The Higher Criticism Scholarly? By the late Robert Dick Wilson, Ph.D., D.D., Professor of Semitic Philology in Princeton Seminary. Published by the Sunday School Times Company, Philadelphia, Penna. Price 25c.

You will want this little book because it is loaded to the guards with usable information. It can be purchased from any of our Baptist Book Stores or direct from the Publishers.

The Atomic Age and the Word of God. By Dr. Wilbur M. Smith. Publishers, W. A. Wilde Co., Boston, Mass. Price \$3.00.

Here is a unique book. The author deals with the atomic age in the light of the Scriptures. He has done wide research and evinces a usable acquaintance with a great many texts and authors both in the scientific and religious field, past and contemporary. One may not agree with all his conclusions but he will none the less know he has read a well written book by an author thoroughly acquainted with the best literature in the field he undertakes.

Mahatma Gandhi—An Interpretation. By E. Stanley Jones. Published by Abingdon-Cokesbury Press, Nashville 2, Tennessee. Price \$2.00.

It is an interpretation not only of Gandhi but of the author. In Chapter I the author makes the statement, the death of Gandhi was, "the greatest tragedy since the Son of God died on a cross," which of course is not

true and is well-nigh blasphemous. He pictures Gandhi at prayer and yet he states that Gandhi does not believe that God is a person and rejects Jesus Christ as a person and as the Son of God, yet the author says that his prayer meetings were wonderful. The author, therefore, denies the plain statement of the Lord Jesus that, "no one can come to the father except by me." Again he states, "one of the most Christ-like men in history was not called a Christian at all. And the man who fought Christian civilization, so-called, furthered the real thing. God has used Mahatma Gandhi to help Christianize unchristian Christianity," whatever that may mean.

So you see, the author in his statements concerning Gandhi denies the plain statements of the Lord Jesus and places him above all other great characters in human history. Many people will enjoy reading the book because it is in some measure the life story of Gandhi, though very much overdrawn and many of the statements untrue.

E. F. Estes

General Fu Escaped From Danger In China

By Miss Mary Nelle Lyne

The newspapers have been telling us for the last week that Tsinan, the capital city of Shantung Province in North China, has been seriously besieged by the communists. This city has really been under siege for more than two months, but recently a more determined effort has been made to capture it. The 220,000 communists completely surrounded the city, defended by only 50,000 Nationalist troops.

This city is the headquarters of General L. P. Fu, and he has been one of the principal leaders in the defense. No news has come out of the city for several days, but last Thursday I received the following cablegram dated September 23, from Nanking:

"Just arrived Nanking. Thanks for your interest about my work. Best regards to all friends in church.

"Fu, Li-ping."

Surely God has answered the prayers that have been offered for General Fu and delivered him from grave danger.

Don't forget to pray for him and for Mr. Mou, now a member of Congress and living in Nanking. [We have carried in previous issues the story of General Fu's conversion.—Ed.]

A Dime Pays The Freight

NEW ORLEANS, La.—(BP)—Donors contributing used clothing to the Southern Baptist Relief Center here can pay complete handling charges on their gifts by sending along 10 cents for each pound.

The dime a pound represents the approximate cost of receiving the bundles at the Relief Center, processing them, pressing and baling them for shipment, and paying ocean freight to its destination overseas, said Director Clovis A. Brantley. The money should, of course, be sent separately from the bundle, and bundles should be sent to the Center prepaid.

J. T. Lennon has resigned as pastor of the Corinth Baptist Church, McQuady, Ky., and has accepted a call to the Ephesus Baptist Church, Route 3, Chapel Hill, N. C.

IN MEMORIAM

GILBERT B. SLINKER

On July 28, 1948, Gilbert B. Slinker, 72, died at his home near Greensburg. He was the father of Rev. R. A. Slinker, Murray, Kentucky, field worker for the Baptist State Mission Board. Also surviving him are three other sons—U. B., R. B., and R. G. Slinker; two daughters, Mrs. Neagles and Mrs. Olus Warf; and his wife, who is an invalid. Funeral services were conducted by Rev. Manley Towles and Rev. H. A. Curry, at Trammells Creek Baptist Church, of which he was a faithful member for 59 years.

GEORGE P. CHAMBERS

LOUISVILLE, Ky.—WHEREAS, it has pleased Almighty God to remove from our midst our beloved brother, George P. Chambers, and in his passing the Bethany Baptist Church has lost a loyal and devoted member and the deacons a faithful adviser, therefore be it

RESOLVED: That the church and the deacons extend sympathy to the family, and commend them to the Heavenly Father, Who doeth all things well.—L. I. Burton, Church Secretary.

MRS. T. W. SPICER

NICHOLASVILLE, Ky., September 15.—A tribute to the memory of Mrs. T. W. Spicer who died August 7, 1948.

"Friend after friend departs.

Who hath not lost a friend?

There is no union here of hearts

That has not here an end."

Strange and mysterious indeed are the ways and dealings of Providence! With sincere and unaffected sorrow we mourn the death of this dear friend. It is hard for us to realize that she has passed on, though we watched with anxiety the gradual decline in both health and strength. She was a loving helpmeet and mother, never failing to impress all with whom she met that she possessed those admirable traits which always mark the true woman. Who can tell the grief of the sorrowing family? To the devoted husband and much loved son and family we extend our deepest sympathy. It is hard to kiss the chastening rod and say, "Thy will be done," even though we feel and know that "He doeth all things well." We would scatter flowers of truest affection upon her newly made grave and wait that bright reunion where sorrows are unknown and where friends part no more.—Ladies of the W. M. S. of Mt. Pleasant Church.

LANGUAGE—Words have wings but keep them down to earth.—Howard W. Newton.

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E. N. Perry Completes Fourth Year At First Church of Richmond

By Fred Engle, Jr.

RICHMOND, Ky., September 5.—Today marked the completion of the fourth year of the pastorate of Rev. Ernest N. Perry at the First Baptist Church of this city, and the beginning of his fifth. "Let us enter into this new year in the spirit of humility, love and Christian unity," he said in his sermon noting the anniversary. "There is much to be done, and we need the Spirit of the Lord with us in the doing of it," he continued. "It is not to be by might, nor by power, but by My Spirit, saith the Lord of Hosts." We ask for your love, your patience, your prayers and co-operation. We are here to serve the Lord and to serve you. May the Lord bless our efforts together in the salvation of souls and in the building of a stronger church."

During the past four years 275 persons have been added to the church membership and the offerings have steadily increased each year, as indicated by the following table of figures:

	For Local Work	For Missions and Benevolences
1945	\$12,529.29	\$ 3,008.19
1946	13,651.59	4,599.98
1947	15,278.85	4,317.97
1948	15,674.37	5,070.60
	\$57,134.10	\$16,966.74

The total amount given to the Building Fund is \$6,716.66. Some \$336 of this was designated for new buildings. Some \$1,500 was borrowed from the Building Fund, to complete the repair work, and

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is to be paid back out of the surplus.

Pastor and Mrs. Perry came to us from the First Church of Columbia, Ky., and prior to that they had been at the First Church of Carrollton, Ky.

Pulaski County Associational Revival

By Preston L. Ramsey

During the month of July and the first two weeks of August, Pulaski County Baptist Association had Rev. Wade House, of Orlinda, Tennessee, in a tent revival in Somerset. This was the first endeavor of the Association to join together in such a co-operative movement. It was well received by the pastors and churches of the Association.

Brother House did fine preaching,

staying close to the fundamental truths of the Book. A record was made of 44 professions of faith and 17 re-consecrations. Many more came besides these, of whom no record was made. Brother House did not use any high pressure appeals nor catch invitations. The meeting as a whole was highly satisfactory.

Bert Caldwell is the new Missionary of Greenup Association.

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A Call to Prayer

By ROBERT G. LEE, President
Southern Baptist Convention

Our world is a sick world—a world in despair. Human philosophy is bankrupt. Nations walk on the edges of abysses. Men and women everywhere are bewildered by the problems and difficulties of life. Some leaders “loose wild tongues that hold not God in awe.”

There are so many problems that cannot be solved. What we need is what God can do. What God can do will be done for us when God's people pray. There is nothing so necessary in the lives of the churches and individuals today as earnest, continued, prayer. Only through prayer can we have the spirit to cooperate in a world-wide program—and deepen our own spirituality.

It is the conviction of all who proved the faithfulness of God that nothing lies beyond the reach of prayer except that which lies outside the will of God.

The needs of the world are so many and varied. Apart from the right kind of prayer there is little hope for us to achieve what God wants us to achieve.

Jesus said: “Men ought always to pray and not to faint.” Andrew Murray said: “In relation to his people God works only in answer to their prayer.” Jowett said: “I'd rather teach one man to pray than ten men to preach.” Spurgeon said: “Cares are manifold; therefore let your prayers be manifold, for prayer is the sword that will cut the Gordian Knot if it cannot be untied.”

By these words we learn that the law of intercession is great. Abraham interceded for wicked Sodom, Moses for wayward Israel, Samuel for the nation changing its form of government, Elijah for an apostate nation in disaster and for the Zarephath window in poverty and

sorrow, Paul for the churches he founded, Jesus for the disciples he called.

Knowing that intercessory prayer is our mightiest weapon and the supreme call for all Christians today, I urge our people everywhere to pray. I humbly urge that we take time to pray—and when we take time, *really pray*.

So, praying myself, asking prayer for myself, I call upon all our Southern Baptist people in all of our churches to pray.

Prayer is the highest of all our privileges as followers of Jesus. Of that privilege no human power can deprive us. Let us prize it highly and prove it thoroughly in these serious days.

I am asking, please, that all of our churches, all of our Seminary faculties and college faculties and homes set aside October 27 as a day of prayer among Southern Baptists.

Let there be prayer at sunup, at noon-day, at sundown, at midnight—all through the day. Let every Southern Baptist institution, every Mission Board, every Missionary Society, and every circle of that society, every W. M. U. organization, every Baptist Brotherhood, every Sunday school class, every group of deacons observe October 27 as a day of prayer.

Let us pray for our children, our youth, our aged, our pastors, our homes. Let us pray for our churches that they may fill their God-appointed missions. Let us pray for all agencies of our Convention that they may have the wisdom which is from above. Let us pray for our missionaries at home and in foreign lands. Let us pray for ourselves that we may not lose the word **CONCERN** from our Christian vocabulary. Let us

pray for nations in distress, for our own nation, for those who have never known Jesus Christ and redeeming love, for moral forces everywhere, for our national leaders, for all hearts that they may hold no malice, **for our tongues and pens that we be not hurtfully critical.** Let us pray that Southern Baptists will, keeping their eyes on Jesus, be knit together in love and holy purpose—never being guilty, as was Ephraim, of “**being armed and carrying bows, turning back in the day of battle.**”

As Southern Baptists, let prayer be our portion. Let prayer be our pastime. Let prayer be our passion. Let prayer be our practice. Let pastors and leaders and Christians and churches by the thousands write me that you will make October 27 a day when you will call those under your leadership to their knees—because “Christ's soldiers fight best on their knees.” Let us be found at the Throne of Grace, not only with holy boldness, but with serene confidence—knowing that God is faithful to perform that which he has promised, and that God is able to do exceeding abundantly above all that we ask or think, according to the power that in us worketh.



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are cordially invited.

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Funeral of John T. Stallings Crescent Hill, Louisville

LOUISVILLE, Ky.—Rev. John Taylor Stallings, son of the late Dr. William M. Stallings and Lina Hall Stallings, was born at Texas, Ky., Washington County, on August 24, 1894. He gave his life to



John T. Stallings

Christ at an early age and was baptized in the Smith's Grove Baptist Church, Smith's Grove, Kentucky. During World War I he served with the 22nd Engineers in France. He graduated from Georgetown College in 1921 and from the Southern Baptist Theological Seminary in Louisville three years later. He did graduate work in history at the University of Kentucky in 1930. When a student at Georgetown College he was pastor of the Boone's Creek Baptist Church, Athens, Kentucky, where he was ordained. After graduation he served as pastor at Carrollton, Ky. From Carrollton he was called to the Central Church, Winchester, Ky. For the past sixteen years he has been pastor of the First Baptist Church, Nicholasville, Ky.

The writer of numerous pamphlets and articles for religious magazines, he was a regular contributor to the Pulpit Digest, a well-known magazine for preachers. He was an able lecturer who could paint with words the beauty he so greatly loved. Some of his recent lectures were: The Kentucky Cardinal; The Great Stone Face; and Audubon—about whom he had a great collection.

John T. Stallings's services to the cause of Christ were untiring. He was a leader in the organization of the new Central Baptist Hospital, Lexington, Ky., and at the time of his death he was on its Board. He was Chaplain for the Ray E. Miller Post No. 63, American Legion, Lexington, Ky., and Chaplain for Camp Nelson, near Nicholasville.

John T. Stallings died on September 20, 1948, at Louisville, Ky. Funeral services were held in Crescent Hill Baptist Church with Dr. Rollin S. Burhans of-

ficiating, assisted by the following ministers: Dr. E. N. Perry, Dr. F. M. Powell, Dr. George Ragland, Dr. George Trout, and Dr. Fred T. Moffatt—the latter speaker bringing the message.

The pallbearers were members of the Nicholasville Baptist Church and two other close personal friends. Interment was in Cave Hill Cemetery in the same lot with his mother and father.

The deceased is survived by one daughter, Betty Stallings, Atlanta, Georgia; three brothers, James E. Stallings, Chicago, Ill.; Walter W. Stallings and Frank H. Stallings, Louisville, Ky.; and three sisters: Mrs. O. N. Magruder, Owensboro, Ky.; and Misses Martha and Frances Stallings, Louisville, Ky.; one uncle, C. W. Stallings, Springfield, Ky.; and one aunt, Mrs. J. B. Litsey, Dallas, Texas.

[Note: The accompanying picture was

taken from a group gathered in Lexington in connection with the launching of the final phase of the campaign to raise funds for the Central Baptist Hospital.]

The First Baptist Church, Dayton, Kentucky, observed the twentieth anniversary of the pastorate of Walton R. Cole on October 3. General Secretary W. C. Boone, preached at the morning hour. Local pastors participated at the afternoon service, and there was a roll-call and a sacred music service at night.

Sunday School Lesson for October 17, 1948

Subject: Law in The Bible

Lesson Text: Deut. 6:20-25; Levi.
19:9-14, 17-18

Golden Text: Matthew 22:37-39



Mars drafts men— God calls for Volunteers

THE THREAT of war, result of man's sinfulness, demands the drafting of men for enlistment of maximum military might.

THE IMMENSITY of God's program likewise demands the full strength of every citizen, but the love of God calls for volunteers. "Thy people offer themselves willingly," said the Psalmist.

The Prince of Peace calls for volunteers to the stewardship of life. God's Book teaches that we should love and serve Him with all our heart, mind, and soul.

The Prince of Peace calls for volunteers to the stewardship of time. God's Book clearly sets forth the seventh day as a day of rest after six days of labor.

The Prince of Peace calls for volunteers to the stewardship of money. God's Book clearly sets forth the tenth, a tithe, as a minimum standard of the Christian's giving to Kingdom causes.

DARE any Christian, saved by the blood of the Son of God, do less than God's minimum standards? The call is for volunteers.

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