

Western Recorder

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Vol. 122 No. 43

October 28, 1948

We Can Do It—All Together



Our churches face again the making and the raising of their financial budgets through which they further the work of the Master at home, throughout the State, in the Southland, and to the ends of the earth. Haphazard methods are left behind; the work of the Lord demands our best thought and effort.

The church budget is not a task for a few; it is for ALL. Every member of every Baptist church should say to the whole church, "Arise; for this matter belongeth unto thee: we also will be with thee: be of good courage and do it" (Ezekiel 10:4).

Baptists have come on great days, they face the largest opportunities in their long history. ALL TOGETHER, we must march on with our great Lord, not a man staying behind! Individually, my brother, my sister, we must throw ourselves behind the financial programs in our own churches and see them through to victory for Christ. Our hearts must be large and our plans large. God grant that we ourselves may be big enough for a great day.

Gleanings From The Field

S. C. Strange, pastor at New Tazewell, Tenn., has accepted the pastorate of the Fonde Baptist Church, Fonde, Ky.

Dr. T. E. Smith, Hardinsburg, Ky., begins his new work as pastor of the Monticello Baptist Church on November 1, succeeding Clyde R. Barrow there.

Evangelist Burton E. Callico is assisting Pastor W. B. Casey in revival services at the Chevy Chase Church of Lexington, Ky., during October 18-30.

William I. Barkley, pastor since 1943 at the Fairmont Avenue Church of Richmond, Va., has resigned in order to become Superintendent of City Missions at Columbus, Georgia.

Pastor E. Warren Rust, Vine Grove Baptist Church, Vine Grove, Ky., recently conducted a revival at the Smithwood Baptist Church, Knoxville, Tenn., where Ralph L. Murray is pastor.

Dr. Roger D. Hebard, pastor of the First Church of Denton, Texas, has been preaching during October 17-27 at the Severns Valley Church of Elizabethtown, Ky. Pastor L. E. Martin led the music.

President H. D. Bruce of East Texas Baptist College, Marshall, Texas, did the preaching in a twelve-day revival with Pastor John S. Bates at the Second Church of Marshall, Texas, recently. There were eighteen confessions of faith, and seven additions by letter.

Dr. Robert E. Humphreys, First Church, Owensboro, Ky., and Singer W. Hines Sims, Nashville, Tenn., assisted Pastor John E. Huss in a revival meeting at Latonia Church, Covington, Ky., during September 28-October 6.

A. M. Vollmer, Executive Secretary of the Kentucky Baptist Foundation, was with Pastor T. E. Smith for a twelve-day meeting at the First Church of Hardinsburg, Ky., during October. There were six additions.

R. P. Ringo, who resigned his work at the First Baptist Church of Belfry, Ky., last March, has moved to 315 N. Broadway, Georgetown, Ky. He is resuming his undergraduate studies, and has enrolled for work as a student in Georgetown College.

Dr. J. W. Storer began his 18th year as pastor of the First Church of Tulsa, Okla., on October 3. In this 17 years there have been 7,148 new members received, 2,189 of whom were by baptism. Contributions have amounted to \$1,581,-228.38. The present membership is 5,261.

Dr. Bron Clifford, of Baptist Tabernacle, Oklahoma City, Okla., is preaching in revival meetings at Calvary Church, Lexington, Ky., during October

17-31. Pastor F. Russell Purdy also has with him Mel Dibble, Shreveport, La., who is musical director, and Mrs. Dibble, pianist.

Dr. W. O. Vaught, Jr., Little Rock, Ark., well known youth revivalist, conference speaker and pastor evangelist, held a ten days' meeting at Sand Spring Church, Lawrenceburg, Ky., beginning September 27. Since the going of Roy A. Hamilton to Paintsville, Rev. J. E. Darter, former chaplain, has been acting pastor at Sand Spring.

During the last two weeks in September Rev. C. Y. Dossey, Assistant Superintendent of Evangelism for the Home Mission Board, led a simultaneous campaign in the Banner Association in Oklahoma. There were 28 churches in the campaign. The results were 410 additions to the churches with 282 of this

"YES, I TITHE,"

says R. B. Stoddard, business man, president of Stoddard's, Inc., retail office furnishers and stationers, and deacon in Belmont Heights Baptist Church, Nashville, Tennessee.

"Yes, I Tithe. Many years ago, I was led to 'prove God' in his financial plan. This test was as real as the dew on Gideon's fleece—as actual as the serpent from Moses' rod. The blessings he poured out following this experience left me no doubt as to his will for me as a steward.

"Now I feel that God is my partner in every sale I make, in every dollar I earn, and, believe me, he is a partner worth keeping."

"For the blessings that would come to our people themselves, to say nothing of what it would mean to a lost world, I pray that we may realize the scriptural ideal of

Every Baptist a Tither

number coming on profession of faith as candidates for baptism.

Miss Anne Culley Yates and Rev. Eugene Isham Enlow were married at the Georgetown Baptist Church on Oct. 1, at 4:30 P. M. The bride is a daughter of Dr. and Mrs. O. W. Yates, of Georgetown, Ky., and the groom a son of Rev. and Mrs. Isham E. Enlow of Belle Glade, Fla. The father of the bride performed the ceremony. The newly married couple resides at 222 Kennedy Court,

Louisville. The groom is a graduate student in the Southern Seminary.

H. O. Niceley has resigned as mission pastor in the field at Mitchellsburg, Mt. Freeman and Valley Grove Churches, in South District Association, where he did co-operative mission work with headquarters at Perryville, Ky., and has accepted the pastorate of the Hopewell Baptist Church, between Lawrenceburg and Harrodsburg, in Baptist Association. He will begin work on his new field November 1.

Dr. James S. Day, Jr., pastor of the Southside Church, Lakeland, Fla., was the pastor-evangelist in a revival meeting at the First Church of Arkadelphia, Ark., where J. G. Cothran, formerly of Kentucky, is pastor. Mark Short, Jr., directed the singing. There were 53 additions during the meeting. There have been 217 added in the last five weeks. One young man surrendered to the ministry, and others surrendered to definite Christian work.

The Alumni of the New Orleans Baptist Theological Seminary have arranged a breakfast to be held at The Kentuckian Hotel on Wednesday morning, November 10, at 7:45 o'clock. Dr. W. Clayton Waddell of the Seminary faculty will be the featured speaker. All former students of the Seminary are urged to be present, and all friends are cordially invited. H. L. Carter of Bardstown is State President of the Alumni, and Miss Grace Morehead of Owensboro is secretary.

Mt. Pisgah Church, in Muhlenberg Association, closed a revival of 14 days' duration recently in which E. E. Spickard, Lewisburg, did the preaching. Pastor S. A. Kittinger says: "This is the third time we have had Brother Spickard in our church, and we thank God for this devoted servant of the Lord." Mt. Pisgah has just completed a new \$15,-000 building, with new pews and furniture and light plant, bringing the equipment near the \$20,000 mark.

WESTERN RECORDER

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Editorials

Is This A Model?

The Federal Government has what is called a "model town"—Greenbelt, Maryland—but many of us doubt that it can be called "model." There is not a church building in it, and certain government agents refuse to sell any land to any religious group for church building purposes.

Again and again leaders of the six religious groups in the 8,000-population town have pled with government officials, but they refuse to sell one inch of land for church sites.

The acting director of the Public Housing Administration—Robert A. Marshall—insists he would like to accommodate the church people, but asserts his hands are tied by the Supreme Court decisions which forbid government aid to religion. We wonder if there is not more to this than appears on the surface.

We, along with many others, are earnest contenders for **absolute** separation of church and state. There would have been less confusion all the way around if the Government had, in all respects, adhered to that sacred principle. Unquestionably that principle was violated in the sending of a presidential representative to the Vatican.

The Government is not giving aid to a religious body when it sells land on which to erect a church building, and for the amount it is worth. Again and again the Government has sold, from its war surplus stocks, buildings which it knew would be used in church programs. Such sale of land would not take money from public tax funds.

This should be investigated. Could it be an effort on the part of some (we do not refer to the Government as a whole) to embarrass certain groups for their stand taken on the question of the separation of church and state?

For A Better Brand Of Men

Governor Luther D. Youngdahl, Minnesota, declared recently that, in his judgment, the world needs to make "human engineering" catch up with "scientific knowledge."

Said he, "We educate the finest engineers, chemists and biologists. Our progress in the field of science seems to have no limits. And yet, our human engineering is so deficient that we find ourselves living in constant fear of destruction by the products of our own scientific achievements."

The governor went on, "... this is due to the tragic lack of ... inner spiritual qualities to build a world of peace and goodwill. ... we have devoted ourselves to the quest for scientific knowledge, but have failed to learn to live together in peace."

The reason for the dangerous "gap of thousands of years between scientific attainment, and under-

standing of our human problems," of which Governor Youngdahl spoke, lies in the fact that the human mind, because of its innate shrewdness, can, through prolonged study and use of other men's findings, arrive at a knowledge of the operation of natural laws. Scientific progress is human but **spiritual progress is divine, and the whole problem of correct human relationships is a spiritual problem.**

NATURAL MAN, without divine aid, will never catch up spiritually with scientific progress. "Flesh and blood cannot inherit the Kingdom of God," and **only in the Kingdom of God is there found a solution to the problem of correct human relationships.** "Science has made the world a neighborhood, but only Christ can make it neighborly."

When human beings—scientists and all—submit to Christ, when His law becomes the rule of the life, then fear, and reasons for fear, leave the human picture, for "perfect love casteth out fear." The answer has been with us all these Christian centuries, "Thou shalt love the Lord thy God with all thy soul, and with all thy mind and with all thy strength, and thy neighbor as thyself." But only in Christ can love abide. Christ is the answer to the dangers of a scientific, atomic age. Only the Carpenter of Galilee, the Son of God, can achieve effective "human engineering."

E. Stanley Jones

Dr. E. Stanley Jones, noted proponent of unionism, declares himself so pleased by his campaign last September in behalf of a United Church of America that he will seek to bring about a nation-wide convention a year hence.

Dr. Jones proposes, according to his statement, that the next convention shall pave the way for another constitutional convention to set the pattern and effect the final organization in which churches surrender their sovereignty to the Council; in which denominations, though they retain something of their original pattern, none the less fit into the over-all picture of the larger organization. It is not likely that Baptists will be able to see all his visions and dream all his dreams.

Christ Is The Attraction

The Historic New York Avenue Presbyterian Church, Washington, D. C., has launched a drive for \$800,000.00 to erect a new building. The news release magnifies the fact that President Lincoln worshipped there, and that his pew is still in use. It is mentioned that other presidents—John Quincy Adams, Andrew Jackson, William H. Harrison, James K. Polk, Andrew Johnson, and Grover Cleveland—also worshipped there.

We ought to give honor to whom honor is due. It is perfectly human to be, so to speak, hero worshippers. But is it safe to permit any human name, no matter how great, to become the attraction of any house dedicated to God?

The writer has visited places in widely scattered sections of the United States—houses of worship—where his attention was directed **primarily** to a pew or to a grave. His heart has always wondered, at such shrines, if the religious group would not have

been on firmer foundations had they given more attention to the invisible, ever-living Christ and less to human personalities. It does not mean much to sit where the great have sat; **it means infinitely much to stand in our present-day-world** and society where, and for the things for which, Christ would stand today.

Sunday School Board Makes Important Announcement

As an outgrowth of two years of study on the part of the Sunday School Board and the special committee of the Southern Baptist Convention charged to work in that field, the Sunday School Board announces a revision of *all standards*.

We are assured that all standards have been greatly simplified and that technical requirements have been deleted and that there will be free exchange of credits on all general books.

Such changes are necessary from time to time. No group is wise enough to see all the way down the road. Changes must be made from period to period. We congratulate both the Sunday School Board and the special committee on the work done already, and on other contemplated adjustments.

If Southern Baptists—

In a recent interview, *The Baptist Press* asked Dr. Theron M. Rankin, "What expansion would be possible in overseas missions if the Foreign Mission Board receives \$5,000,000 from the Co-operative Program in 1950, in addition to the annual Lottie Moon offering and other designated gifts?"

Dr. Rankin replied, "We would be able (1) to meet the urgent request from Japan for 100 missionaries within the next two years; (2) to provide for the early appointment of an additional 200 missionaries for other countries where the Board has missionary work; (3) to give enlarged help to more than twenty theological training institutions overseas; (4) to furnish greatly needed help for the rehabilitation of Baptist programs throughout Europe; (5) to underwrite plans for a new missionary undertaking among Moslems; (6) to meet some of the long deferred requests for help in enlarged evangelistic, medical, and literature programs in all areas of the Board's work."

BUT THAT WHOLE POSSIBILITY IS CONDITIONED ON AN "IF," and that "IF" is tied in with the question of **whether or not Southern Baptists make it possible by their gifts through the Co-operative Program.**

We have never been as Foreign Mission minded as we ought to be. There is no doubting the fact that **if Southern Baptists had shouldered their full load of missionary work**, and had looked and given and prayed beyond their own borders as they ought, much of the grief of the world today would have been avoided. But we have a greater motive than that: we ought to do it **FOR CHRIST'S SAKE**, because He commands it, and because we love Him.

This world is doomed from every possible viewpoint unless Christian people become Foreign Mission minded. We must not permit things which are near

to keep us from lifting up our eyes and beholding the fields ripe already unto harvest.

Many of us need many things over here, but let us not forget that there are millions who do not have the Saviour. In our efforts to get new buildings and new equipment, let us keep in mind that billions are lost over there. **Postponement is not the answer to a lost world.** The King demands haste; frail lives demand haste; the fact that our day is short even at the longest cries out against delay!

Life Survives The Tomb

The whole world was intrigued a few years ago by the discovery of Tut-ankh-amen's tomb in Egypt. Wealth beyond imagination—silver, pure gold, priceless jewels—all witnessed to the grandeur of Egypt and the eighteen-year-old king whose body lay confined there.

It is a long stretch of years and empires and life and death from approximately 1380 B.C. to this year of our Lord 1948, from the years in which the Israelites were slaves in Egypt to the revival of Israel as a kingdom (however small) in the land toward which Moses and Joshua led them. The Jews have survived, while Tut-ankh-amen's body mouldered in its tomb, while the nations round about rose and fell and rose again.

But from Tut-ankh-amen's tomb came life. For some strange reason—perhaps religious—the Egyptians buried with their young king a few pods of peas, of the ordinary garden variety. Some of these were brought to America and planted. Scientists, a few of them, said no kind of life could survive 3300 years of entombment. But they were planted in Auburn, Maine, as reported by Jerry Klein. Miss Verna E. Farnsworth, of that city, gave them a chance to live in her garden. This year, because life survives death, because God has placed in the seed's heart a something which can last more than three thousand years, they grew in rich profusion.

W. J. Bryan said: "If the Father deigns to touch with divine power, the cold and pulseless heart of the buried acorn and to make it burst forth from its prison walls, will He leave neglected in the earth the soul of man made in the image of his Creator? If He stoops to give to the rosebud, whose withered blossoms float out on the autumn breeze, the sweet assurance of another spring time, will He refuse the words of hope to the sons of men when the frosts of winter come? If matter, mute and inanimate though changed by the forces of nature into a multitude of forms, can never die, will the imperial spirit of man suffer annihilation when it has paid a brief visit, like a royal guest, to this tenement of clay? No, I am sure that He Who created nothing without a purpose, and wasted not a single atom in all His creation, has made a provision for a future life in which man's universal longing for immortality will find its realization. I am as sure that we shall live again as I am that we live today.

►When we consider the length of time it takes some of the leaders in American life to wake up to dangers confronting us, we ought to give puppies a medal for speed. They get their eyes open in nine days.

►A friend remarks, People have improved. Parents obey their children a lot better than they used to.

Western Recorder

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

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No. 43

The Love of Christ Constrains Us to be Like Him

(II Cor. 5:14, 15; Matt. 5:48; Matt. 16:24)

By HAROLD WAINSCOTT, Pastor
Florence Baptist Church

Annual sermon before the North Bend Association.

I PROPOSE to testify to you (and my sermon is simply a testimony) that the love of the Lord Jesus Christ, as revealed in His death for me, now constrains me to accept His redemptive purpose for my life and to pay the price that it may be realized.

In that order, we shall consider the force, the ideal, and the cost.

The Force

The force is the love of Christ as displayed in His passion and death.

A man walks out on a beautiful morning after a good night's sleep, sees the crimson sunrise, watches the fleecy clouds float against a deep blue sky, fills his lungs with fresh, invigorating air, and exclaims, "Surely God loves us to make such a wonderful world!"

A woman sits before a bouquet of American Beauty roses, inhaling their breath-taking fragrance, enjoying the depth of their beauty and admiring the scheme of their petal arrangement, and exclaims, "Surely God loves us to make such wonderful flowers!"

But if I want to be assured that God, in Christ, loves me, I read again of His passion and death. Because I know the time will come when the sun will hide its face in shame, the clouds will grow black with anger, the wind howl, the lightning clap, the thunder roll and destruction and misery will be in their way. **But God loves with an everlasting love.** When I think, then, of His love that led Him to "endure the cross and despise the shame," it gets hold of me; becomes a great force in my life. **It leads me to accept the purpose of redemption as the ideal for my life and**

to be willing to pay the price that it may be realized.

The Ideal

His purpose in redemption, His ideal for my life, is, **that I may be like Him.** "For whom he did foreknow he did predestinate **to be conformed to the image of his son**" (Rom. 8:29).

He goes on in the following verses to describe a finished product. And Jesus set the ideal when He said, "Be ye perfect even as your Father in heaven is perfect." Our goal, as Christians, should be to grow "until we come into the perfect man, unto the measure of the stature of the fulness of Christ." As we walk with Him and behold Him, we will be "changed into the same image." It may not yet appear to us what we shall be, "But we do know that when he shall appear we shall be like Him for we shall see Him as He is."

His purpose in redemption isn't simply to give us relief from certain sins, although **He does that.** Down in our hearts we know that is true! That is the reason we are so reluctant to come to Him **with our sins.**

But Jesus is the Great Physician. When we call Him in, we are in for the **full treatment.** He takes us through the cilinc.

He is interested, not simply in giving relief, but in making a sick man well. He didn't die merely to get us out of the gutter; He didn't die just to save people so that they could go to Sunday school every Sunday, attend worship services and a mid-week prayer meeting, sing in the choir and give to missions. These things, I agree, ought to be a part of the activity of the redeemed soul, but **not the end for which Christ died.**

His purpose in redemption is to make men like Himself. Sometimes the most prominent people in our churches are the most self sufficient, the proudest, haughtiest, bitterest and sometimes the hardest to get along with. Sometimes they have less of the spirit of Jesus and the mind of Christ than some humble, quiet, insignificant soul. Sometimes my soul has thrilled and been lifted to the heights as I listened to the message of one of our "big" preachers; but it has hit the bottom and turned over in repulsion when I have seen the spirit manifested out of the pulpit to a "little" man, or the waitress, or bell hop—not so much what he said in the pulpit as what he said when he got back to the hotel room.

Brethren, I have not arrived. I count not myself to have attained. But I do feel the heavy hand of the Lord upon me to "get out there and reach the goal"—to lay my hands upon the thing for which He laid His hands upon men. The reason I am not more like Him is **self.** Self is the greatest hindrance to Christ-likeness—the greatest hindrance to spiritual progress in our lives, churches, and programs.

Willing To Pay the Price

That leads me to say that the love of Christ constrains me to be willing to pay the **price** that His redemptive purpose may be realized. The price I will have to pay is **self.**

This is what Jesus said—"Take up your cross," "Deny yourself," "Count the cost." These are His words.

He doesn't come in to torment **self,** but to crucify it, to put it to death. He doesn't want part of us; He wants all of us.

This is what Christ had to do. "Except a grain of wheat fall into the ground and die," were words He used about Himself.

This is what Paul had to do. He said, "I am crucified with Christ. Nevertheless I live, yet not I, but Christ liveth in me and the life I now live in the flesh I live by the faith of the Son of God Who loved me and gave Himself for me."

This is what life says we must do. It is always driving a bargain. We must give up this to get that. We must give up heat to get light. We must give up energy to get heat. We must give up mass to get radiant energy. When we get one we lose the other. It is either this or that, not both.

(Continued on Page 7)

Kentucky State B. S. U. Convention at Georgetown College Starts Tomorrow

By MISS JUNE BAKER
Hopkinsville, Ky.

For the first time since 1943 Georgetown College will be host to the Kentucky State Convention of the Baptist Student Union beginning tomorrow night, and running through Sunday, October 29-31. Plans are being made to accommodate more than 1,000 students from the uni-

"Sharing the Truth" will be seen Saturday afternoon.

A play, "The Lost Church," will be given as a climax to the Saturday evening program in the place of a main address. The play will be preceded by two short student talks, a tableau, and a song service led by Ira Prosser, of Oklahoma City. Mr. Prosser is the Oklahoma State Student Secretary and Music Director of the Oklahoma General Convention.

Josef Nordenhaug, of Oslo, Norway, and Lynchburg, Va., editor of *The Commission*, Richmond, Va., will deliver the dedication message Sunday morning, closing the Convention.

Dr. Nordenhaug, who became editor of *The Commission* September 1, is the Virginia member of the *Radio Commission* of the Southern Baptist Convention, chairman of the *Virginia Baptist Radio Committee*, and a contributor to various publications. He has written for several recent issues of the *Adult Sunday School Quarterly*.

Born of Norwegian Baptist parents August 2, 1903, Dr. Nordenhaug was educated in his native city, the capital of Norway, and received his master of science degree from the University of Oslo in 1927. During his graduate studies he was busy in his church and taught for four years at the Baptist Theological College.

At the age of 25, he responded to God's call to give his life to the furtherance of the Gospel. He came to the United States in January, 1928, and matriculated for Theological studies. In 1930 he received his Th.M. degree and in 1932 his Ph.D. from the Southern Baptist Theological Seminary. Back in Norway late in 1932, he was assistant pastor of his home church, the First Baptist Church of Oslo. The next year he returned to America and accepted the pastorate of the Irene Cole Memorial Baptist Church, Prestonsburg, Ky. He went from there to Vinton, Va., and in 1941 became pastor of the Rivermont Avenue Baptist Church of Lynchburg, Va.

The principal speaker for Saturday morning will be Rev. Tucker Calloway and in the afternoon delegates will hear

Dr. H. C. Goerner. Miss Francis Barbour will be in charge of the special student nurses feature at 9:40 Saturday morning.

A buffet supper will be served at Rucker Hall, the women's dormitory, at 5:45 Saturday evening. Delegates will stay in rooms provided by the people of Georgetown, and will be served breakfast by their hosts.

Leaders of simultaneous conferences Saturday morning will include Dr. H. C. Chiles, pastor of the First Baptist Church of Murray; Dr. Niles Puckett, professor of Bible, Bethel Woman's College; Dr. John M. Carter, president of Campbellsville College; Dr. Harvey F. Morrison, pastor of the First Baptist Church, Campbellsville; Dr. George W. Redding, professor of Bible, Georgetown College; Dr. F. Russell Purdy, pastor of Calvary Church, Lexington; Dr. E. N. Wilkerson, pastor of Immanuel Church, Lexington; Rev. Harold J. Purdy, pastor



JOSEF NORDENHAUG



W. O. VAUGHT, JR.

versities and colleges throughout the state.

The Convention, the theme of which will be "Christ—The Way, the Truth, and the Life," will get under way at 7:30 Friday evening at the gymnasium with the presentation of the keynote. The manner in which the keynote will be presented is different from anything done at the conventions in the past, according to an announcement made by J. Chester Durham, State Student Secretary, Lexington, Ky. Mrs. Ralph Kendall, Calvary Church, Lexington, will render the musical portion of the presentation, Dr. W. O. Vaught, Jr., Little Rock, Ark., will give the address, and the Georgetown College Choir will close the program with the Hallelujah Chorus.

The first in the series of tableaux will be given at the Friday evening service. These living pictures will take the place of the devotional talk at the beginning of each service. The first will be entitled, "How Can We Know The Way?" "Preparing for a Christian Home" will be enacted Saturday morning, and

First Church, Bowling Green; Rev. E. N. Perry, pastor First Church, Richmond; Miss Francis Barbour, associate in the Student Department in Nashville; Dr. Herbert C. Gabhart, First Church, Williamsburg; Ira Prosser, Dr. H. Cornell Goerner, and Rev. L. O. Griffith, assistant to the General Secretary of the Baptist State Board of Missions, Louisville.

J. Chester Durham, State Student Secretary, will preside at the Friday night program, beginning at 7:30 at the Georgetown gymnasium which will have been converted into the Convention Hall. James Hatley, state B. S. U. president, will assist on Friday evening and will preside Saturday morning.

Preceding the Sunday Morning Dedication Service, the delegates will meet at 9:30 for the Sunday School Hour. At 9:55 short talks on work done in youth revivals, Hawaii, and Colombia will be made by Marion Smith, Emmett Francis Robertson, Paul Mosteller, June Cavanah, and James Hatley.

The Love of Christ Constrains Us to be Like Him

(Continued from Page 5)

Shall we expect spiritual maturity at a less price? Jesus asked, "What shall a man give in exchange for his soul?" He said if we are to save our lives we must lose them and if we lose them we will save them.

"I Am Crucified"

The young missionary had this spirit when he stood on one of the wharfs in southern France. He was going to Africa. One man who knew him slightly approached and asked when he would be returning. The young man looked hesitatingly into the eyes of his inquirer, and slowly said, "I do not expect to return." "Why," exclaimed his friend, "I understand missionaries have a furlough every five or six years."

"That is true," replied the young man, "in most societies, but it is not in ours."

"But why?" asked the inquirer.

"Because," replied the missionary, "the territory to which I am going is filled with tropical diseases that still baffle our medical science. Someone must diagnose and discover the remedy for those diseases, and this means that the average length of a missionary's life in that country is two and one-half years. So you see, I do not expect to return."

"But, man, how can you do it?" he was asked.

Whereupon the young man quoted softly, "I am crucified with Christ."

This is what I have had to do. Many times I have looked ahead and said, "When I get to that place in my experience, I can begin to take it easy." But I found when I arrived, I couldn't let down. There were other victories to be won, some more of self to be put to death.

You see, we never get through on this side, and **death is just as much a process as is life.** The Lord is trying to get us as far as possible while we are alive. But I fear He will not be able to finish the job with some of us until He puts us to sleep in death. If we believe in the cross and suffering, then our lives are the best answer.

The most rapid growth in the past few years has been made among the groups who have not been afraid to preach on "be ye perfect" (even if they misunderstood the meaning of the word). They have tried to be such and have expected the members of their churches to try to be. If they haven't "lived up to it" they have exercised discipline. Nor have they been afraid to call upon

their people to sacrifice, to deny self. Their per capita gifts to missions have put to shame some of our older groups. **If we are going to get out on the field, we Baptists had better ring the bell on Christlikeness and self sacrifice.** These two things are necessary for us to make any progress. Because it is like Christ to go to the ends of the earth. It is like Him to care for the sick or the orphans. The lack of these two is the

CIVIL SERVICE POSITIONS

The U. S. Civil Service Commission has announced an open competitive examination for probational appointments to the position of substitute clerk, substitute city carrier, and substitute special delivery messenger at the post office in Louisville.

Anyone desiring to file application may obtain the necessary forms and instructions from the secretary, Board of U. S. Civil Service Examinations, Room 446, Federal Building, Louisville, Ky.

greatest hindrance to our forward movement in personal growth, church growth or denominational growth.

A King's Daughter

In 1939 a young girl won the Langly Trophy for being the best improved junior swimmer in England. Because

she was so selected she was chosen to represent England in the meet with Germany. A few days before the meet she was called into the office of the association and told, "You can't represent England. War may break out any minute and you belong to the Royal House. We can't take the chance." One Agnes Brown was chosen to take her place. She was a good swimmer, good enough to beat Germany. But two days before the meet war broke out and the swimmers were arrested and thrown into the concentration camps. There they stayed for four long years.

On June 6, 1944, Agnes was released and sent back to England. On the dock to meet her was Elizabeth, daughter of the King of England. She was there to meet the girl who took her place, but she gasped at the sight. You see, Agnes Brown was blind and had only one arm. In appreciation, England must do something, so one day there stood in the House of Lords a man who said, "I have here five hundred pounds to be paid to one Agnes Brown so long as she shall live. She has been made Lady-in-Waiting to Frances Elizabeth, the King's daughter."

I say to you today, in the light of the sufferings of Christ and the love that prompted Him to give Himself for us, you and I are under obligation to do something. And the love of Christ constrains me to accept His ideal for my life and to try to pay the price that it may be realized. "Love so amazing, so divine, demands my soul, my life, my all."

SILENCE—It often shows a fine command of language to say nothing.—*Watchword.*

* * *

RESTRAINT—The real proof of courtesy and restraint is to have the same ailment the other person is describing and not mention it.—*Gas Flame.*

ARE YOU A "BLIND BRIDLE" CHRISTIAN?



Your Own Children M

You may be
a happy family
today—



Can you see into the future? Can you say with absolute certainty that your children or grandchildren will not need our home some day?

Did you ever think what could happen if you, the bread-winner, or you, the mother—or both of you, were suddenly called away?

We at the Children's Homes constantly have to face these heartbreaking tragedies of family life. We know indeed that no one can ever take the place of one's own mother or father.

★ ANNUAL THANKSGIVING OFFERING

Give One Day's Pay once a year for the

May Need Our Home!



—but what if
you were called
away?

Yet there's some measure of comfort to parents in the knowledge that there are two Baptist Homes (not "Institutions") where one's children, if need be, can find security and friends and Christian love.

When you give ONE DAY'S PAY as your Thanksgiving Offering, bear in mind that like "bread thrown upon the waters" it may return to feed your own children.

MAY YOU NEVER NEED THE SERVICES OF OUR CHILDREN'S HOMES—BUT MAY YOU NEVER FORGET *THOSE WHO DO!*

GO FOR GLENDALE & SPRING MEADOWS

the support of 2 Homes 365 days a year!

Sunday School Department

W. A. GARDINER,
State Secretary

Standard Sunday Schools

The following good list is that of Sunday schools which have just qualified as Standard:

Nebo—Pastor Frank Mitchell; Superintendent J. E. Skinner.

Ages—Pastor R. F. Smith; Superintendent Franklin Roberts.

Paducah, West End—Pastor G. C. Lovan; Superintendent V. P. Wallace.

Vine Hill—Pastor R. B. Culbreath; Superintendent Lewis Hatfield.

Pleasant Home—Pastor Roy Alexander, Jr.; Superintendent Lonnie Poland.

Ft. Thomas—Pastor T. E. Daugherty; Superintendent Harold Brown.

Mt. Washington—Pastor Noah Benningfield; Superintendent Roy Tinsley.

Studies in John

"The book, *Studies in John*, by Dr. John L. Hill, for use in the January Bible Study Week, is scheduled to be delivered about October 25. The book should be in the Baptist Book Stores around November 1."

We suggest that you order your copies right away. The first printing will total 65,000 copies. Please order from the Baptist Book Store, 315 Guthrie Street, Louisville 2, Ky.

Training School in Harlan

A good departmental training school was held in Harlan with Highsplint, Loyall, and two missions co-operating. Pastor W. J. Bolt is happy in the progress being made in the erection of the new building which will have three Nurseries, two Beginners, three Primaries, two Juniors, two Intermediates, two Adults and perhaps two Young People's departments. From the fire which destroyed the building months ago they were able to save the foundation and a very small part of the wall. This building will be the best in Kentucky when it is completed.

Berea Plans Building

The writer was with the Berea Church on Sunday to meet with the building committee to plan a unit for Sunday school and Training Union. Pastor O. B. Mylum is happy in a good work there. It was the writer's privilege to preach at the morning service.

Every Sunday for Thirty-four Years

Mrs. Thomas McConnell, of Princeton, has not missed Sunday school for the past thirty-four years. Rev. and Mrs. O. M. Shultz are her parents.

SUNDAY SCHOOL ATTENDANCE October 17, 1948

Church	Missions	Total
Louisville, Walnut Street (3)	121	1,408
Louisville, Carlisle Avenue (2)	194	1,094
Indianapolis, Ind., Broadway		950
Louisville, 9th and O (1)	150	913
Owensboro, First (1)	36	874
Madisonville, First		832
Lexington, Ashland Avenue (2)	178	711
Harrodsburg (1)	39	662
Louisville, Parkland (1)	46	661

Evansville, Ind., Grace (2)	149	614
Lexington, Porter Memorial (2)	210	608
Lexington, Calvary (1)	28	601
Bowling Green, First		597
Covington, Latonia (2)	93	588
Somerset, First		574
Evansville, Ind., Calvary (3)	132	542
Glasgow (1)	11	514
Mayfield, First		513
Middlesboro, First		503
Owensboro, Third		497
Corbin, First		491
Louisville, 23rd and Bdwy.		491
Lexington, Immanuel		487
Louisville, West Broadway		481
Lexington, Grace		469
London, First		454
Danville, Lexington Ave.		452
Louisville, Victory Memorial (1)	72	451
Murray, First		436
Williamsburg, First		430
Newport, First (1)	32	401
Henderson, First		390
Louisville, Eastern Pkwy.		368
Louisville, Deer Park		358
Hazard, First (2)	86	353
Lexington, Grace		342
Hopkinsville, First		340
Hopkinsville, Second		352
Louisville, 18th Street		324
Louisville, Clifton (1)	25	323
Berea (1)	20	309
Paducah, Twelfth St. (1)	63	306
Campbellsville		303
Louisville, St. Matthews		303
Louisville, Third Ave. (1)	23	285
Owensboro, Eaton Memorial		284
Shively		281
Henderson, Immanuel		280
Bellevue		279
Jellico, Tenn., First		277
Crouches Creek (near Jellico, Tenn.)		275
Louisville, South Side		263
Richmond, First (1)	17	257
Willisburg		256
Evansville, Ind., Walnut St. (1)	15	256
Covington, Southside		253
Fulton, First		247
Evansville, Ind., Temple		245
Louisville, Hazelwood		245
Morganfield		242
Beaver Dam		238
Old Yellow Creek (near Middlesboro)		237
Franklin, First		225
Sturgis, First		211

FIFTH STATE ASSEMBLY A SUCCESS

It is impossible to state or estimate the total degree of success with which the Fifth State Training Union Assembly was held at Clear Creek Springs, Pineville, August 7-13. I wish to take this opportunity to express again my deep appreciation to our State Employed and Approved Workers, the local management at Clear Creek, all the people on the program, and all the people who attended who, in preparation for and during the Assembly, made great contributions to its success.

Here are some few live statistics representing lives touched by the Assembly. On Sunday morning there were present in Sunday school 203. On Sunday night there were 211 in Training Union. There were over 400 in attendance from all eight regions of the state. The average attendance in the classes and conferences each morning was about 200. There were 55 who came in the Life Dedication Service dedicating their lives to Christ for Christian Service or for whatever He would have them do. It was a very fine group.

20%-ERS

The following churches have reported a total Training Union attendance equivalent to twenty per cent of their resident membership:
September 19: Steubenville Baptist Church (Wayne County).

September 26: Dallasburg Baptist Church, Wheatley; Lothair, First; Eddyville, First; Madisonville, First; Crestwood Baptist Church, Frankfort; London, First; Kuttawa Baptist Church.

October 3: Eddyville, First; London, First; Madisonville, First; Jellico, Tennessee, First; Lynch; Pleasant Grove (Jefferson County); and Van Buren, Louisville.

October 10: Crestwood, Frankfort; Eddyville, First; London, First; Madisonville, First; South Elkhorn; and Van Buren, Louisville.

Baptist Training Union Dept.

BYRON C. S. DeJARNETTE,
State Secretary

THESE EIGHT TIED FOR FIRST PLACE AND MADE PERFECT SCORE IN STATE JUNIOR MEMORY WORK DRILL AT BOWLING GREEN IN APRIL



Top Row (left to right): Donald Read, Louisville, Parkland; Dale Stapleton, Newport, First; Tommy Craft, London, First; Mary Ann Hinckle, Paducah, Tabernacle. **Bottom Row** (left to right): Louise Jones, Murray, First; Gloria Plymale, Madisonville, First; Nancy Jane Schwerdtfeger, Henderson, Zion; Virginia Mae Taylor, Owensboro, Walnut Street.

Woman's Missionary Union

MISS MARY P. WINBORNE
Executive Secretary

A Message to Members of Woman's Missionary Union of Kentucky

Dear Friends: When I accepted the offer to become Executive Secretary of Woman's Missionary Union of Kentucky it was with a very definite conviction that I was following God's leadership. For almost seven years we have labored together in an effort to advance His world-wide missionary program as we joined hands and hearts with our churches and denomination. I have been humbly grateful for the privilege which has been mine during these years and for every evidence of your support and co-operation in the task which has been ours. We know that successful progress in the work has been possible only as we followed divine leadership and co-operated in our efforts.

As I now leave the work in Kentucky my wish for you is the same as my first publicly expressed word for you in 1942, that you may have a fresh appreciation of God's love for a whole world, a new appraisal of God's gift to a whole world and the thrill of having a part in helping to tell all nations that "The Light of the World is Jesus."

May the Holy Spirit empower you, lead you and guide you in every undertaking for the growth and development of Woman's Missionary Union work.—Sincerely yours, Mary P. Winborne.

Foreign Mission Week of Prayer

Woman's Missionary Unions throughout the South will observe the week of November 29-December 3 as a Season of Prayer for Foreign Missions. The theme for the week is *The World and the Song*. Program material will be mailed the last of this month to every W. M. U. organization in Kentucky which is recorded in the files at the state office. If any W. M. S. president or counselor fails to receive a package by November 6, she should notify the W. M. U. Headquarters at once.

The Southwide goal for the Lottie Moon Christmas Offering for Foreign Missions is \$1,600,000.00. The goal for Kentucky Woman's Missionary Union is \$30,250.00. See that every member of each W. M. U. organization is given an opportunity to make a contribution.

Plan carefully, pray faithfully and give liberally. Make this Week of Prayer a great spiritual experience.

Teaching Helps for Foreign Mission Series

There are available from the State W. M. U. Headquarters teaching helps for the 1948 Foreign Mission Series of Mission Study books. Those who desire these helps are asked to write immediately for them.

See the October issue of *The Commission* for list of material available. Indicate, when ordering, which packet is desired.

B. W. C. Members Observe Week of Prayer

The special program for use by Business Woman's Circles during the Foreign Missions Week of Prayer was prepared by a B. W. C. Chairman in Kentucky, Mrs. H. Dewey McBrayer, of Lawrenceburg. Mrs. McBrayer is due our gratitude and congratulations for this service which she rendered.

The 250 Business Woman's Circles in the State will use this program with profit as they observe this Season of Prayer.

JAPAN AND THE BEST SELLER

One of the great dailies made a study of the ten best sellers in Japan and found that the Bible ranks ninth. This is quite a record for that land and indicates that Scripture distribution there is more than ten times what it was before the war. The Secretary of the Japan Bible Society, Mr. Tanaka, wants to make the Bible the first book in circulation in Japan.—"The Book of All Nations," American Bible Society.

E. B. Bratcher Ordained At Deer Park; Called To Indiana Church

LOUISVILLE, Ky., August 29—E. B. Bratcher, student in the Southern Seminary and a son of Missionary and Mrs. Lewis M. Bratcher, Sr., of Rio de Janeiro, Brazil, was ordained by the Deer Park Baptist Church here tonight. The invocation was pronounced by Robert Bratcher, brother of the candidate, and the ordination prayer was made by another brother, Lewis M. Bratcher, Jr., head of the Brazilian Agency of the American Bible Society. The sermon was preached by Prof. J. B. Weather- spoon, and the charge to the candidate was delivered by L. E. Whitlow. Others serving on the council included Hankins F. Parker, Highland Church; Verlin Kruschwitz, St. Matthews Church; Robert F. Allston, Immanuel Church; Robert Bratcher and Hugh Smith, students; and Dean Kaufman, Educational Director at Deer Park. The newly ordained minister has been called to be pastor at Ebenezer Baptist Church, Aurora, Ind.

There aren't any idle rumors—they're always busy.—*Sunshine Magazine*.

BUILDING FOR YOUNG PEOPLE



Apartment House purchased by the First Baptist Church, Owensboro, Ky., and converted into a Young People's Building. It is situated across the street from the church, at the entrance to the bridge which spans the Ohio River connecting Kentucky with Indiana.

Church and Home-Life Contacts For Young Draftees Being Sought by Military Officials

By Col. DON E. CARLESTON, Cavalry,
Executive, Second Army, Hq. Ky.
Military District, Kenyon Bldg.

LOUISVILLE, Ky., Sept. 22, 1948.—The enactment of Selective Service bears a special significance for the State of Kentucky. Two of the Nation's eight Training Divisions will be located within our state, which means that approximately one-fourth of all the draftees of the Nation will be trained here. Obviously this will increase the need for an expansive community relations program. In order to provide these selectees with wholesome recreation and entertainment during their stay in Kentucky, a partial solution has been suggested to provide this wholesomeness.

This partial solution is the revival of a wartime program which paid great dividends in giving the soldier entertainment in desirable environs, spiritual aid and clean recreation. This program was the practice of churches in the cities and especially in the rural communities where farmers comprise the majority of parishioners, to invite as many soldiers as consistent with their ability to do so, into the homes of the church members for week-end visits as their house-guests. To be invited into the home of a church-going American family or a farm home over the week-end, is a big factor in contributing to the spiritual and moral welfare of a young recruit. It is a touch of home to them, and a great prescription for curing a young recruit's first ailment—homesickness. While training these selectees, the Army is primarily interested in making him a good soldier, but we are also vitally interested in making him a better citizen for tomorrow. If Kentucky families, particularly in the farm areas, would volunteer to take selectees on picnics, fishing and hunting trips, to church on Sundays, sleigh rides and the many other

activities available in our communities, it will do much to help provide the type of recreation we are seeking for them.

As previously stated, it has been suggested that this program be revived and we are, therefore, seeking the assistance of religious organizations of the state in getting it under way. I am directing this information to the *Western Recorder* because it is my understanding that you possess the facilities to relay this information to all churches of your faith throughout the state. Both the Commanding Generals of Fort Knox and Camp Breckinridge have been apprised of the intended revival of this program, and have appointed representatives, as listed below, to co-ordinate the program with the ministers. In some instances, if the distance involved from the Army installations to the communities is not too great, transportation will be provided the selectees. Of course, this is one of the details which will have to be worked out upon the working level of

the ministers with the military representatives named below.

If this Headquarters can be of any assistance in putting this plan into operation, please do not hesitate to call upon us.

FORT KNOX, Ky.:

Major Harold Shuman, Post Special Service Officer, Phone: 7184.

Captain Urban B. Goesser, Armored School Special Service Officer, Phone: 20247.

Captain John G. Tillman, Third Armored Division Special Service Officer, Phone: 7200.

CAMP BRECKENRIDGE, Ky.:

Lt. Col. Lisle Bartholomew, Chaplain, Hq., 101st Airborne Div., Phone: 55.

[NOTE—Dr. W. C. Boone, General Secretary-Treasurer of the Baptist State Board of Missions says that any church, pastor or individual Baptist member who desires to help in the foregoing matter may contact one of the officers named above. Co-operation with the U. S. Army in this matter may be of great influence to these young men, most of whom are away from home for the first time in their lives.]

"Christian woman wanted to keep house for widower 73 years old. No children. Nice home conditions for elderly person. Must be a Christian. Baptist preferred."

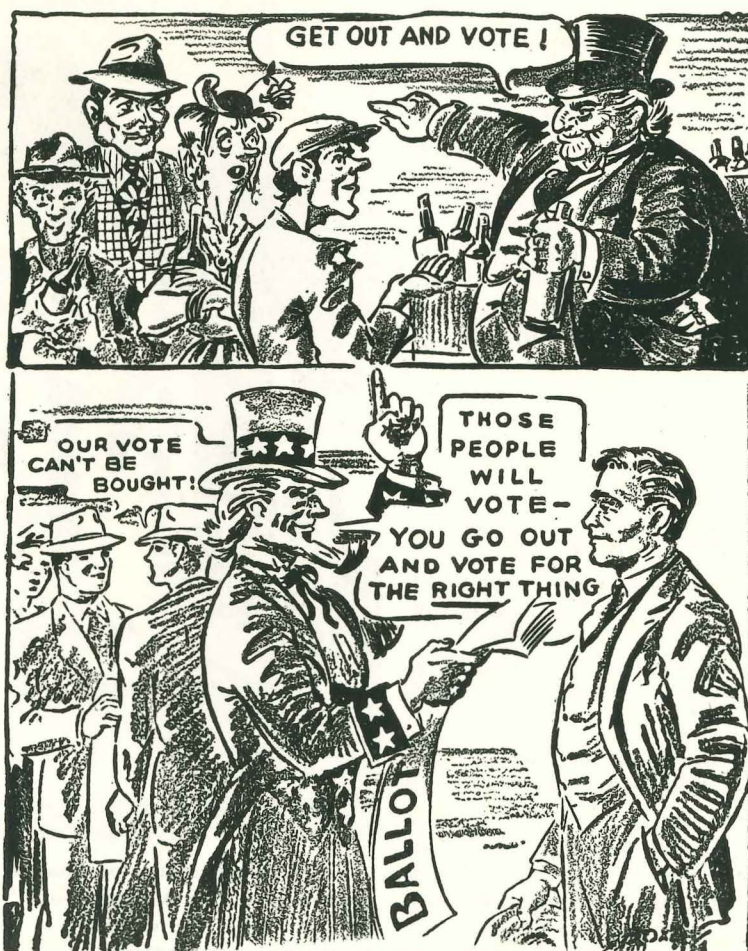
C. A. JENSON

JA. 7146

Louisville, Ky.

A WAR WIDOW

I just received a New Testament from the American Bible Society. We are refugees from Silesia—my old parents, my sister and my small children. My husband fell in Russia, my brother also. There was little consolation left us in this world. I took the New Testament and in the Sermon on the Mount I found what I had been looking for in vain. I read long passages to my family circle. My children are two girls, five and eight. Every night now they ask me to continue to read to them the great Gospel of Love—"The Book of All Nations," American Bible Society.



My Father Taught Me to Vote

By MARJORIE E. MOORE

EXACTLY FOUR years ago I went through an ordeal that put silver threads among the brown and gave me a lesson in Christian citizenship.

My Dad, who had never been sick a day in his life, so far as I knew, was under the weather. In fact, when I dropped by home late in the summer, I could see that something was badly wrong. He had lost weight until his shirt collars were loose, his usually florid complexion was sallow and his face had deep vertical lines in it; and his disposition was as strange as his lack of appetite.

When I wrote to Germany to tell my brother about Dad's condition, he assumed his air-force-colonel tone and ordered our father to see a doctor. When my baby sister, a recent bride, got word of the situation at home, she came out of the clouds long enough to telephone home and beg Dad not to work so hard. Mother kept me posted on him but was distressed because every time she urged him to see a doctor he only accused her of nagging.

Something must have happened to cause Dad to become alarmed about himself. One day I got a postal card unexpectedly from him, saying he had seen Dr. Smithson and been X-rayed and he was sure everything was all right.

I wasn't, and when I got a reply from my inquiry of the doctor, I was very blue about Dad. I assured the doctor that all three of us children would stand by in the case of a costly operation, if only he would take good care of our father. The next thing I heard, Dad was at Duke University clinic, a good day's journey from here.

"The doc said, 'Mr. Moore, I want you to go up to Duke, and let them look you over,' and I said, 'Well, doc, if that's what you want, I'll do it,' so here I am for a few days," he wrote. How like Dad to treat this crisis as though it were a sort of holiday, I thought! Mother had to stay with the guest house which made it possible for them to remain independent in spite of old age, and he was up there alone.

Two weeks of tests and X-rays gave

the experts no more information about the cause of the illness than the preliminary examination had given the hometown physician, and I went down to Duke to talk the situation over with them.

"He won't live six months like he is," the chief doctor told me. "An exploratory operation is the only way to diagnose the case, and he may not survive surgery."

"Then, doctor," I said naively, "What have you decided?"

"The decision is for you to make," he said soberly. This stunned me. My

Arthur King Heads Organ Department At Southwestern Seminary



Arthur King, of Midwest City, Oklahoma, assumed his duties as head of the organ department in the Southwestern Baptist Seminary's school of sacred music, Fort Worth, Texas, September 1.

only brother was fighting a war. My only sister was absorbed in her new home. Mother was much too worried about Dad to be able to think clearly. And I had come to the hospital to be a good companion to the patient while the medical men worked their magic and made him well. Now I was faced with the overwhelming responsibility of deciding how long he should live.

"When can the surgeon operate?" I asked weakly.

"Monday. He never operates on the week end, but he might make an exception and do this tomorrow morning."

"Dad can't stand the suspense another three days. Let's get it over with if possible," I pled, then wondered why I

had blamed it on him when I knew quite well it was his daughter who couldn't stand the suspense another week end.

From 8:30 until after 11:00 that sunny November day Duke's best surgeon and his assistants worked on my Dad's wonderful body, which by spinal anesthetic was numb to the pain but not asleep to all that was going on. I had guessed by the length of time they worked that they had not found cancer; I met the surgeon at the door of the operating room before he had his surgical garments off, and felt immeasurable relief to hear him say, "Your father has a seventy-five per cent chance to live a long lifetime. You have nothing more to worry about."

I raced like a mad woman down the corridors to a telephone booth and dispatched a cablegram and two telegrams. Dad was being wheeled back into his room as I rounded the last corner to his wing of the hospital.

"Hi, Dad! You're beautiful inside!" I was almost insane with relief. "They let me watch from the balcony and those little brown stones they found are all gone!"

Dad smiled and winked big. Onto his bed again he lay perfectly still after the internes were gone, and I began to write letters to his relatives for him. He had had time to go to sleep when I heard his calm, steady voice, only slightly weaker than usual, call my name.

"Yes, Dad!"

"Go to the closet and get me the envelope in the inside pocket of the suit I wore up here."

I put the cap on my pen, put the writing portfolio down, and followed his instructions. What on earth, I wondered, was so important that my father should think of it less than an hour after a major operation.

The pocket contained one letter. It was official looking, with a printed address for an office back home.

"Please put it into the mailbox as you leave tonight. It is my absentee ballot. Tuesday is election day and I want to be sure to cast my vote for President."

ACTION—Inaction. A wrong-doer is often a man who has left something undone, not always he who has done something.—*Fraternal Monitor.*

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Home Mission Visual Program

By R. G. VAN ROYEN

During the three years since the Home Mission Board inaugurated a visual program, four 16mm sound films of home mission work have been produced in color. The titles of these films are: "The Seminole Indians;" "On the River Front in New Orleans;" "California Baptists at Work;" and "Harvest of Hearts."

In addition to the above, two 16mm silent color films have been produced: "The New Day," presenting Mexican missions in Texas; and "The Gospel for Navajos."

The visual program also includes sets of 2x2 color slides, covering a number of mission fields.

These materials are available through the Home Mission Board offices in Atlanta or from the Baptist Book Store, Baptist Building, Dallas, Texas; for western states.

CHOCTAW INDIANS WARDS OF BAPTISTS

By John D. Freeman

We have a responsibility for the American Indians which we have just begun to recognize and assume. One learns this from hearing Dr. J. B. Rounds, Home Mission Board director of Indian work. He becomes all the more impressed by it when he has visited a reservation and seen the Indian work.

Down in east central Mississippi is a tribe of Choctaws. They have been crowded into a hilly, sandy area of two counties, with Philadelphia and Carthage as their principal towns. Most of the area is very poor farm lands, hence there has been little inducement for these Indians to become good tillers of the soil. They and their brothers elsewhere have been sinned against as few conquered people in all time were ever mistreated by a civilized conqueror.

New Day Opens

But a new day is opening for them, and they are developing native leadership, as well as beginning to increase in numbers. Due to work carried on during recent years by the Home Mission Board, and to effective aid rendered by the Mississippi Board as well as First

Baptist Church of Philadelphia, the shackles which the white man's greed for gold fastened about many of them through strong drink are being removed, new hopes and aspirations are being given them, and their young people are getting a chance to be developed into tribal leaders who know too much to be helpless in the hands of politicians.

Since 1903 the Mississippi tribe has increased nearly 20 per cent in number, some 400 in all. Today in this reservation there are about two thousand Choctaws and they are, with few exceptions, full blood. Their young people have learned that the awful segregation which custom and prejudices born of the days of drunken Indians on the town streets does not exist elsewhere, and three of them are in Clarke College, Clinton, Mississippi, with nine others in the high school there. One lovely girl is in Blue Mountain College, one in the Indian school in Oklahoma. Some of the young people of this tribe develop remarkably when given the privilege of education. Some have musical talent. One lad has a remarkably clear, rich tenor voice. But they have so little with which to answer the desire of their hearts for advancement, so little with which to go to advanced school.

Home Board Helps

The Indian is the ward of the nation. He is especially the ward of the South, since the big majority of them are in our area. He is, therefore, a challenge to all our people, and their Home Mission Board offers them a chance to respond in a fine way and furnish the Indians, from whom the discoverers took the land, a chance for the abundant life.

W. W. Simpson occupies the missionary's home in Philadelphia and gives himself with unstinted zeal to the work among them. He is handicapped by lack of funds with which to offer incentives for extra effort by the churches.

One pastor, who lost a son in overseas service, is using the insurance he received to construct a meeting house which will replace a brush arbor, the only meeting house the church of his section has ever had.

Bethany Church, serving the area about the Government school, has a lovely meeting house which was made possible by the white church (First Baptist) of Philadelphia. It is intended to be a model for the other nine churches and any new churches to follow, but it is unfurnished, unfinished! The rear floor, all above ground, is intended to provide them with a community center and to make possible many of the camp meetings which they enjoy.

Of the two thousand Indians in the reservation, 540 are members of the ten Baptist churches which have fellowship through the New Choctaw Association. Their Sunday schools average about 300 in attendance. Pastors now serving the churches are: B. D. Isaac, S. D. Tubby, E. W. Willis, Bennett Sockey, J. C. Allen, and Clay Gibson. During their annual Bible institute, held last July with Bethany Church, several young people renewed their pledge to do full-time Christian service, some to prepare for the ministry.

The tragic way the Indians have been treated by our country cannot be known unless one visits them on their reservations and gets a chance to talk with them after they have learned to be unafraid of what any word of criticism of the Government may bring to them. Catholics are holding the western Indians in virtual slavery to their dictatorial system. The Indian is by nature and generations of breeding a democratic soul. Baptists have, therefore, a tremendous stake in giving them the gospel. More than anyone else, we should consider them our wards and thank God for the trust.

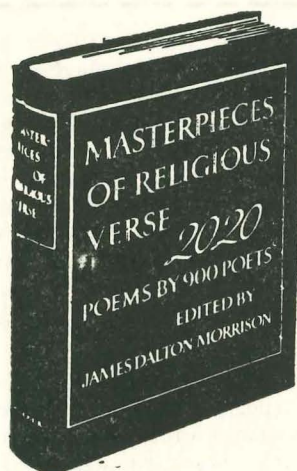
The Bells Run Baptist Church, in Ohio County, will observe Home Coming on October 31. Pastor Troy G. Robbins has announced that Rev. Roe Wilson will be the guest speaker. Special music and dinner on the grounds.

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Brotherhood Bible Class

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Walnut Street Baptist Church
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Jeffersontown Class on Home for the Aged Program



The Sunday school of the Jeffersontown Baptist Church sponsors a religious program every second Sunday of each month at the Jefferson County Home for the Aged at Jeffersontown. The Gleaners Class had the program for September 12. The ladies in the picture are all members of the Gleaners' Class, each of whom took part on the program. Those in the picture are:

Seated on ground—Paul Tyler, Larry Tyler.

Front Row Standing—Shirley Wiseheart, Deanna Brannin, Emily Durrett, Mrs. James Hester (with accordion), Mrs. Paul Tyler, Wayne Tyler.

Second Row Standing—Mrs. Thomas Brannin, Mrs. Raymond Wiseheart, Mrs. Marshall Floore, Jr., Mrs. Cleman Clem, Mrs. Noel Hart, Mrs. F. F. Radcliffe, Sr., Teacher, Mrs. L. T. Wright, Mrs. J. G. Warrell, Mrs. R. L. Durrett.

Back Row Standing—J. T. Alcorn, Assistant Superintendent, Mrs. Ed. Hopmeister, Mrs. H. L. Bruce, Mrs. Charles Donaldson, Mrs. J. T. Alcorn, Mrs. Ernest Bryant, and J. G. Warrell, Superintendent.

September Adds List Of 800 New Names To Budget Subscribers

LOUISVILLE, Ky.—The West Side Baptist Church of Hamilton, Ohio has adopted the *Western Recorder* budget plan, and is now sending the paper to the 354 families within their resident membership. In addition to this, six other churches in Kentucky have joined this great family of weekly readers, namely, River View Church at Cox's Creek; Turkey Creek, Golden Pond, Ky.; Mt. Zion Church near Elizabethtown;

New Charity Church at Slat, in Wayne County; Scotts Chapel at Jamestown; and Bethany Church at Alvaton, in Warren County.

Altogether more than 800 names were added to the mailing list during September. Ordinarily September is considered to be a dull month, but this year it was well up among the top-ranking months.

From all indications 1948 will be the greatest year in the history of the *Western Recorder*. If your church has not adopted the budget plan, let us suggest that you place your order today for a church bundle of 25, or 50, or 100 copies each week for the next three months. This will acquaint your people with the paper. Then, when the time comes to make your budget for the ensuing year, include enough money to send the paper to every resident family. Under this plan the rate is only \$1.00 per family.

Taylorsville Church Gives Students Banquet Send-Off To College

TAYLORSVILLE, Ky.—The First Baptist Church here has established the annual custom of giving a banquet for the college students. These banquets have met with marked success. They serve as a channel by which the young

people are introduced to the B. S. U. program on the campus and the literature of our Baptist college work. Older students also tell of their experiences at Ridgecrest. Representatives from all the church organizations are present. All of the college students have their names placed on the church bulletin mailing list so they will receive news of their home church each week. Emphasis is given to the importance of moving church letters when first entering college.

The program for the banquet recently held included Miss Norma Jarboe, an excellent ventriliquist. In this way variety was added to the program.

All of the young people who have attended these banquets have mentioned how much this gesture of the church means to them. They feel the interest and love of their church as they go away to school.

Sunday School Lesson for October 31, 1948

Subject: Wisdom Literature in
The Bible

Lesson Text: Proverbs 10:1-9;
Ecclesiastes 2:1-3

Golden Text: Proverbs 10:9

Men's Suits And Shoes Are Urgently Needed

RICHMOND, Va.—Men's suits and shoes are the two most urgently needed relief items at the present time, according to the Southern Baptist Relief Committee. All types of clothing, bedding, shoes, vitamins, bicycles, and even clean rags are needed, but the greatest need of all is for the heavy shoes and men's suits. Send your cash contributions through your state office to the Relief Committee designated for world relief and your clothing to the Southern Baptist Relief Center, 601 South Olympia Street, New Orleans 19, La.

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A Voice From The Past

Dr. Henry C. Vedder, former professor at Crozer Theological Seminary, and noted historian, makes a significant statement in the Phoenix Edition of his *Short History of Baptists* published in 1897 (pages 181, 182, 183).

Dr. Vedder was discussing the English churches of the seventeenth century, and the fact that during that period Baptists in England experienced but slight growth. He gave as his personal opinion that their retardation stemmed directly from doctrinal divergences among the churches. He said:

Divisions

"From the first therefore, there was a division of sentiment and practice. Baptists like William Kiffin, John Spilsbury, and Hanserd Knollys stood for the consistent Baptist position that the church should consist only of baptized believers, and that such only are warranted by New Testament precept and example in coming to the table of the Lord. On the other hand, Baptists like Henry Jessy, John Tombes, and John Bunyan, favored the laxer practice of open communion with all Christians, while Jessy and Bunyan at least were pastors of churches of mixed membership. There was hot debate over the question of open communion, as anyone may see who will take the trouble to examine a copy of Bunyan's 'Complete Works,' of which there are many editions. Words decidedly warm passed between Bunyan and Kiffin. Mixed churches and open communion remained the practice of a considerable part of the English Baptists and had the advocacy of some of the ablest men in the denomination.

Results

"The natural result, one that might have been predicted from well-known principles of human nature, was that the growth of English Baptists was relatively slow, even in times when their piety and zeal were high. Baptist growth has always been in proportion to the staunchness with which Baptist principles have been upheld and practiced. So it has been with all religious bodies. Nothing is gained by smoothing off the edges of truth and toning down its color, so that its contrast with error may be as

slight as possible. On the contrary, let the edges remain a bit rough, and let the colors be heightened, so that the world cannot possibly mistake the one from the other, and the prospect of the truth gaining acceptance is greatly increased. The history of every denomination teaches the same lessons. Progress depends on loyalty to truth. Compromise always means decay."

Rapid Changes

Going on, Dr. Vedder said, "The present century (the nineteenth) has witnessed the most rapid change among the Baptists of England with regard to communion. The most powerful factor in producing this twofold defection was Robert Hall. Starting with premises that Socinus would have heartily approved, he reached the conclusion that the neglect of baptism is to be tolerated

by the churches as an exercise of Christian liberty (a Christian at liberty to disobey Christ!), and that sincerity, rather than outward obedience, is the test that the 'genius of Christianity' proposes. Under the influence of such teachings, large numbers of Baptist churches became 'open.' This change had been followed by its logical result—a result inevitable wherever 'open' communion is adopted and given full opportunity to work itself out—the formation of churches of mixed membership. In many so-called Baptist churches in England, the ordinance of baptism is seldom or never administered: Pedit-Baptists are received to membership on equal terms with the baptized; they are chosen to office, and even to the pastorate. In short, so effectually is the church disguised as frequently to be reckoned by both Baptists and Independents in their statistics."

The soul is dyed the color of its leisure thinking.—*Alaska Baptist Messenger.*

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