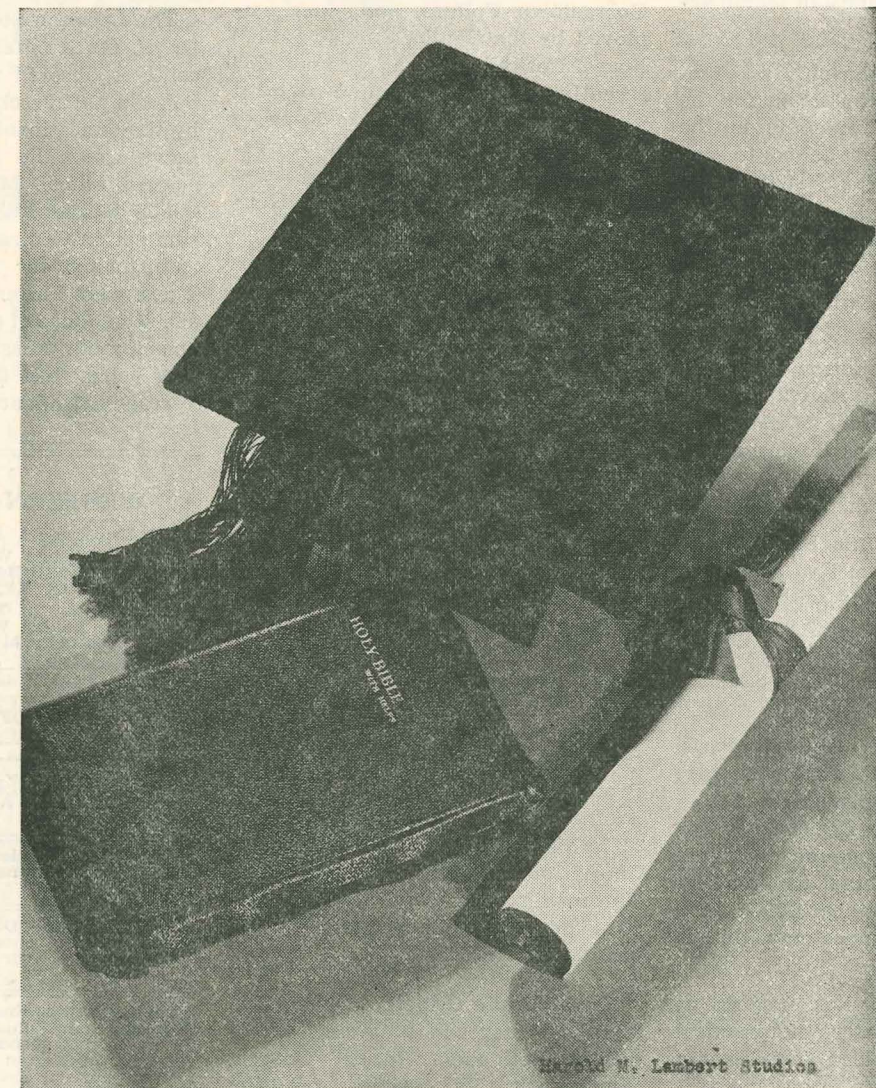


# Western Recorder

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**An Education Without Divine Revelation Can Be Dangerous**

Vol. 124 No. 35

*Kentucky's Largest Denominational Paper*

September 7, 1950

Dr. John L. Hill, Nashville, conducted the devotional at Palacios-by-the-Sea Assembly in Texas this summer for the twenty-sixth time.

Guy Gordon, Jr., has resigned as pastor of the Stanley Baptist Church, in Daviess-McLean Association, after being with them for the last two years.

Dr. Arthur B. Whiting, Philadelphia, Penna., has been called as pastor of the First Baptist Church, New York City, to succeed Dr. William L. Pettingill.

Brother and Mrs. Harold C. Marsh, Brandenburg, missionaries in Salem Association, welcome a new daughter into their home. Tempe Jan Marsh arrived July 18.

Miss Johnni Johnson, assistant editor of *The Baptist Student* for the last two years, is returning to the Baptist WMU Training School to continue her post-graduate studies.

The inauguration exercises of Doctor Josef Nordenhaug as president of The Baptist Theological Seminary, Ruschlikon-Zurich, Switzerland, took place September 2.

Pastor W. Earl Robinson, St. Pauls, N. C., conducted a revival at the Maceo Baptist Church, Maceo, Ky., August 6-18. Brother Robinson was formerly assistant to pastor at the Third Baptist Church, Owensboro.

The Y. W. A. of the First Baptist Church, Madisonville, Ky., presented Miss Lillian Wakeland with a white Bible recently. Brief talks were made by Miss Sue Johnson, Mrs. Graves and Mrs. Vick. Jonell Cates sang a solo, "Home, Sweet Home."

The First Baptist Church, Paris, Ky., has called as its pastor Brother Elroy Lamb, of Louisville, and formerly of Frankfort, Ky. He has accepted and will move on the field September 7, preaching his first sermons there on September 10. Recently he had an appendectomy, and is recovering nicely.

Dr. H. M. Kinlaw has resigned as registrar and director of practical activities at the Golden Gate Baptist Theological Seminary to become pastor of the First Baptist Church, Edgefield, S. C. At Edgefield he has succeeded Dr. John S. Wimbish, who has gone to be pastor of Calvary Baptist Church, New York City.

Three persons completed twenty-five years with the Baptist Sunday School Board during August. They were: William P. Phillips, Sunday School Department; R. L. Middleton, head of the Accounting Department; and Jerry E. Lambdin, secretary of the Training Union Department.

While Pastor I. L. Baughn was away on his vacation in August the pulpit of the First Baptist Church, Sturgis, Ky., was supplied by Rev. Fred W. Martin, Associational Missionary, at the morning services; and Billy Carter, ministerial student of Georgetown College, brought the evening messages.

Miss Polly Lucas, 1949 graduate of Georgetown College, and since employed by the Baptist Sunday School Board, Nashville, Tenn., was married recently at the Owenton Baptist Church, Owenton Ky., to Mr. Kenneth Keeton. Mr. Keeton is also a Georgetown graduate, and is an assistant professor in the University of Kentucky.

Dr. A. E. Prince, president of Hannibal-LaGrange College, Hannibal, Mo., accepted the call of the First Baptist Church, Effingham, Ill., to serve as interim pastor beginning August 6. Effingham Church has recently erected a \$250,000 building and has an indebtedness of about \$50,000. Dr. William A. Gray has been their pastor for approximately five years and has done a wonderful work with the church.

While Pastor James L. Sullivan, Belmont Heights Church, Nashville, Tenn., was in Kentucky to speak at Clear Creek Assembly, he took a trip on Sunday to his old field—the Beaver Dam Baptist Church, where Brother Tom Dunlap, Jr., is pastor. Brother Sullivan goes on September 11 to his new field, the First Baptist Church of Abilene, Texas, where the Hardin-Simmons University is located. The Abilene Church has a membership of 4,600.

Pastor Leslie Gilbert, Marion, Ky., assisted Pastor Leo Galey in a meeting at Bethlehem Baptist Church, Cunningham, Ky., recently, resulting in several for baptism and letter, and many rededications. Bethlehem was Brother Gilbert's first church, and he has held nine revivals there. He assisted Pastor J. Holland Thomas in

a revival at Fredonia Baptist Church August 21-31, and will aid Pastor Hermon Adams at Caldwell Springs Baptist Church, October 9-13.

President H. D. Bruce of the East Texas Baptist College, Marshall, Texas, did the preaching recently in a ten-day revival for the Park Street Baptist Church, Greenville, Texas, where Rev. C. H. Jones is the beloved pastor. Mr. J. T. Adams, of the East Texas State Teachers College, directed the singing. During this revival there were 46 additions to the church, of whom 36 were candidates for baptism. There were two reclamations and two young people surrendered for special service.

The Lebanon Baptist Church, where Dr. F. G. Schlafer is pastor, has recently sponsored two Vacation Bible Schools. The schools were directed by the educational director, Mrs. Lois Lawrence. The first school was a colored school. Miss Odessa Walker, Home Mission Worker here for the summer in Central Association, acted as principal for the colored school. There were 74 enrolled with an average attendance of 66. The next school was for our Mission Sunday School. This school had 26 enrolled with an average attendance of 25.

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# Western Recorder

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

Vol. 124 LOUISVILLE, KENTUCKY, SEPTEMBER 7, 1950 No. 35

By *W. A. Criswell, Pastor*  
*First Baptist Church*  
*Dallas, Texas*

## The Bones of Peter

Simon Peter is addressed by our Lord Jesus in the sixteenth chapter of Matthew in these words: "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."

Because of this passage, there is a vast system of religion built upon Simon Peter. Three things in this ecclesiastical system are avowed about him.

1. That Peter ruled the church.
2. That Peter ruled the church in Rome. Jerome (d. 240 A.D.) declared that Peter, after being first bishop at Antioch, and after laboring in Pontus, Galatia, Asia, Cappadocia, and Bithynia, went to Rome in the second year of Claudius (about 42 A.D.) to oppose Simon Magus, and was bishop of that church for twenty-five years, finally being crucified head downward in the last year of Nero's reign (67 A.D.) and was buried on the Vatican hill.
3. That Peter's tomb and his bones are under the high altar of St. Peter's church in Rome.

THERE IS NO INTIMATION in the Scriptures that the words of our Saviour addressed to Simon Peter made him ruler and head of the church. In

loosing, are given to all the disciples in Matthew 18:18 and in John 20:23.

**Peter in the Early Churches**

Was Peter ever the ruler of any church any time, any place? Not that anybody knows of. The pastor and leader of the church at Jerusalem was James, the Lord's brother (Acts 12:17; 15:13-21; 21:18; Galatians 2:9). This Scriptural account of James is confirmed by Josephus in his Antiquities XX, 9, 1, where James' martyrdom is described. Josephus never heard of Simon Peter, but the Jewish historian knows all about the faithful pastor and leader of the Christian church in Jerusalem.

Notice in Acts 8:14 that Peter is "sent" by the apostles along with John to Samaria. Peter is not doing the sending; somebody else is.

Notice in Acts 15:14-21 that at the Jerusalem conference, after Peter made his speech and Paul and Barnabas made their speeches, it is James who delivers the final verdict.

**Was Peter Ever in Rome?**

The second avowal of the Roman hierarchy concerning Peter is that he was bishop at Rome from 42 A.D. to 67 A.D. when he was crucified under Nero. If Peter was in Rome during those years, then the New Testament cannot be relied upon. There is not the faintest, slightest historical foundation for the fiction that Peter ever saw the city of Rome.

1. Paul was converted about 37 A.D. He says in the first chapter of Galatians (Gal. 1:13-18) that after his conversion he went into Arabia, "Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days." This takes us to 40 A.D., and Peter is still in Jerusalem.

2. Sometime during those days Peter made his missionary journey through the western part of Judea, to Lydda, to Joppa, to Caesarea, and back to Jerusalem (Acts 9, 10, 11). Then came the imprisonment under Herod Agrippa I, and the miraculous deliverance by the angel of the Lord (Acts 12). Peter then "went down from Judaea to Caesarea, and there abode" (Acts 12:19). Herod Agrippa died not long after these events (Acts 12:20-23). Josephus says that the death of Agrippa occurred in the fourth year of the reign of Claudius. This would be about 45 A.D., and Peter is still in Palestine.

(Continued on Page 6)

By Levon Moore  
Lawrenceburg, Ky.

## The Meaning of Protestantism

There are those who divide all the people of the earth into four groups: Catholics, Protestants, Baptists and Heathen. From the pulpits of many Baptist churches the phrase "Catholics, Baptists, and Protestants" has been heard repeatedly. The average Baptist does not seem to know whether he should call himself a Protestant, or whether he should maintain the belief that he is a Baptist, not a Protestant. There seems to be a need for some attempt at clarifying the question, "Are Baptists Protestants?"

To answer this question correctly one must know whence Protestantism came and the principles for which it stands. Some historical facts should help in arriving at the answer.

The influence, political power, and corruption of the Roman Catholic Church of the middle ages are well known. Through the centuries known as the middle ages there were many people, both within and without the church, who did not assent to all the principles and practices of Roman Catholicism. Of the many attempts made at reform, the most significant was the nailing of ninety-five theses on the church door of Wittenberg, Germany, on October 31, 1517, by a monk named Martin Luther. That was the beginning of a long and bitter fight between the Pope of Rome and the reformers of Germany; which conflict became known as the Protestant Reformation. The Reformation was basically religious but grew into a political movement as well.

Within ten years after the posting of Luther's theses the reform movement had grown so rapidly that many Lutheran territorial churches had been established. This was the equivalent of a state church.

The enactment of the Diet of Speier in 1526 was interpreted to mean that if the Prince of a particular territory was a Catholic, then all his subjects had to become Catholics. If the Prince was of the Lutheran faith, his subjects had to be Lutheran. Thus the religious situation in Germany became the basis of a political division.

This Lutheran-Catholic division of the territory was fixed by law, and was maintained for almost three years. When the ruling body, the

Brother Levon Moore is pastor of the Lawrenceburg Baptist Church. He here sets forth his views as to the meaning of Protestantism, asserting that in the basic sense of the word Baptists are Protestants, though not involved in the PROTEST from which the name, as applied today, arose.

The generally accepted Baptist position is that we are not Protestants, though we protest against what we conceive to be error wherever we find it. In other words, protestants, but not Protestants.

been more faithful in giving witness to the message of the New Testament. Baptists are not Protestants JUST because they oppose Romanism, but because they have a message and seek to be witnesses to their faith in a positive way.

Each denomination has teachings and practices which are peculiar to that group. Baptists have some doctrines and practices which are not common among other groups. At the same time, Baptists hold many of the concepts of Christianity which are held by all major Protestant groups. Basic in the thinking of Luther, Zwingli, Calvin, Knox and others, these are the great principles upon which all evangelical Christians stand.

When Luther nailed his ninety-five theses to the church door in Wittenberg he was not just quibbling about the abuses in indulgences which were common. He was striking at something far more basic. He was opening the door to an affirmation of God's free Grace in Jesus Christ for the forgiveness of sins. "Justification by Faith" was his theme-song, and this is one of the cardinal principles of Protestantism: The belief that only in Jesus Christ is there salvation, and that this salvation is free to all men. God's Grace is unmerited on the part of man, and it cannot be purchased. This principle of the free Grace of God in Jesus Christ is contrary to all the concepts of Roman Catholicism. All that is involved in the penitential system in the Catholic Church stands against the idea of free forgiveness. Baptists believe in this principle of Protestantism.

Connected with this is the principle which states that man has free communion with God. The reformers were seeking to tear down some of the partitions which had been constructed between God and man. In the Old Testament system of priesthood, temple worship, and sacrifices, there had emerged a high wall of partition between men and their Maker.

So high was this wall that men could reach God only through the mediation of the priesthood. When Christ died, He tore down this wall. Symbolic of this removal of the wall between God and men, was the rending of the veil of the temple at the time of the death of Christ.

During the days of the Apostles and the early church, this partition did not exist, for men were free to commune with God. By the end of the first century, however, there were those who had already started laying the foundation for another partition.

Upon this foundation the Catholic Church constructed another veil, much more difficult to penetrate than the one which had separated man from the Holy of Holies. In fact, by the middle ages it was supposed that one could reach God only by going through the priesthood, the hierarchy, the system of penance, the Pope and the Virgin Mary. The reformers sought to rend this veil, and show that man did not need this modern Tower of Babel on which to ascend to God.

(Continued on Page 9)

Richstag, met in February of 1529, the Catholics, who were in the majority passed a law that Roman Catholic worship be allowed in all Lutheran territory. Also, all Catholic property, which the Lutherans had received three years earlier, was to be restored to the Catholics. This meant that everything which had been gained by the reformers must now be abandoned, and the Lutheran churches practically dissolved. On April 19, 1529, when the reformers saw that they could not defeat this plan of the Catholics, they entered a formal protest. This was the origin of the name "Protestant" as it is related to the Roman Catholic Church, for it was the name applied to those political leaders of Lutheran territory who protested the action of the Catholics.

Thus it is seen that historically the term "Protestant" applied only to a group of Lutheran political leaders. The term was afterward attached to all who opposed the Catholic Church.

If one refers to Protestantism in its historic sense, then Baptists are not Protestants; for only the Lutherans were present and protested at the Diet of Speier in 1529. Actually only the Lutherans are Protestants historically. However, as "Protestant" came to be applied to all who opposed Roman Catholicism, it was applied to Baptists, who have been outstanding in their opposition to Romanism.

Protestantism is a positive, not a negative principle. The word comes from the Latin "pro" meaning "on behalf of", and "testis" meaning "a witness". A Protestant, then, is a witness on behalf of his faith. He is one who bears witness to the Gospel of the Lord Jesus Christ.

If Protestants are those who oppose Roman Catholicism, then Baptists are Protestants; for no other group has been more consistent in opposing Catholicism than have the Baptists. If Protestants are those who have a message to proclaim and give witness to that message, then Baptists are Protestants; for no other group has

## Steel for Central Baptist Hospital, Lexington, Delivered September 1



The Central Baptist Hospital Advisory Board Executive Committee meets. Four members of the Central Baptist Hospital advisory board's executive committee are shown with Dr. O. W. Yates (seated, left) the Executive Secretary, at a meeting held at the hospital office. Seated with Dr. Yates are Dr. E. N. Perry, Richmond, secretary; (standing, left to right) Rev. Wendel Belew, Mt. Vernon, third vice-president; Rev. Donald W. Wells, Ashland, treasurer; and Rev. E. T. Moseley, Harrodsburg, president. Two of the vice presidents, Dr. E. O. Edwards of Corbin and Dr. Harold J. Purdy of Bowling Green were not present when the picture was taken.

LEXINGTON, Ky.—The steel for the first unit of the Central Baptist Hospital has been fabricated at the mills and was delivered September 1 to the hospital site on the Nicholasville Road, as announced by the Hargett Construction Company.

The contract for the steel is for \$109,533, and the Board is confident that there is enough money in the treasury in addition to pay for the contract for the concrete. The organization is earnestly working now to obtain the funds by the early fall to

### Demonstration Meetings On Tithers' Enlistment

A series of conferences is being held in various parts of the state demonstrating the new TITHERS ENLISTMENT VISITATION plan which has been recently developed by the Executive Committee of the Southern Baptist Convention.

Reverend L. O. Griffith, represent-

WESTERN RECORDER

pay for the brick and outside windows and doors.

The fifty-five local Baptist associations in central, northern, eastern and southern Kentucky are organized to raise these funds. The chairman of each association is a member of the advisory board of the hospital. They have elected an executive committee of six and have met to discuss the hospital. The next meeting of this board will be held at Lexington September 8 at 10 A.M.

ing the State Board of Missions, is conducting these conferences. All State Board Missionaries, pastors and other interested persons are cordially invited to attend the meetings nearest to them. This is a new idea that concerns the promotion of stewardship and tithing among our Baptist people, combined with soul winning emphasis.

Meetings have already been held

at Williamsburg, Ashland and Lexington. Other meetings will be held at the following places at the time designated:

Owensboro, Third Baptist Church, September 11, 10:00 a. m.

Paducah, First Baptist Church, September 18, 10:00 a. m.

Covington, Madison Avenue Baptist Church, September 25, 10:00 a. m. (EST).

Louisville, Baptist Building, Sept. 8, 2:00 p. m.

We are greatly impressed with this new method of promoting stewardship and hope you will do all you can to attend one of these meetings and witness this demonstration.

W. C. BOONE,  
General Secretary

### Cleanings

While Pastor Edwin F. Perry, of the Broadway Baptist Church, Louisville, was on his vacation, his mother in Raleigh, North Carolina, suffered a heart attack. She was taken to a local hospital there.

The Shively Baptist Church is planning for beautiful art glass windows in its new building which will memorialize the three young men from their membership who lost their lives in World War II, and will honor the three pastors the church has had.

Dr. Fred T. Moffatt, pastor of the First Church, Frankfort, Ky., who suffered a heart attack while in attendance upon some refresher courses at Princeton Theological Seminary, several weeks ago, has been moved to the Kentucky Baptist Hospital, Louisville. At this writing he is reported to be greatly improved.

### Special Opening Services at Broadway Next Sunday

PASTOR EDWIN F. PERRY has announced that plans are being made to have an all-day Open House at the Broadway Baptist Church at its new location, 4000 Brownsboro Road, Louisville, Ky., on Sunday, September 10. This will be an occasion for friends and former members to visit. All living ex-pastors have been invited to return for the day.

GLADSTONE said, "All the wonders of Greek civilization heaped together are less wonderful than is the simple book of Psalms—the history of the human soul in relation to its Maker."

# The Bones of Peter

(Continued from Page 3)

3. Paul writes in the second chapter of Galatians that fourteen years after his first visit to Jerusalem to visit Simon Peter he went again to see him. The first journey was 40 A.D.; fourteen years later brings us to 54 A.D., and Peter is still in Palestine.

4. Peter returns the visit and goes to Antioch where Paul is working. This occasioned the famous interview between the two recorded in Galatians 2:11-14. Peter is still in the Orient, not in Rome.

5. After 54 A.D., and after the Antioch visit, the Apostle Peter makes an extensive missionary journey or journeys throughout the Roman provinces of the East. On these missionary tours Peter takes his wife (I Corinthians 9:5). They labor in Pontus, Galatia, Cappadocia, Asia, and Bithynia. So vast a work and so great a territory must have consumed several years. This would take us, therefore, to at least 60 A.D., and Peter and his wife are still not in Rome but in the East.

6. In about 58 A.D. Paul wrote a letter to the church at Rome. In the last chapter of that epistle, Paul salutes twenty-seven persons, but he never mentions Simon Peter. If Peter were "governing" the church at Rome, it is most strange that Paul should never refer to him.

Romans 1:13 shows that the church at Rome was a Gentile church. At the Jerusalem conference (Galatians 2:9), it was agreed that Peter should go to the Jews and Paul to the Gentiles.

The gospel ministry of Paul was motivated by a great principle which he clearly repeats in Romans 15:20: "Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation." A like avowal is made in II Corinthians 10:15, 16. Where no other apostle had been, there Paul wanted to go. Having written this plainly to the people at Rome, his desire to go to the Roman city would be inexplicable if Peter was already there, or had been there for years.

7. Paul's first Roman imprisonment took place about 60 A.D. to 64 A.D. From his prison the Apostle to the

Gentiles wrote four letters—Ephesians, Philippians, Colossians, Philemon. In these letters he mentions many of his fellow Christians who are in the city, but he never once refers to Simon Peter.

8. Paul's second Roman imprisonment brought him martyrdom. This occurred about 67 A.D. Just before he died Paul wrote a letter to Tim-

## New Faculty Member At New Orleans Seminary



John K. Durst

NEW ORLEANS, La.—John K. Durst, associate pastor of the First Baptist Church, Richmond, Va., has accepted the position of associate professor of Religious Education in the New Orleans Baptist Theological Seminary, announces President Roland Q. Leavell. He will be associated with Dr. John M. Price, Jr., head of the department of Religious Education here. In former years he was educational director at South Main Church, Houston, Texas, and Second-Ponce de Leon Church, Atlanta, Ga.

othy, our "II Timothy." In that final letter the apostle mentions many people but plainly says that "only Luke is with me." There is never a reference to Peter.

WE HAVE GONE throughout those years of 42 A.D. to 67 A.D., the years Peter is supposed to have been the prince and bishop and ruler of the church at Rome. There is not a suggestion anywhere that such a thing was true. Rather, the New Testament clearly and plainly denies the fiction.

## Babylon and Rome

In I Peter 5:13, Peter says, "The church that is at Babylon . . . saluteth you." Some suppose "Babylon" is a cryptic word for Rome.

There is no evidence that Rome was ever called "Babylon" until after the Book of the Revelation was written. The Revelation was written about 95 A.D., many years after the death of Simon Peter. If I Peter 5:13 refers to Rome, then Simon Peter did not write the letter and we have a forgery in the Bible.

Peter's method and manner of writing are in no sense apocalyptic. He is direct and matter-of-fact. That this man Peter, plain of speech almost to bluntness, should interject into the midst of his personal explanations and final salutations such a mystical epithet, with no hint of what he means by it, is beyond credulity. Peter says the elect in Babylon send greetings to the Jews of the Dispersion in Galatia, Cappadocia, Asia, and Bithynia. "Babylon" is no more cryptic than "Pontus," "Asia," or the rest. He means what he says. His "Babylon" is the Babylon on the Euphrates. It is a part of that eastern world where Peter lived his life and did his work.

Babylon in the time of Simon Peter was no longer a great world capital, but it was still inhabited by a colony of people, mostly Jews. Among those Hebrew friends he won many to Christ, and those Jewish Christians sent greetings to their fellow-Jewish Christians in Asia Minor where Peter had previously done a blessed missionary work.

\* \* \*

UNBIASED HISTORIANS and the Scriptural records indicate that Peter died and was buried either in Mesopotamia or Asia Minor. The Pope of Rome will be able to find plenty of bones beneath the Vatican hills, where Christians by the thousands were murdered and buried. But these bones prove nothing except that the hierarchy is frantic in its efforts to find something that will give a semblance of justification to their claims that Peter was connected with the papal system.

Peter was never in Rome. Nor was he ruler over any church. Nor did he have any keys to give to anybody else to hand down to others. He was a stone, one out of many with which God is building His spiritual house in earth and in heaven.—*Baptist Standard*.

By Robert G. Bratcher  
Campinas, S Paulo, Brazil

## "Not Many Mighty, Not Many Noble . . ."



UPPER LEFT: Choir of Baptist Church at Araraquara. Maria Altea is the first young lady on the extreme left.  
Bottom Left: Sunday School Group at the Baptist Church at Araraquara, Sao Paulo, Brazil.  
Right: Brother Antonio da Silva Pinto and family in front of Lowe at Tamoyo.

"But God chose the weak things of the world . . . and the base things, and the things that are despised . . . that no flesh should glory before God" (I Cor. 1:26-29). Perhaps things have changed since Paul wrote these words to the Corinthian brethren. Perhaps God now calls the mighty, the noble, and the wise, after the flesh, to proclaim the "scandal" of the cross. On a mission field, however, one is placed among conditions similar to those which obtained in the time of Paul, and one is struck by the truth of what Paul said. People exactly like those who were the original readers of Paul's letters constitute the majority of our churches: the laboring people, usually poor, often illiterate, with their large families. They are the despised of the world.

But it is they who carry on the work in this country. Brazil, after 70 years of Baptist missionary work, now has close to 100,000 Baptists who are organized into 912 churches and 770 congregations. This not inconsiderable number of Baptists has only 523 pastors, 78 evangelists, and 59 Brazilian missionaries (Very few of us foreign missionaries are pastors.). Yet there are no part-time (either half or quarter-time) churches in Brazil. There are services every Sunday in all the churches, although some of them do not have a pastor, or else are visited by their pastor only once every several weeks or months. Who,

then, carries on these services? The laymen and lay women.

### An Example

A concrete example of this situation is to be found in the Baptist Church at Araraquara, in the state of Sao Paulo. The town has about 40,000 population, and is located about 130 miles from Campinas. Fellow-missionary Jim Musgrave and I are co-pastors of the church, and we alternate week-ends up there. Beginning with the Saturday evening Bible-study service, on through Sunday's services, there is plenty to do:

the regular services at the church, the street preaching in the evening, and the afternoon service at the preaching point in Tamoyo, a sugar mill township about 16 miles away. This enormous sugar mill employs about 11,000 men who live with their families in the company-owned houses at different points on the huge sugar cane plantations.

### The Under-Paid Workers

One of these workers is brother Antonio da Silva Pinto. This man, with his wife and two children, lives rent-free in a jerry-built company-owned house, equipped with running water and electricity. His job is that of sweeping and cleaning in the different buildings. He works 10 hours a day, six days a week, for a total monthly salary (after retirement deductions) of \$35.00, on which he is able to eke out a humble, though not desperately poor, existence.

Brother Antonio is a Christian, and his sole interest is to preach the Gospel. This he does by organizing Sunday schools wherever he works, and he has organized several in his thirteen years of Christian life. The one at Tamoyo has 35 enrolled, and attendance more often than not is 100 per cent, plus several visitors, all of whom stay for the preaching service which follows. If the pastor is not present, some man from the Araraquara Church, or Brother Antonio himself, will conduct the service.

Results? The first Sunday in March I baptized at the Araraquara Church eight people from Tamoyo, three young girls and five adults. All the adults are illiterate, but they gave a clear profession of faith as they were questioned by the church in session. They gave concrete evidence of the change in their lives since accepting Christ as Saviour. One man, Paulo Pereira dos Santos, 39 years of age, in very poor health, gave a fervent testimony of the happiness and peace that reigned in his life since accepting Christ.

Two short weeks later he became ill, and late Saturday night it was clear that he was about to die. The Roman priest came in and wanted to give him extreme unction, but he would not consent to it. Then he wanted Brother Paulo to hold a candle in his hands, so that its light would illumine the dark path he was about to tread. Again the dying man refused, saying, "I believe in Jesus Christ as my Saviour, and don't need these things." And thus he died.

(Continued on Page 23)

Gambler Having Tough Time— Courts Need To Tighten Grip

The Cincinnati Post, July 11, in a New York release states that Frank Erickson, big-time multimillionaire gambler, who was convicted and sent up to Riger's Island penitentiary on a charge of bookmaking, is having a "hard time" in prison. Said the release: "He can't eat. He can't sleep. He worries about his health. And he hates his assignment—the coal pile."

THE COURT is to be commended for quickly laying hold on those who wilfully disregard the law of the land. All of us would take the responsible servants of the public more seriously if they always let it be known that wilful trespasses against the law will be dealt with quickly and firmly—without so much dillydallying and "legal" shenanigans.

The attitude of some of the courts and grand juries can be justly blamed for many of the things that go on. In the past, too many have been able to get by with just about anything, because of WHO they were, and because of the kind of lawyer they were able to hire.

LET JUSTICE be dealt out quickly and firmly to all wilful offenders. These little here-and-there-examples don't help much. The great mass of violators know that, according to the law of average, they are fairly safe in some sections.

ANOTHER THING: Our slow-moving legal machinery is responsible for much of the widely prevailing disrespect for law. A man can, in some sections, be convicted for murder on evidence that is perfectly clear: and then some shyster who has a chance to enrich his purse by appeal-fees will take the case, focus his money-hungry eyes on technicalities, and then proceed to fight the case on and on and on, while the public feeds the murderer and the general feeling of disgust spreads.

We are not saying some cases ought not to be appealed: there are perfectly obvious grounds for many appeals. But when it is a clear case, then justice should move swiftly, not only for its own sake but for the general good.

LET WILFUL WRONG-DOERS understand that their sin against society will be dealt with speedily and according to law and without equivocation, and a new day will dawn! Let the shysters understand that those who take cases of the known guilty, and try by trickery and for the sake of gain to get the offenders out of the mess they are in, will receive the stinging condemnation of honorable lawyers and the general public, and a new day will come!

Virginia Editor on Baptist World Alliance

Desiring to give Western Recorder readers an accurate, over-all picture of editorial opinion on the Baptist World Congress in Cleveland, we present, here, part of an editorial by DR. REUBEN E. ALLEY, Religious Herald, Virginia (August 17).

"Improper Use of Pageant"

It would have been quite extraordinary if a world Congress of that kind, constituted as it was

of people with such a variety of experiences, had passed without provocative incidents which aroused some of the members. With good reason, we think, most Southern Baptists objected to those lines in the pageant, "The Light of Religious Liberty," which represented denominationalism as isolationism in contrast to the ecumenical movement as "the most hopeful sign upon the religious horizon today." Evidently the Executive Committee of the Alliance believed that the statements of the author, DR. DORES R. SHARPE, were indiscreet because the Committee adopted and published a statement absolving themselves of any responsibility in the matter.

In accordance with practice in truly democratic assemblies speakers who addressed the Baptist Congress at Cleveland had the right—indeed, they were expected—to say what they thought about the subjects assigned to them. Their opinions were offered as contributions to the improvement of the worldwide Baptist fellowship, to be accepted or rejected as the hearers might choose. One might with propriety take issue with the opinions of these speakers, but one could not with propriety make a personal criticism of a speaker because he voiced such opinions. The situation was quite different, however, in the case of DR. SHARPE, who apparently acted contrary to the wishes of the Executive Committee when he placed in the historic pageant certain lines which misrepresented millions of Southern Baptists. It was expected that the pageant would depict for the public the stand which all Baptists have taken through the centuries to obtain and to protect religious liberty. Instead DR. SHARPE used lines in Part III of the pageant to depict his own opinion about church unity, a highly controversial issue among Baptists—and other Christian groups. As chairman of the Committee on arrangements, DR. SHARPE also published in the official program of the Congress a dissertation on church unity which contained among other questionable statements about church unity a reference to denominationalism as a sin.

THE SOUTHERN BAPTIST CONVENTION came into existence and has continued for more than a century as an organization for the promotion of missions and education by the participating Baptist churches. The BAPTIST WORLD ALLIANCE, on the other hand, began and has continued as an assemblage of Baptist people from all the nations for fellowship, and that alone.

WE SINCERELY and heartily disagree with DR. SHARPE in his contention that denominationalism is a sin. Southern Baptists have strong support in holding that the union of the great ecclesiastical organizations is neither practical nor desirable. For instance, the ANGLICAN CHURCH in Great Britain refused to recognize the churches which took part in the unification plan in South India. We think that it is an error to say that all Protestant denominations must unite in order to survive. "In union there is strength" applies to people who are united in spirit, otherwise union is weakness. . . .

Sunday School Department

W. A. GARDINER, State Secretary

Nicholasville Is Standard

Pastor S. S. Shepard and Superintendent Wm. E. Heathman report that the Nicholasville Sunday school is now standard. The enrolment and attendance has greatly increased since brother Shepard became pastor. They now run around 200 in attendance.

ONE MORE MONTH

Just one more month before this Sunday school year ends. The first of October is the first day in the new Sunday school year. WHAT CAN YOU DO IN SEPTEMBER? Another training class, another standard class or department, more people brought into Sunday school? Let us work right up to the last day in the year for the glory of the Lord.

Pilot Knob Again Standard

Pilot Knob is a rural church in Tates Creek Association that always attains the standard of excellence. Pastor J. T. Sasser and Superintendent Leo Withers are very appreciative of the value of the standard.

Announcing . . .

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The Meaning Of Protestantism

(Continued from Page 4)

Baptists, along with others, believe that the individual human soul is thoroughly competent to have fellowship and communion with God without any human mediation. The competency of the individual soul before God is a principle of Protestantism.

The reformers also sought to free the souls and lives of men from legalism. The Roman religion is, and has always been, highly legalistic. Under this system a man's religious life may be nothing more than keeping a ledger of debits and credits. It is the strict obeying of laws, rules and ceremonies. Protestantism stands for the freedom of men from sterile, static, legalistic performances of religion.

Another principle of Protestantism is the belief in the supremacy of Christ over the churches. To the Roman Catholic the church had become the supreme authority. In many instances the "church" spoke where Christ had not spoken, and often the commands and teachings of the church were contrary to the commands and teachings of Christ. The Roman Catholic was obligated to hear the church, regardless of what Christ had said. It was the intention of the reformers to place Christ at the center of man's religious experience rather than at the circumference. Baptists believe that Christ is the head of the churches, and that He is supreme over all their activities.

When Protestantism is understood as meaning the faithful witness on behalf of one's faith, testifying to the Gospel of Christ in all its implications, it is seen that it is a principle as old as the Christian Religion. That was the spirit of New Testament witnesses, who declared, "we cannot but speak the things we have seen and heard."

The true Protestant is one who has the message of Jesus Christ and is a true and faithful witness to that message. Baptists were not a part of that group which originally protested. Neither were the Methodists, the Disciples, the Presbyterians, the Episcopalians and others. But the principles of Protestantism which are set forth in the New Testament are principles which are believed and proclaimed by Baptists. Baptists, as true Protestants, according to the real meaning of that term, should go forth as did the early apostles with a positive witness to the saving power of the Gospel of Christ. It is only as one gives a positive and courageous declaration of his faith that he can claim to be loyal to the New Testament.

DAWSON, the geologist, says, "The Bible contains within itself all that, under God, is required to account for and dispose of all forms of infidelity, and to turn to the best and the highest uses all that man can learn of nature."

## Baptist Training Union Dept.

BYRON C. S. DEJARNETTE,  
State Secretary

FIRST ANNIVERSARY



Miss Dorothy Blankenship, who, one year ago last Friday (September 1), began work as full-time State Intermediate Worker in the Training Union Department. She has done splendid work and as she enters her second year, we extend to her our congratulations and best wishes.

### North Central Tomorrow At Winchester

Remember North Central Regional Convention at First Baptist Church, Winchester, beginning tomorrow night, September 8, and closing Saturday night.

### Southern Convention At Scottsville

For reservations for Southern Convention which meets at Scottsville, beginning with the banquet at 6:00 P.M. Friday, September 22, and closing the next night, please write at once as follows: **Homes—Mrs. B. O. Hinton, Scottsville, Ky. Banquet—Mrs. H. S. Massy, Scottsville, Ky.**

### Northeastern At Olive Hill

The Northeastern Regional Convention will meet with the First Baptist Church, Olive Hill beginning with the banquet at 6:00 P.M. Friday, September 29 and 30.

### South Central At Lebanon

The South Central Regional Convention will meet with the Lebanon Baptist Church, Lebanon, beginning with the banquet at 6:00 P.M. Friday, September 6, and closing on Saturday night. For homes reservations, please write to **Mrs. Ralph Isaacs, High St., Lebanon, Ky.** For banquet reservations, please write to **Miss Winnie Cocanougher, High Street, Lebanon, Ky.**

## THE ADULT CHALLENGE

By D. E. JONES  
State Approved Adult Worker

All over the world recruiting officers are seeking to recruit great armies for defensive warfare. The world is now thinking about enlistment. They are calling up the virile strength of both manhood and womanhood. In our own country we are called upon to protect our freedom, rights and high moral standards of life.

Now while the world is thinking about recruiting and enlistment, why should not we in the churches and Baptist Training Unions become alerted with the same appeal. We have a command from the Captain of Captains and the Lord of Lords. Our marching orders have never been revoked since the days of Jesus. His command is to go into all the world and make disciples of all nations and enlist them in the army of God that they may become good soldiers of the cross.

We have in the Training Union a force of recruiting officers. The associate director, the associate director of each department and the vice president and membership committee of each union. This is the time for this force of officers to come into play and seek out every possible recruit. There is so much unenlisted potential strength in every church and community we cannot afford to miss this opportunity. An unenlisted and untrained manpower has never won a battle or gained a victory. Neither are we going to make any forward strides until we recruit our forces.

The associate director should rally every recruiting officer of the Training Union in a great Fall campaign of enlargement. Work on your Sunday school and church members first, then reach out to every possibility revealed by the census in the community. This way the Training Union will help prepare the church for the Great Simultaneous Revival East of the Mississippi next Spring.

Just what are you Adults doing in this recruiting business and are you content to have just your usual group each Sunday? The Adults comprise the largest unenlisted number of any age group. Therefore we have more to do than any other group. Put on a program which will be challenging!

## Pacific Coast Business Executives Oppose Liquor

CHICAGO—The most famous civic organization on the Pacific coast, the Commonwealth Club of San Francisco, California, with a state-wide influence on current public questions, has just been stirred to deliberate but radical action on the liquor problem, despite protest from members identified with the wine, beer, and whiskey industries, declares the American Business Men's Research Foundation.

For more than two years, declares the Foundation's report, the Commonwealth Club, through a special section, has studied the topic: "California's Liquor Laws,—Theory and Practice." The first report just made was on the subject of "Alcoholism" as a Health Problem.

What was originally called a "majority report," was rejected at the full committee hearing after extensive discussion, and the "minority report" was adopted, with emphasis that was surprising. The committee voted on pertinent items submitted:

"Do you believe that any person who drinks alcoholic beverages may become a chronic alcoholic?" Yes—31; No—25.

"Do you favor improved enforcement of state law, requiring education on alcohol in public schools?" Yes—43; No—8.

"Do you favor efforts to eliminate emphasis of drinking scenes in motion pictures?" Yes—40; No—11.

"Do you favor elimination of liquor advertising?" Yes—38; No—15.

The report as adopted placed emphasis upon the prevention of alcoholism—prevention by reducing consumption.

This summary on the part of the Commonwealth Club Committee dealing with this subject plainly indicates, declares the Foundation, that the majority of business leaders of America are against the liquor traffic as it is now conducted.

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## WOMAN'S MISSIONARY UNION

MRS. GEORGE R. FERGUSON  
Executive Secretary

Week of Prayer for State Missions  
September 11-15, 1950

Did you save your August 24 issue of the Western Recorder as we suggested? You'll be glad you did! There



is so much valuable supplementary material there for your programs during the Week of Prayer for State Missions. Use it along with the excellent material prepared by our committee.

Do make it a Week of Prayer! One day or two or three hours is not enough. The urgency of the moments in which we live demands much prayer; intelligent, informed praying and worthy giving.

See that each member has a Week of Prayer offering envelopes. Our order for envelopes was not filled completely but another supply awaits your request. The supply is not large, however, so please be conservative in your estimates.

Remember—you cheat the workers and you cheat yourself when you observe just one day of a week of prayer.

"According to your faith be it done unto . . . . Kentucky."

### Missionary Service Flag

Your attention has just been called again to the missionary service flag

produced recently by our Sunday School Board at the request of the Council of Southern Baptist Agencies.

This is a banner of the Cross for the young men and young women from a church who have volunteered for Christ and met the qualifications for life-time appointment by the Home Mission Board or the Foreign Mission Board of the Southern Baptist Convention.

For each missionary from the church since 1845 who has died on the mission front, the banner may carry a gold cross in the upper white

## Bob Denny, Former Kentuckian, to Head Alliance Youth Committee

Mr. Robert S. Denny, Associate Southwide Secretary of the BSU, was elected at the Baptist World Alliance meeting in Cleveland, to serve as Chairman of the World Baptist Youth Committee. He and Professor Frederickrickson of Ottawa University, Ottawa, Kansas, are the youth delegates on the Executive Committee of the Baptist World Alliance and their selection represents a new step in youth representation in the Executive Committee of eighteen million World Federation of Baptists.

Mr. Denny is formerly of Lexington, Kentucky, where he was very active in the Baptist work of this state. He has every qualification to fill this most important position in the leadership of the youth of the world. He succeeds Dr. T. G. Dunning, of London, who has been Chairman of the Youth Committee since 1928.

### Gleanings

Selmon L. Freehan, Miami, Florida, did the preaching, and Fred J. Hummel conducted the music in a revival meeting with Pastor Robert Mizell at the Cedar Creek Baptist Church, Bardstown, Ky., during August 13-25. There were a number of additions.

Miss Mary Louise Walker, daughter of Mr. and Mrs. J. B. Walker, Louisville, and Mr. Charles Henry Reed, son of Mrs. Oda B. Reed, also of Louisville, are to be married in the Duncan Memorial Chapel, Floydsburg, Ky., on Saturday afternoon, September 16, at 4:00 P. M. The ceremony is to be performed by Rev. Gene Spears, associate pastor of the Fourth Avenue Baptist Church. The groom in this wedding has been a linotype operator in the Western Recorder Print Shop for more than three years.

### Leaders Training Clinic

Reservations are coming in fast for the Leadership Training Clinic to be held at the Kentucky Hotel in Louisville, September 26-27. Associational officers be sure to make your reservations direct to the Kentucky Hotel. Members of the Executive Committee, please notify the state office of your intention to attend.

Sessions open Tuesday, September 26 at 7:00 P.M., and close on Wednesday, September 27 at 3:00 P.M.

## GOWNS

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## Mrs. O'Leary's Pig

Once there was an old lady named Mrs. O'Leary. Mrs. O'Leary had a pet pig. She was very fond of her pig. She wanted her pig to be different from other pigs. She would teach him to be clean.

So she took warm water and soap suds and a brush, and gave him a good scrubbing. She rubbed him and scrubbed him, and scrubbed him some more, until he was just shining, he was so clean. Then she bought a pretty blue ribbon and tied a bow around his neck. White skin, blue ribbon, and pink nose. What a lovely pig he was!

Putting a rope around his neck to lead him, Mrs. O'Leary started to town to show off her pig. My, but wouldn't the neighbors talk about her clean pig! And so she and her pig went on their way.

All went well until the pig spied a puddle of mud. Breaking loose from her, he went straight for the puddle, and wallowed in the mud!

Although so clean and beautiful on the outside, on the inside he still had the heart of a pig, and all pigs delight in being dirty.

\* \* \*

Once there was a boy named Ray. Ray heard that no sinner could live with God in Heaven because God is holy and hates all sin and wrong. So Ray took a bath every morning, kept his clothes clean, and tried very hard to be good. He obeyed his Mother most of the time, but many times he was disobedient. Whatever would he do?

He decided he would try to be kind. But the very first day he tried,

he was unkind. Whatever would he do?

The next Sunday he went to Sunday school to see if he could find out what to do. His teacher told him about Mrs. O'Leary's pig. She said, "Ray, you look clean and good on the outside, but the trouble is on the inside. You still have a sinful heart, and so you cannot do right. But Jesus can save you. He died on the cross to save you from sin, and He rose again to keep you from sin." "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; . . ." (I Timothy 1:15). ". . . Believe on the Lord Jesus Christ, and thou shalt be saved . . ." (Acts 16:31).

Ray asked Christ Jesus to save him from sin, and what a difference that made! NOW every morning he asks Jesus to keep him from sin. NOW he lives for Jesus!—*Children's Color-Tone Tract Club of America, a non-profit organization, 411 S. Wells, Chicago 7, Illinois.*

## Tragic DP Story With Happy Ending

WHITE CASTLE, La.—The forty members of the First Baptist Church of White Castle have literally gone the second mile in helping a Displaced Person and his family get a new start in America.

When Mr. and Mrs. Nestor Klymko and Jozyp came to this community under the sponsorship of Mr. and Mrs. Allen Landry, the members of the church welcomed them with open arms and helped them obtain things every young family needs in establishing a home. Soon the "New Americans" endeared themselves to every member of the church; the sponsor was delighted with hardworking Nestor. "We have never seen finer Christian people," says the pastor of the church, Rev. Clyde Clark. "They entered right into the church life and were soon a real part of it."

Suddenly, the three-year-old child need-

ed an emergency operation on his abdomen. At first it was thought that he had cancer. The father was worried because, "we do not have money." Due to the urgency of the case, the sponsor rushed the child to the hospital and told his father, "you can re-pay me later." Immediately Mr. Klymko began making plans to put away "American dollars" to meet this obligation. Before long, the hospital bill and the cost of the private duty nurses needed, the medicines, the doctor bill, etc., ran the indebtedness to more than \$900.00.

Because the forty members of the church loved their new friends, they undertook to help Mr. Klymko pay his debt and promptly collected all but \$75.00 on the bill. This amount Mr. Klymko is now repaying in small installments himself. But that's not all of the story.

Although the Klymko family had proven themselves honest, hardworking, Christian people, and had won the abiding love of their fellow church members, a non-Baptist family on the adjoining farm had taken to teasing "the foreigners" in such a way that, in a short time, it became apparent to the sponsors and the pastor and members of the church that the ex-DP's would be better off in some other community. As a joke, someone on the adjoining farm hid the bicycle belonging to Nestor. No real harm was meant, but the DP's, not understanding the customs of their new country thoroughly, and not having complete command of the language, soon began to feel that the folks on the farm next door wanted them to go away.

The pastor consulted with the sponsor, then talked things over with members of his church before talking with the "new Americans." Everyone agreed that although the DP's wanted to stay and the sponsor, and members of the church were anxious to keep their new friends, it would be impossible for the Klymkos to be happily and permanently resettled because of this new persecution by the neighbors.

It was with a heavy heart that Pastor Clark went to see the Southern Baptist Displaced Persons Resettlement Director in New Orleans with the request that a new place be found for the Klymkos. Surely, the hand of God was in this re-settlement, because the Resettlement Director knew of a sponsor in Independence, La., who needed very badly just such a family. Quickly a transfer was arranged and the DP's received a cordial reception by their new neighbors and even found some of their friends from the "old country" living in their new community.

This story has a happy ending, but what about the other Baptist DP's living near our churches today? Some occasionally need help even as this family did. Is your church ready to pitch in and be the "good Samaritan?" Are the people in your community doing what they can to help these unfortunate peoples get a new start in life? God forbid that any of our Baptist people even unknowingly persecute the DP's who come to the United States to obtain liberty and a chance to begin a new life free from fear.

Sponsors for other Displaced Persons are still needed. Write today to the Southern Baptist Displaced Persons Office, 2940 Napoleon Avenue, New Orleans, for further information and assurance blanks.

## Barren Run Church Goes Up



Photo by H. E. Gardner

HODGENVILLE, Ky., Aug. 20.—The new Barren Run Baptist Church meeting house was dedicated today. Pastor Edgar M. Botoroff, Mount Eden, Ky., and former pastor of Barren Run, preached at the morning service on "The Church." Mrs. Eugenia Sympson Corum, Sonora, Kentucky, and a former member and pianist, was present to play the piano and read a brief history.

The church was organized in 1859 with 49 charter members coming from Big Springs and other churches. The first sermon after the organization was delivered by Elder W. L. Morris. The first meeting house was built of logs, ground for which was given by Mrs. Ann Routt. The second building was erected by the combined efforts of the members and the Grange, the latter occupying the upstairs part of the building. The one just dedicated was the third building.

Today after lunch Rev. J. B. Hutcherson, a resident of Rineyville and a former resident of Barren Run community, preached on "Witnessing." Edward Straney, pastor of Barren Run, gave a brief history of the erection of the new building.

Brother Botoroff started the idea of a new meeting house. Some became interested. However, little was done for some time. Logan Hawkins was appointed chairman of the finance committee, and he was ever on the alert in raising money for this purpose. One Sunday he raised \$6,000 in pledges. By March 1, 1949, pledges

and cash amounted to more than \$14,000. The new plan was designed by A. L. Hazle and adopted by the church. C. C. Cruse and Ralph Catlett were appointed to serve with him on the building committee. Eston Routt became the main carpenter. All of the work was done by church members except the bricklaying, plastering and gutting.

The building would have cost well over \$25,000 if let out by the usual contract, but the members themselves performed the job for \$17,894.

Pastor L. E. Straney preached his last sermon at Barren Run today and has accepted a call to become pastor at Buchanan Baptist Church, Buchanan, Ga.

## Gleanings

Pastor A. W. Walker has been preaching in a revival at the Pleasant Grove Church near Hodgenville, recently.

The Carlisle Avenue Church, Louisville, has licensed Robert Jones to preach. He hopes to enter the Southern Seminary this fall.

Brethren Robert Perkins and Norman Dooley will be ordained as deacons at the Beechmont Baptist Church, Louisville, on Sunday night, September 10.

Kentucky B.S.U. Secretary, J. Chester Durham, preached in a revival for the student nurses of Kentucky Baptist Hospital, Louisville,

the week of August 21-26. The services were held on the hospital lawn.

Rev. Donald C. Norman, Executive Secretary of the Chicago Bible Society, along with his family, visited the relatives of Mrs. Norman in Louisville recently. Mr. Norman was in former years publicity secretary for the Southern Seminary.

The Chaplin Fork Baptist Church, Chaplin, Ky., was engaged in a revival during July 23-August 3 inclusive. Large crowds attended each service. There were 10 additions, 3 of whom came by letter and 7 by baptism. Many Christian reconsecrated their hearts to Christ. The pastor, Harold L. Moore, did the preaching.

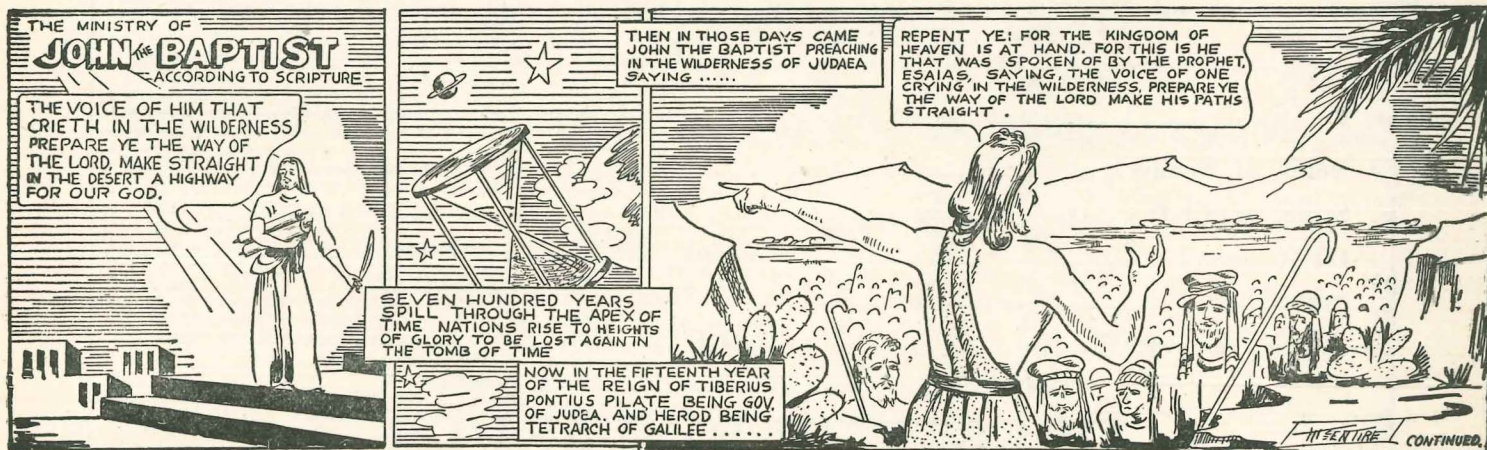
## Ex-Roman Catholic Priest Now Lecturing In Louisville Vicinity

During the last few days Rev. William E. Burke, field representative of the *Converted Catholic Magazine*, New York City, has been in Louisville and vicinity, making addresses. Already he has spoken to Shawnee, Baptist Tabernacle, Beechland and South Side Baptist Churches. The remainder of his schedule is as follows:

September	Morning	Night
7—Thursday	Lee's Lane	
8—Friday	Farmdale	
10—Sunday	Beechmont	Parkland
12—Tuesday	Highland Pk., Second	
13—Wednesday	Carlisle Avenue	
14—Thursday	Nelson Co. Asso.	
15—Friday	Nelson Co. Asso.	
17—Sunday	Cox's Creek	Highland
19—Tuesday	Fairdale	
20—Wednesday	Third Avenue	
21—Thursday	Weaver Memorial	
22—Friday	East Audubon	
24—Sunday	Ninth & O	Walnut Street
26—Tuesday	Calvary	
27—Wednesday	Shively	
28—Thursday	Mass Meeting, Seminary Chapel	
29—Friday		

Brother Burke tells of his experiences as a Catholic priest. He has spoken in Louisville before and the auditoriums have been taxed to capacity to seat the throngs which have heard him.

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**Georgetown Confers 34 Degrees**

GEORGETOWN, Ky.—Thirty-four degrees were conferred at the summer school graduation exercises at Georgetown College August 19 in the John L. Hill Chapel.

Dr. A. M. Vollmer, executive secretary of the Baptist Foundation and Christian Education, Louisville, and a graduate of Georgetown College, class of 1927, was the commencement speaker.

Two B. S. degrees were conferred, the first to be awarded in many years at a summer school graduation. They were awarded Donald Curtis Hale, Cold Spring, and Howard Evans Gregory, Fredericksburg, Va.

The other 32 degrees went to Edwin Davis, Coaldale, Pa.; John L. Davis, Berkeley, Mich.; Mary Louise Fisher, Anchorage; Frank T. Florence Jr., Butler; Edith Frogge Slack, Monticello; Howard Evans Gregory, Fredericksburg, Va.; Clara Jean Hagan, Fort Thomas; Donald Curtis Hale, Cold Spring; Alvin E. Herder, Evansville, Ind.; Wilmer Lee Hopkins, California, Ky.; Ellis Paul Howerton, Pikeville; Joseph Lee Jennings, Bellevue; Horace L. Kelley, Stamping Ground; Martha Jean King, Glasgow; William E. Lucas, Middlesburg; Frederick Lee Martin, Covington; Mary Frances Page, Wilmington, N. C.; Guy Russell Patterson, Princeton; James C. Porter, Russell Springs; Robert W. Posey, Seymour, Tenn.; Cassie Chapman Rambo, Frankfort; William Hurt Reed, Mayfield; Harry Sammons, Williamson, W. Va.; Marshall Sasser Jr., Liberty; C. C. Setser, Crocker, Mo.; Charles Sexton, Paducah; Harold Shoulders, Franklin; Gladys Skeans, South Portsmouth; William Slack, Louisville; Clarence Smith, Eminence; Dorothy Joy Smith, Ashland; Waverly Otis Viers, Elizabethtown; Floyd T. Whistler, Louisville, and Jack Richard Wittkamp, Ludlow.

Work has begun on the new G. H. Nunnelley Music Building on the Southeast corner of the campus and it is hoped that the structure will be ready for use next Spring. The heirs of Mr. Nunnelley, who formerly served as chairman of the board of trustees, have donated funds to the music building, which will be used by vocal and instrumental instruction.

Georgetown College is granting music and speech scholarship on a large scale for the first time in the school's 122-year history, according to an announcement by Chancellor Leonard C. Smith. The scholarships are being granted high school graduates who made either superior or ex-

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cellent in state music festivals or speech contests.

Miss Rena Calhoun, who for several years was dean of women at Georgetown, resigned that position recently to devote full time to the speech department, which she has headed for several years.

**Northside Church of Winchester Making Rapid Strides**

LEXINGTON, Ky.—Rev. William Reid, who will be a senior in Georgetown next year, began his pastorate at Northside Baptist Church, Winchester, on last March 28. The Sunday school attendance at that time was about 35. During these few months the average attendance in Bible School has grown to 191. The pastor and church set as their Sunday school goal for July 23 the figure of 300. They had 308. Within three weeks after he became pastor all previous records in Bible school were broken. They have enlarged the auditorium three different times to accommodate the attendance, and five new Sunday school rooms have been added. The most phenomenal achievement has been the additions to the church. In five months they have received into the church membership 88, of which 26 were by letter, and 62 by baptism. Scores of people have reconsecrated their lives to the Lord, and two have accepted the call to full-time Christian ministry.

The sweetest part of this story is the humbleness of pastor and people in acknowledging the leadership of God and their willingness to give Him all the glory. Truly the day of miracles has not passed. This is a wonderful challenge to some pastors and churches who go, year after year, with not a single profession of faith.

Let me raise this question: How has this been accomplished? First of all, the good pastor is a young man who believes in prayer. He arises from

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his knees to put legs to his prayers. He visits. He rings door bells. He has convinced those people that he loves them and that the Lord loves them. In the second place, the pastor has led his people to take seriously the responsibility of every Christian witnessing for Christ.—Edw. A. Walker, Missionary, Elkhorn Association.

**Pastors-Laymen's Meet Attracts 110 From 20 Churches**

LEXINGTON, Ky.—Eighty-eight laymen and twenty-two pastors from twenty Kentucky towns met at Grace Baptist Church, here on August 1 for the first statewide Pastors-Laymen's Conference. The meeting was highlighted by such personalities as Dr. W. C. Boone, Rev. Fred Tarpley, Dr. J. S. Bell, George Schroeder, Judge John W. McCall, Rev. T. W. Spicer, Dr. George Ragland and Dr. George M. Trout. These men brought a challenge to our laymen that will forever lead them to do greater things for their Lord through the local church.

As an outgrowth of the meeting, resolutions are being sent to the State Board that this group of Christians is ready and willing to offer its services to Kentucky Baptists to further the Kingdom of God in whatever way they are called upon.—Travis Nash.

**NORTH KY.**

**Gleanings**

The Bell avenue Baptist Church, Knoxville, Tenn., has passed resolutions regarding the departure of their pastor, E. L. Williams, to be pastor of the Latonia Baptist Church, Covington, Ky.

Pastor H. H. Welch, Box 25, Picacho, Arizona, returned to Kentucky and Ohio last week, where he participated in the dedication of the new building of the West Side Baptist Church, Hamilton, Ohio. He was formerly pastor there.

**Monterey Church, Owen Association, Celebrates Fiftieth Anniversary**

MONTEREY, Ky., August 28.—The Monterey Baptist Church here celebrated its Fiftieth Anniversary yesterday, August 27.

The all-day services began with the meeting of the steering committee of the day's program and other church leaders at 9:15 at the church for prayer and planning. After the regular morning worship and Sunday school, dinner was served. All old members and friends of the Monterey Church who had moved away were invited to attend the homecoming services.

Eugene Poston, pastor of the Dallasburg Baptist Church and former Monterey pastor, preached at the afternoon service. There was a golden anniversary cake to honor the oldest members of the church. Appropriate music was provided at all the services by the church choir.

Those serving as committee chairmen were: Mrs. J. L. Kemper, Greeting and Decoration; Mrs. C. W. Stone, Lunch; Mrs. Sherfy Kemper, Historical; Mr. V. C. Johnson, Junior Program; and Mrs. Robert Derringer, Publicity.

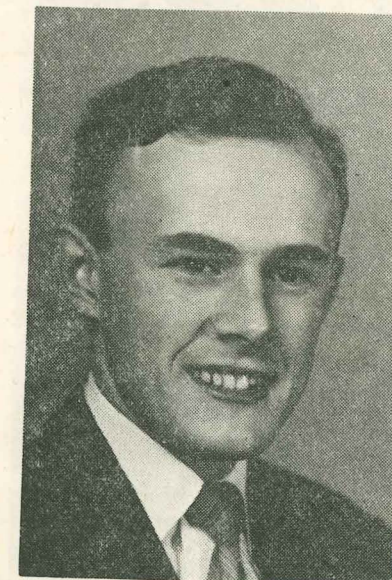
**West Side Church of Hamilton Ordains Ronald F. Deering**

HAMILTON, Ohio, July 24.—Yesterday afternoon Ronald F. Deering, a student of Georgetown College, Georgetown, Ky., was ordained to the gospel ministry by the West Side Baptist Church here. Pastor Ernest A. Petroff presided and introduced the principal speaker, Dr. George W. Red-

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ding, Professor of Bible at Georgetown College. The pastors of the churches in Whitewater Baptist Association composed the ordaining council. Pastor V. B. Castleberry gave the charge to the candidate.

Young Mr. Deering is a son of Mr. and Mrs. Minor Deering, 156 Webster Avenue, Hamilton. He has been a



Ronald F. Deering

member of the West Side Church since boyhood, following his baptism by former Pastor H. H. Welch. He graduated from the Hamilton High School, and has completed three years in Georgetown. His name has been

on the A honor roll each quarter for the last three years. During the last two years he has been a straight A student.

Brother Deering has been called to be pastor of the First Hilltop Baptist Church, 6110 Hamilton Avenue, in College Hill, Cincinnati.

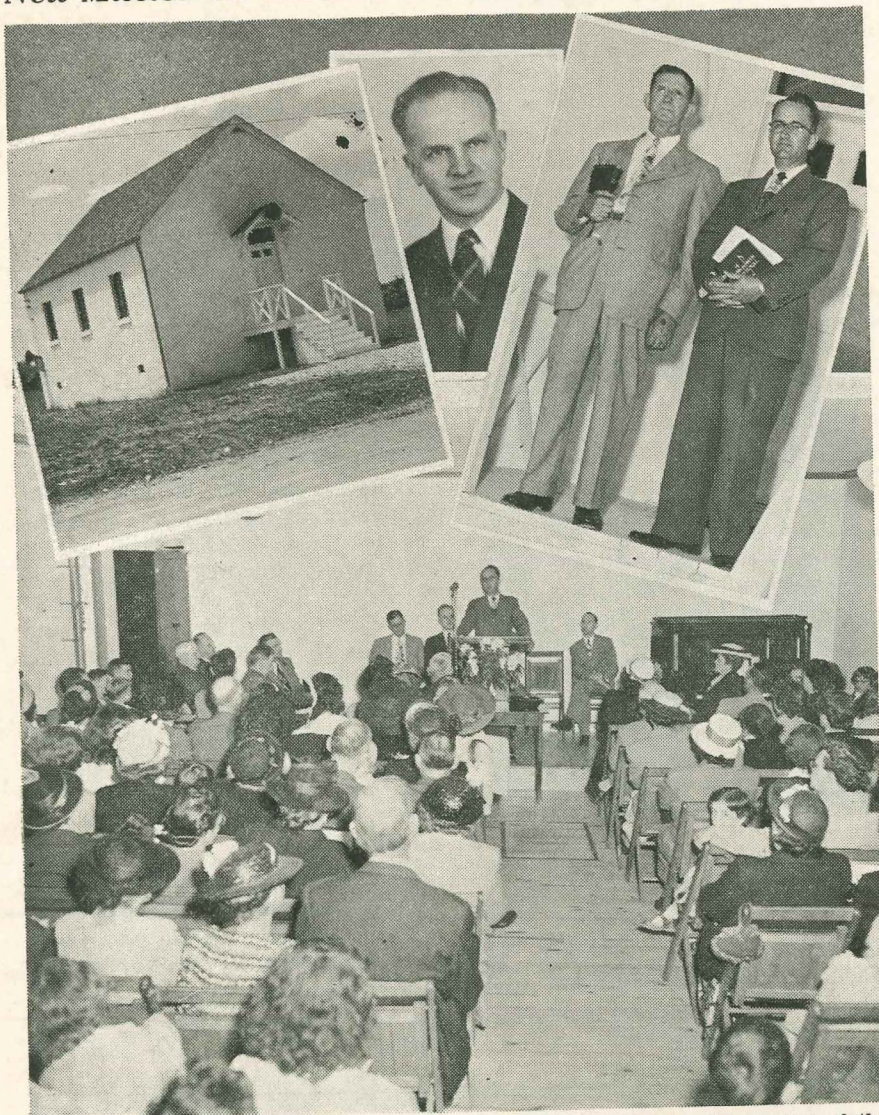
**Five Deacons Ordained By Fort Mitchell Church**

FORT MITCHELL, Ky., Aug. 28.—On Sunday, August 20, at the morning service, five new deacons were ordained at the Fort Mitchell Baptist Church. Those ordained were: Effton Bush, Roy Campbell, Calvin Kummer, H. A. Rogers, and Everett Wilson. C. William Garrison, who was to be ordained, could not be present due to illness. Pastor Darrell C. Richardson led in the examination of the candidates. Rev. H. Floyd Serles, pastor of the Welsh Neck Baptist Church, Society Hill, South Carolina, led in the ordination prayer. The pastor then preached the ordination sermon. Pastor Richardson gave the new deacons the hand of fellowship representing the church and Chairman H. H. Stewart gave the new deacons his hand representing the deacons.

Fort Mitchell Baptist Church will hold a Youth Revival September 24 to October 1 with the pastor preaching and Rev. Ralph Lewis, Associate Pastor of the Norwood Baptist Church, Cincinnati, directing the music.

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CALVARY BAPTIST CHURCH  
F. RUSSELL PURDY, Pastor  
High and Rodes Lexington, Kentucky

**New Mission At Lebanon Is Dedicated**



The occasion of the recent dedication of the new building for the mission of the Lebanon Baptist Church. The upper left shows the new structure; middle picture shows Pastor F. G. Schlafer, who spoke on "Looking Up;" and upper right, Pastor B. E. Settles, Mt. Washington Church, Taylor County, who participated in the dedication service; and Pastor W. R. Bradshaw, Friendship Church, Jamestown, who brought greetings, and sang a solo. C. J. Tarter, W. B. Hill, and W. J. Crowds also participated.

**Samuel V. Brents, Jr.,  
Now With Oklahoma  
Baptist Convention**

ALBANY, Ky.—Samuel V. Brents, Jr., formerly of Albany and Lexington, Ky., received his M.R.E. degree from Southwestern Baptist Theological Seminary, Fort Worth, on July 13, and went immediately to Oklahoma City to join the staff of the Oklahoma Baptist Convention as director of publicity and assistant to the editor of THE BAPTIST MESSENGER.

In his new position Mr. Brents will travel over the state, covering many

church conventions and events, and will have general charge of gathering



Samuel V. Brents, Jr.

and releasing church news for church publications and for secular papers, From August 7 to 17 he covered the Falls Creek Baptist Assembly, at Davis, Okla., said to be the largest of its kind in the world, and published a daily news bulletin and program.

Mr. Brents received the degree of A.B. in Journalism from the University of Kentucky in August, 1947, and worked as a reporter on the Portsmouth, Ohio, Times until he entered Southwestern in January, 1949, to major in religious education and church journalism. Between his sophomore and junior years at the University of Kentucky he spent two years in civil service under the War Department and three years in the Army during World War II.

Since early boyhood Mr. Brents has engaged actively in church and Sunday school work. He has been a member of Baptist churches at Albany, Lexington, Portsmouth and Fort Worth, moving his membership wherever he goes. At Lexington he took a leading part in the BSU at the university and the BYPU at Calvary Church, and did likewise at Fort Worth.

**Gleanings**

Brother C. R. Shelton, Dimple, Ky., has not missed an issue of the *Western Recorder* for the last sixty years.

Reverend John J. Denney assisted Pastor Clay Slagle in a revival meeting in the New Hope Baptist Church, Cooper, Ky. Seventeen people were baptized in the creek near the church at the conclusion.

Pastor W. Lloyd Hellams closed a two weeks' revival recently with the Friendship Baptist Church, Taylor County, where George R. Gaddie is pastor. While he was away Rev. L. O. Griffith supplied the pulpit of the Springfield Baptist Church.

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**GOSPEL ART SHOPPE**

Dept. WR-8 Rowan, Iowa

**Calhoun Church Has  
Been Decorated**

CALHOUN, Ky.—The work of re-decorating the Calhoun Baptist Church, which was begun nearly a year ago, is nearing completion. Pastor John Hammatt estimates that the men and women of the church have contributed more than \$1,000 worth of labor in the past few weeks. The Sunday school rooms, the hall and basement are all beautifully finished with new coats of paint and varnish and new drapes at the windows. We are indeed proud of our church and trust that the worship therein will be pleasing to our heavenly Father.

**Crofton Has Its First  
Centennial; Erecting  
Educational Building**

CROFTON, Ky., August 22—The Crofton Baptist Church observed its 100th anniversary with a Homecoming Service July 30, 1950. The speaker at the morning worship was the Rev. Ollie L. Weir, a former pastor who is now retired and residing in

Dawson Springs. Porter Cole, Providence, Ky., is the present pastor at Crofton.

Special music was provided by two quartets from Little Bethel Association—The Pleasant Four and the Pleasant Grove Quartet; and by the Junior Quartet of the Crofton Baptist Church. A basket dinner was served at noon.

Pastor A. L. Meacham, Dawson Springs, a former pastor at Crofton, delivered the afternoon message. Other former pastors attending the all-day service were Brethren A. Earl Meador and W. E. Powell.

The Crofton Baptist Church was organized in 1850 and has grown to the present membership of approximately 285. Sunday school enrollment is 129, and this number is expected to be much larger as soon as the educational building now under construction is completed.

The new Sunday school building is being erected in conjunction with the auditorium. There are three single rooms, one double room, and a kitchen on the first floor which is already in use. A large hallway has

space left for a baptistry to be built later. Space has been allowed for the same number of rooms on the second floor.—Phyllis Hayes.

**Paducah's Thomas R.  
Brown In Revival at  
Cherry Corner Church**

MURRAY, Ky.—Pastor Thomas R. Brown, of the First Baptist Church, Paducah, was the preacher for a series of revival services at Cherry Corner Baptist Church, July 31 through August 6. During the afternoon meetings he led the church in a rich study of Ephesians that was much appreciated by all who attended.

Brother Brown's practical and fervent preaching brought a warm response throughout the week. The Lord crowned our efforts with 25 additions to the church—22 by baptism and 3 by letter. It was a memorable week in the life of the church.—Tom McCollough, Pastor.

MICHAEL FARADAY, "the greatest scientific experimenter the world has ever seen," said, "But why will people go astray, when they have this blessed book of God to guide them."



PADUCAH, Ky.—A coronation ceremony was held at the Trinity Baptist Church of Paducah, with 21 girls and their counselors participating. Mrs. Paul Weber, young people's leader, conducted the service. The girls crowned queen were LaNelle Etheridge, Shirley Stewart, Claudette Strum

and Betty Weber. Members of the YWA presented each queen with a corsage and the WMS president, Mrs. Iva Carpenter, gave pins to the queens. Each queen was assisted by a princess and a Sunbeam crownbearer. The ladies-in-waiting and maidens formed the GA symbol with rib-

bons. Dr. Paul Weber, pastor, led in the prayer of dedication. A local junior high school string quartette and a vocal trio from the Lone Oak Baptist Church furnished music. Following the ceremony the WMS members were hostesses for a reception in honor of the girls.

**Ralph E. Webb Completes Two Years as Pastor Of Westmoreland**

HUNTINGTON, W. Va.,—Looking back over the last two years that Ralph E. Webb has been pastor of the Westmoreland Baptist Church, Huntington, W. Va., much progress has been made. The gifts of the Westmoreland Church to the Co-operative Program through the General Association of Baptists in Kentucky was \$2,645.02 this year as compared to \$483.26. The church report shows the total offerings for this year as being \$20,010.20. Breaking this down: Local missions, \$2,-072.17; Co-operative Program gifts, already mentioned, \$2,645.02; Associational missions, \$159.15; final payments on church debt, \$5,192.45; total expenditures, \$19,595.94.

Two radio programs are sponsored each Sunday—The Tri-State Baptist Hour over Station WCFM from 8:00 to 8:30 A. M.; and the morning worship service from 11:00 A. M. to 12:00 noon over Station WHTN.

Mrs. Paul A. Scaggs is the newly elected president of the Westmoreland W. M. S. for the coming year. She is the daughter of Pastor M. C. Denny of the Second Baptist Church, Ashland, Ky.

During the vacation of Pastor Ralph E. Webb, the pulpit has been filled by Rev. Bert C. Caldwell, associational missionary for Greenup Association. He has really stirred our hearts with the fine messages.

Attendance during the summer months has prevented any summer slump. The Sunday school attendance during July was higher than the same month last year—267 for June, 282 for July this year, against 210 for July last year.

We are closing the greatest year in the history of our church, all because of the splendid leadership of our pastor, Ralph E. Webb.—Paul A. Scaggs, Clerk.

**Claybrook-Tidwell Wedding Takes Place In Oneida**

ONEIDA, Ky., Aug. 15—Miss Martha Claybrook, daughter of the Rev. and Mrs. Lyn Claybrook of Oneida and Mr. Robert A. Tidwell, son of Mrs. S. A. Tidwell of Memphis,

Tenn., were married at 6 o'clock today in the First Baptist Church of Oneida. The ceremony was performed by the Rev. Prince E. Claybrook, brother of the bride, and she was given in marriage by her father.

Miss Mary Claybrook was her sister's maid of honor. Another sister, Mrs. Daniel Harrison of Baltimore, Md., and a sister-in-law, Mrs. P. E. Claybrook of Stantonville, Tenn., were bridesmaids.

Mr. Leslie L. Thompson of Memphis served as best man, and the ushers were the Rev. Daniel Harrison and William Lyn Claybrook, brother of the bride.

Mr. Leslie L. Thompson sang three numbers. The pianist was Mrs. Clyde Hensley of Sibert, Ky.

Following the ceremony a reception was held at the home of the bride's parents. Mrs. Donald R. Estes presided at the punch bowl and Miss Bryant Humphries of Madisonville, Tenn., served cake to the guests. Other out of town guests included: Mrs. Lois Stegall and Mrs. S. A. Tidwell of Memphis, and Mr. Dewey Humphries of Madisonville, Tenn.

After a short honeymoon, Mr. and Mrs. Tidwell will make their home in Memphis.

**Alex L. Booth Is Ordained at Warfield**

PIKEVILLE, Ky., Aug. 15—Pursuant to a call sent out from the Warfield Baptist Church for the purpose of examining Brother Alex L. Booth for ordaining to the Gospel ministry, a council met today at 6:00 P. M. The council was organized by making E. L. Howerton, Pikeville, moderator; and Pastor Harry Meadows, Grace Church, Shelbyana, clerk. After a devotion conducted by Pastor Fink, Calvary Church, Williamson, W. Va., the candidate gave his testimony as to his conversion.

A. O. Allison, moderator of the Enterprise Association, and pastor at Praise, Ky., led the examination. Brother Booth had come to the Baptists from another denomination following much study of God's word.

Rev. C. D. Stevens, Pikeville, delivered the sermon, and stressed the importance of studying the Word of God and applying it to our problems in life. D. E. Meade, Road Fork Church, gave the charge to the candi-

date. Harry Meadows gave the charge to the church as to their duty to their pastor as their spiritual leader and as to their support of him.

Pastor Fink, of Calvary Church, presented the Bible, and Pastor Howerton led in the ordaining prayer. Then followed the laying on of the hands by the ordained ministers and deacons.

**SUNDAY SCHOOL ATTENDANCE August 27, 1950**

Church	Missions	Total
Louisville, Walnut St. (4)	251	1,446
Louisville, Carlisle Avenue (2)	208	1,009
Lexington, Ashland Ave. (2)	200	989
Harrodsburg (4)	297	955
Louisville, 9th & O	921	921
Lexington, Porter Memorial (2)	329	878
Louisville, Parkland (1)	69	861
Covington, Latonia (2)	200	848
Owensboro, First (1)	76	835
Evansville, Ind., Grace (3)	258	766
Mayfield, First	726	726
Bowling Green, First (1)	58	705
Owensboro, Third	695	695
Murray, First (1)	15	691
Danville, First (2)	147	644
Lexington, Immanuel (1)	15	589
Middlesboro, First	573	573
Evansville, Ind., Calvary (2)	148	570
Lexington, Calvary	567	567
Somerset, First	560	560
Newport, First (1)	27	551
Covington, Calvary	549	548
Princeton, First	548	548
Louisville, Victory Memorial (1)	86	528
Louisville, Beechmont	522	522
Louisville, 23rd & Bdwy	516	516
Paducah, Immanuel (2)	62	507
London, First (1)	29	491
Danville, Lexington Avenue (1)	47	482
Hopkinsville, First	478	478
Lexington, Grace	471	471
Henderson, Audubon (2)	150	463
Elizabethtown, Severn's Valley	456	456
Louisville, Harmony	31	449
Owensboro, Hall Street (1)	31	448
Pineville, First (3)	106	448
Barbourville, First (1)	87	445
Glasgow (1)	28	437
Shelbyville, First	49	431
Dayton, Ohio, Westwood (1)	59	397
Fulton, First	391	391
Campbellsville (1)	54	390
Louisville, Clifton (1)	82	388
Paducah, East	386	386
Jellico, Tenn., Crouches Creek	385	385
Willisburg	380	380
Shively	379	379
Corbin, First	371	371
Covington, Southside	369	369
Corbin, Central	369	369
Hodgenville, First	366	366
Franklin, First (1)	41	360
Henderson, Immanuel Temple	347	347
Winchester, First	345	345
Winchester, Central	344	344
Belleuve	333	333
Cynthiana (2)	73	310
Paducah, Twelfth St. (1)	68	310
Louisville, Third Ave. (1)	18	305
Greenville, First	302	302
Owensboro, Eaton Memorial (1)	18	294
Owensboro, Buena Vista	293	293
Versailles	291	291
Lexington, Hillcrest	290	290
Pleasant Hill (near Campbellsville)	288	288
Louisville, South Side	278	278
Evansville, Ind., Walnut St.	275	275
Evansville, Ind., Temple	270	270
Mackville	266	266
Lexington, S. Elkhorn (1)	40	259
Ludlow, First	257	257
Paducah, Trinity	257	257
Owensboro, Crabtree Ave.	246	246
Frankfort, Thorn Hill	245	245
Vine Grove (1)	43	244
Hall's Gap, Fairview	242	242
Middletown, First	239	239
Hazel	232	232
Sonora	230	230
Bruner's Chapel (near Harrodsburg)	227	227
Louisville, Baptist Temple	225	225
Lawrenceburg, First	220	220
LaGrange, DeHaven Memorial	219	219
Nicholasville	213	213
Oneida	204	204
Monticello, First	204	204
Ferguson	203	203

For September 10

By H. C. CHILES

**John Mark, The Man Who Made Good**

Acts 12:12, 25; 13:4-5, 13; 15:36-40

This lesson is about John Mark, the son of Mary, a relative of Barnabas, who lived in Jerusalem. Their home was one in which Christ was honored and prayer was practiced.

**Acts 12:12, 25**

John Mark was blessed with a praying mother, a fact which meant much to his future. His mother invited praying people into her home, knowing that her son would be blessed through their prayers. It is impossible to overestimate the importance of the associates and environment of young people. If young Christians are to grow spiritually they must have fellowship with those who have had vital Christian experience and with those who enjoy a faithful Christian walk.

A special prayer meeting was held in the home of Mary and John Mark, in which they prayed earnestly and definitely for the release of Peter from prison. God answered their prayers by delivering the prisoner, and called a missionary out of the home where the prayer service was held.

Evidently John Mark made a very favorable impression upon Barnabas and Saul, because they took him with them when they returned to Antioch.

**Acts 13:4-5, 13.**

Young as was the church at Antioch, there were a number of prophets and teachers in it. Such are necessary for proper church life. The prophets make known the will and purposes of God, and the teachers explain the meaning of the Word of God. Upon the hearts of these servants of God He laid the evangelization of the world in such a way that they refrained from eating in order to ascertain His will in prayer. How much every Christian needs divine wisdom and guidance in daily life! Because the great issues of life may be determined by the simplest of choices, we need guidance at every point in life. Isn't it glorious that the Holy Spirit is ready, willing and able to give the believer in Christ proper guidance in every detail of life?

Because they were deeply spiritual

and responsive to the guidance of the Holy Spirit, they did not raise questions as to how the church could get along without their two ablest men. Instead, they were so submissive to the Holy Spirit that they were quite willing to give up their leaders to the missionary cause. Had they been like many present-day church members, they would have held on to the best and most capable ones for themselves. Rather, they gave their best, as directed by the Spirit. Likewise, God wants our best.

Blessed are the churches who send forth those whom the Holy Spirit wants to go. After fasting and prayer, they laid their hands on Barnabas and Saul and sent them away. By the act of laying on the hands, the church placed its seal of approval upon the call they believed the missionaries had received.

Commissioned by the Holy Spirit and set apart by the church, Barnabas and Saul departed promptly and willingly. Why should the Lord ever have to plead and to wait for any of His children to obey Him? When they went forth, they did not do so to civilize, but to evangelize by proclaiming the Word of God. One danger that besets modern missions, as well as our work here in the homeland, is that other interests may obscure the main objective—the making of disciples through preaching and teaching the gospel of Christ as recorded in God's Word.

On this missionary tour John Mark went with Barnabas and Saul as their attendant. Just what his work was, we do not know. Doubtless his was a humble task for the most part; but all work is important when it has to do with the spread of the gospel of Christ. After all, people may exercise many gifts and serve in widely separated fields, but if they are doing the will of God, they will be giving forth His Word in some way. If they are within the circle of His will, even the menial tasks will contribute to a testimony which is true to God's Word.

From Perga, for some unknown

reason, Mark departed from them and returned to Jerusalem. There have been many conjectures as to why he deserted them and went back home. Evidently he preferred to go back home rather than to endure the dangers and hardships of those regions into which their journey would take them. But whatever the reason was, it was not a justifiable one.

**Acts 15:36-40.**

All great men are hard workers. However, they also know the importance of occasional periods for rest, relaxation, fellowship with family and friends, and a renewal of life's energies. Such a period Paul enjoyed in Antioch, though for how long we are not informed. Presently he was longing to revisit, review and revive the churches which the Lord had enabled them to establish in those regions where they had previously ministered the Word. Paul's great concern for these young Christians found fuller expression in his letters to the churches.

When Paul proposed to Barnabas that they should go again and visit the brethren in every city where they had preached the Word of God, won men to Christ and founded churches, Barnabas was quite willing to go. Barnabas suggested that they take John Mark with them. Thinking it unwise to do so in view of his departure during the previous journey, Paul refused to take him along. The contention between them, over this matter, became so heated that these two ardent missionaries decided to part company and to go their separate ways. So Paul chose Silas as his companion, while Barnabas took Mark and went in another direction. Thus God overruled this difficulty between His servants for His own glory and for the furtherance of the gospel of Christ.

Not much more is recorded about Mark and his ministry. He must have acquitted himself well after being given a second chance for service. Mark had failed, but he came back and turned out well. He labored zealously with Barnabas and then with Peter, was helpful to Paul, and wrote the Gospel that bears his name. It is certainly encouraging to note that, in the strength of the Lord and with His help, a Christian can overcome his weakness and failures.

## Baptist Meeting Broken Up; Others Arrested

LASARRE, Que. (RNS)—A noisy mob, armed with firecrackers, broke up a Baptist revival meeting on the streets of this northwestern Quebec mining town.

The incident followed earlier disorders at similar meetings, but several weeks ago, after the town had agreed to give protection to the evangelists, the disorders ceased.

The evangelists—four men and three women—were surrounded by a large crowd when they began to preach and soon gangs of youths jeered and threw firecrackers at them.

Pastor L. G. Barnhart, leader of the group, said his Bible was torn from his hands and trampled by the crowd. The Baptists finally fled in a taxi after someone had let the air out of the tires in their own car.

Meanwhile, at nearby Val d'Or, Baptist evangelists were arrested for the third time in a month while attempting to hold a street-corner revival meeting.

Their arrest came a few hours after the local magistrate had sentenced four other evangelists to pay fines of \$40 each or spend two months in jail for violating traffic regulations.

The latest arrest involved two evangelists identified as Gordon Carr

and Alphonse Cloutier, both of Lasarre, Quebec. Police set bail at \$50 each and the two men were to stand trial later in the week in Recorder's Court.

At present, eight Baptists are in the local jail serving sentences imposed on them by the local magistrate after he had found them guilty of violating traffic regulations and refusing to obey police officers. Among them are two ministers, the Rev. Murray Heron, of the Noranda Baptist church and the Rev. L. T. Heron, of the Val d'Or Baptist church.

## Hear The Baptist Hour

Speaker: Dr. Forrest C. Feezor  
Subject: "Bought With A Price"  
Stations

WSIP, Paintsville  
WLBJ, Bowling Green  
WZIP, Covington ..... 2:00 P.M.  
WHIR, Danville ..... 12:30 P.M.  
WKAY, Glasgow  
WLAP, Lexington ..... 2:30 P.M.  
WKTU, Mayfield ..... 7:30 A.M.  
WFTM, Maysville ..... 2:00 P.M.  
WVJS, Owensboro ..... 2:30 P.M.  
WPAD, Paducah ..... 4:00 P.M.  
WLSI, Pikeville ..... 12:30 P.M.  
WMTC, Vanceville ..... 2:30 P.M.  
WSON, Henderson

For times not shown please consult your local radio logs.

TRUTH—Tell the truth about all things, even about your country. Every citizen is obligated to die for his fatherland if necessary, but no one is obligated to lie for it.—Die Zeit, Hamburg, Germany.

## Clothing Drive At Kentucky Boys' Estate

We are making an annual clothing drive for our boys at Kentucky Boys' Estate. This is the time of year when furnishing clothes for our boys presents a problem. School is about to begin and we need all kinds of wearing apparel either new or used. Such things are needed as socks, shoes, shirts, underwear, jackets, suits, ties, etc. Our boys range in age from 12 to 18. Please send any clothing to the address below.

We have had a fine summer at Kentucky Boys' Estate. Our many friends from the various churches and other organizations have provided much entertainment through parties, picnics, weiner roasts, and watermelon feasts. Our boys have worked in the garden and field crops and have gotten lots of fresh air and sunshine. They participated in two soft ball leagues and other sports including swimming, basketball, horseback riding, horseshoes etc. They have had a happy and useful vacation and are ready to start school in fine health and spirits.

Kentucky Boys' Estate  
William R. Berger, Supt.  
Westport Road  
Louisville, Kentucky

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Dealers protected.

## "Not Many Mighty, Not Many Noble . . ."

(Continued from Page 6)

So evident were his faith and serenity that even the priest was impressed; and speaking later to Brother Antonio in a very friendly manner said he would like to know more about Baptists. Two weeks after I buried Paulo dos Santos in the waters of baptism I committed his mortal body to earth, there to await the resurrection, of which his baptism was a symbol. Although of very short duration, Paulo dos Santos had borne a faithful witness to his Lord.

Altogether, in the thirteen years of his Christian life, Brother Antonio has led about 40 people to Christ. And many more will he lead, if God gives him the strength and opportunity. "Not many wise after the flesh . . ."

Another one of these is Maria Altea. She is an attractive young lady, engaged to be married, who works in a hosiery mill in town. Her working week is also of 60 hours, for which she gets paid the equivalent of about 10 cents an hour. She is 21 years old, and the superintendent of the Sunday school at Araraquara. A leader in church work, and an active Christian witness, she not only witnesses personally of her faith, but is ready at any time, even in the street services, to tell of her Saviour. Friends and neighbors come to her house on Wednesday nights to listen to the Word. Next Sunday her fifteen-year-old sister is to be baptized. "Not many mighty . . ."

Here is Brother Geraldo de Souza. He is a dry-cleaner (except that it's not dry-cleaning down here), a very intelligent man, and a wonderful man, and a wonderful preacher. Before his conversion he suffered a hard blow on his head while drunk, and as a result is almost completely deaf. This greatly handicaps him, but he is a faithful attendant at the services,

and the teacher of the men's Sunday school class. He is always ready to preach, either at Tamoyo, or at the preaching point in the house of Maria Altea. *Unable to buy a hearing aid which would greatly help him in the work, he nevertheless carries on with a fine spirit.*

Let no one surmise from these facts that church life and church members on a mission field are the perfect expression of the Kingdom ideals in human lives. We have had to contend also with indifference, neglect, jealousy, grudges, malicious gossip, etc., which take their mighty toll of spiritual growth and progress. But at the same time there is a willingness, even an eagerness on the part of the lay members to carry on the work of the Lord which makes it possible for mighty victories to be won for Him in this land. Without much formal preparation, with but their Bible and their personal experience of God's transforming grace, these people are "the things that are not" which God hath chosen to bring to naught the things that are.

## Daily and Catholic Paper Argue Church Lotteries

LOUISVILLE, Ky. (RNS)—An editorial dispute has arisen between The Courier-Journal, local daily, and The Record, official paper of the Roman Catholic Archdiocese of Louisville, over the operation of lotteries for church purposes.

A Courier-Journal editorial said

Catholic thinking on gambling seemed "lenient and indeed opportunistic." The editorial referred specifically to a lottery to benefit Catholic churches and schools in Southern Indiana. It noted that the lottery, since called off, paid "large daily prizes" and put codified ads in The Courier-Journal to announce its winning combinations.


Calling such practices "indefensible," the editorial added: "No community can or should tolerate the open commission of a felony, whatever its objective. And if the operators of this affair do not realize the nature of their offense against state law and decorum, then the leaders of their Church should enlighten them before the police are forced to do so."

The Record denied "simply and directly that 'Catholic thinking' on gambling is opportunistic." It also denied that Catholic thinking is lenient, "except in the sense that it is reasonable and lacking in fanaticism."

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