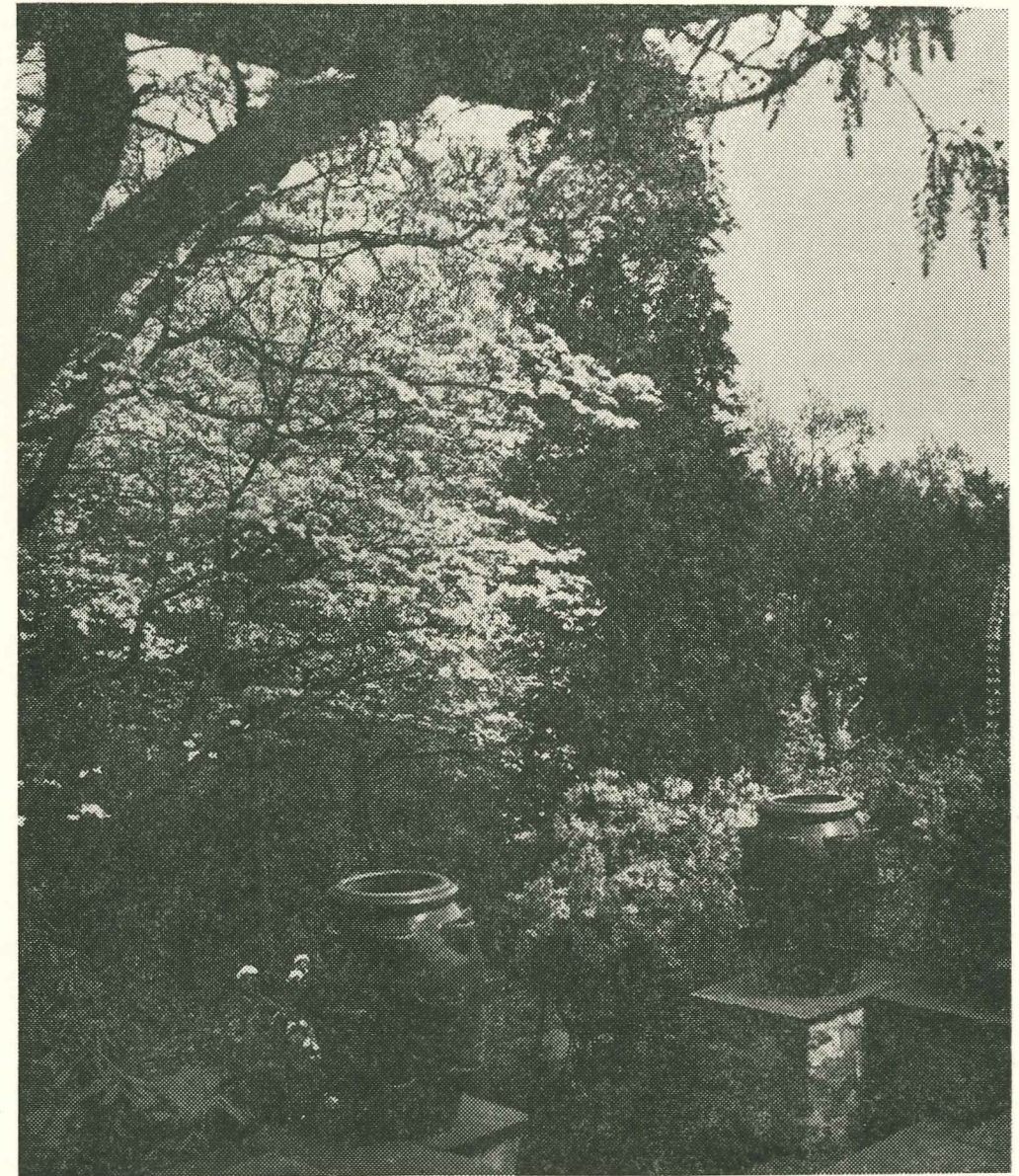


# Western Recorder

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God's Beautiful Garden of Trees

Vol. 127 No. 15

*Kentucky's Largest Denominational Paper*

April 9, 1953

Beginning March 22, Pastor O. G. Lawless, formerly of Kentucky, held a revival meeting in his own pulpit at the First Baptist Church, Selmer, Tenn.

Pastor R. Archie Ellis, of the First Church, Salisbury, N. C., has accepted the pastorate of the First Church, Columbia, S. C., succeeding Robert E. Naylor.

Dr. W. E. Denham, Sr., has retired as dean of Baptist Bible Institute, Lakeland, Florida, effective May 31. He expects to devote his time fully to Bible conferences.

Miss Nadine Barclay, for the last seven years treasurer of the First Baptist Church, Clinton, Kentucky, has accepted a position as bookkeeper of the Baptist Institute, Lakeland, Florida.

J. Chester Durham, student secretary for Baptists in Kentucky, is back in his office about four hours each day, taking it slowly until he is completely recovered from his major operation. His surgeon found his condition to be much worse than the X-Ray photographs had indicated, and it is exceedingly fortunate for him that the operation was performed as soon as it was.

Mr. Idus V. Owensby is the new minister of music of the First Baptist Church, Knoxville, Tennessee, where he is associated by Dr. Charles A. Trentham, pastor. Previously he has served in a similar capacity in such places as the First Church, Muskogee, Okla.; Kirkwood Church of Atlanta, Ga.; Travis Avenue Church, Fort Worth, Texas; and the First Church of Texarkana, Texas.

The Crestwood Baptist Church, Crestwood, Kentucky, has called as its pastor Brother Joe Richard Estes. He began his new work the first of April. He comes to Crestwood from the pastorate at the First Baptist Church of Carrollton, Kentucky. He succeeds Brother Frank B. Fitzgerald who resigned some months ago to take a complete rest. The new Crestwood pastor is a son of Dr. and Mrs. E. F. Estes of the West Broadway Church, Louisville.

Dr. R. Paul Caudill, pastor of the First Baptist Church of Memphis and chairman of the Baptist World Alliance Relief Committee, has received a letter from Dr. T. B. McDormand, general secretary-treasurer of the Baptist Convention of Ontario and Quebec, telling him that the Baptists of his territory have sent approximately \$10,000 to British and Dutch Flood Relief, with other funds now in process of being collected. He further added that other amounts will be forthcoming from Western Canada and the Maritimes.

Dr. Harold W. Tribble, president of Wake Forest College, Wake Forest, North Carolina, will be featured as

speaker on the Columbia Church of the Air broadcast on the CBS network Sunday morning, April 12, at 10 a. m., E.S.T. Music will be provided by the Wake Forest College choir, under the direction of Dr. Paul S. Robinson. Dr. Tribble served as professor of theology at the Southern Baptist Seminary, Louisville, Kentucky, for twenty-two years, and in 1947 became President of Andover-Newton Theological School in Massachusetts. He has been President of Wake Forest College since the fall of 1950.

Dr. Roland Q. Leavell, president of New Orleans Baptist Theological Seminary, left March 20 for a month's tour of Baptist seminaries and mission points in South America. He went as a guest of Dr. W. Lowrie Cooper, president of the International Baptist Seminary of Buenos Aires. After spending seven days in Buenos Aires, Dr. Leavell expects to visit Baptist seminaries in Recife and Rio de Janeiro, Brazil; Santiago, Chile; Quito, Ecuador and Cali, Columbia. He will also spend a day each in Venezuela and Uruguay, visiting Baptist mission work. Mrs. Leavell is accompanying him. They will return to New Orleans April 21.

The tenth anniversary of Dr. L. H. Polhill's pastorate with the Deer Park Church of Louisville was celebrated by the presentation of a pair of silver candelabra to the pastor and his wife. The set was delivered by a boy and a girl—both ten years of age—calling attention to the progress the church had made since these two children were born a decade ago. The records show that \$750,000 has gone through the church books for all purposes. The membership has increased substantially, a pastor's home has been bought, and property has been purchased three times on Bardstown Road to take care of enlargement and future expansion.

Secretary L. L. Fuqua, of the St. Louis Baptist Ministers' Conference, writes to commend to Kentucky Baptists William A. Merryman, former pastor of the Mehlville Baptist Church in St. Louis Association, and now a graduate student in the Southern Seminary. "In addition to his nearly five years of very fruitful ministry at Mehlville," continues Secretary Fuqua, "he served a term as superintendent of the St. Louis Baptist Sunday School Association, and vice president of the St. Louis Baptist Ministers' Conference, and as assistant clerk of the St. Louis Baptist Association. Brother Merryman is a thorough scholar, an earnest minister of the Word, and a faithful pastor."

The Baptist Bible Institute of Lakeland, Florida, by unanimous action of the Board of Trustees has accepted the invitation to move the school to Grace-

# Western Recorder

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

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ville, Florida, near the junction of the Florida-Alabama-Georgia state lines. The proposed new campus will consist of 160 acres, combining the regular Institute teaching program with a new project of rural and agricultural life training. President Arthur House Stainback announces "the proposal for the new school will be to create a unique type of ministry where the young men will be trained in fields of poultry, livestock care, and certain phases of agriculture, that the new graduates of Baptist Bible Institute might be assets to their community spiritually, socially, and economically. It is our opinion that we need a school concentrating in practical rural ministry, and this is what Baptist Bible Institute is setting out to do."

# A Gambrell Insight

By W. C. TAYLOR,  
 Missionary on Furlough,  
 Lake Waccamaw, North Carolina

The doughty priest, Ronald Knox, has dumped all the dissent of the ages from Rome in one boneyard. He calls it "Enthusiasm." Of that trait I confess myself guilty. And one of those for whom I have had an abiding enthusiasm since my youth is the man called James Bruton Gambrell. As no other man of whom I have read since the apostles, he had a deep, contagious and organizing enthusiasm for the churches of our Lord, in the Bible sense of the word CHURCH. He led such churches to the maximum efficiency they have ever attained in history without the loss of their autonomy, to cooperation without federation. He was my teacher in ecclesiology long before I sat in his classes in the Seminary. For, when a young pastor in Kentucky, I subscribed to his big-paged, ugly, dull-blue bound paper. It was called *The Worker*, or some such name. And his whole philosophy of the worth, possibility and doctrine of cooperating Baptist churches was set forth there, in one big issue. He voiced the convictions of B. H. Carroll, R. C. Buckner and George W. Truett, phrased them in language that went home to the hearts and bosoms of ever widening circles. Later he taught them in the Seminary which had changed its Confession of Faith to clarify those convictions. He taught by doctrine, by articles, by conference, by devotion to concrete church," by life, by humor, by parable, by example, by simplicity. He educated all of the people, rather than a class-room few.

Here is a statement he made to me one day, in great simplicity. "It looks to me like things were started like they were meant to go on." Note those words. Only one has two syllables. He believed in going on. He had a Texanic phrase: "in the ongoing of things." This was his thought of God and man, of revelation and history, of the unfolding of the Covenants and the Scriptures, of the perpetuity and cooperation of New Testament churches, of our Baptist cooperative life. "Things were started like they were meant to go on."

That is the simple principle of the Bible doctrine of electing grace, predestination, foreordination, the divine purposes and all-embracing providence. Things were started. They were meant to go on. They have. They do. Election and predestination are merely what the political leaders of our time call **PLANNING**. If planning is so fine for politicians and economists and sociol-

ogists, then let us admit that God would have at least as much sense and liberty in planning as our everlastingly **planning** intellectuals.

That is the philosophy of progressive revelation. A lot of idle chatter is heard and read, trying to force us to defend all legislation, conduct, judicial decisions and military measures we read of in the first half of our Bibles. That is intellectually stupid. We don't have to defend what the Bible itself came to repudiate. Jesus said the principle of Mosaic legislation was to adapt its legal norm, given to Israel, to the "hardness of their hearts." That is the sound principle for all legislators to adopt. What is the use of writing perfectionism into law? God slowly adapted law to hard hearts. As the level of life, moral perception and power rose in Israel, God raised the revelation standard, from the Decalogue to the Sermon on the Mount, to Romans 12, to I Cor. 13, to Gal. 5:22. All the Mosaic regime, except these eternal elements of truth and morals, was nailed to the cross (Col. 2:14). Things kept on going on as God revealed progressively his will. To the fathers and the sons he taught: this is "the way;" walk ye in it! So we came to Christ and the New Testament. There revelation of truth ceases. No person ever rose beyond Jesus; no literary revelation either surpasses, supplements, suspends or supersedes the New Testament. In it the way was traced to keep on going on.

"It looks to me like things were started the way they were meant to go on." That is the Baptist feeling about baptism. Here is a learned review, just out, that talks cloudily about baptism. The cloudiness is on purpose, even to a thick fog. It admits nearly everything Baptists claim, then supposes we will do them the same way, to seem gracious. Thus, with good feeling all around, nothing binds the conscience and all can do as they please. Baptists are hardly big enough fools to be taken in by such talk. This article looks all around the earth to find the beginning of baptism, except to what the New Testament says about it. Of course there have been all sorts of ceremonial uses of water since false religions came into being. They are not the start of anything God gave men. Jesus taught that John's baptism came from heaven. John tells us God told him he would both prepare a people for the Messiah, deliver that prepared

people to that Messiah and identify that Messiah to that people, when he came to know him, as such, in the act of baptizing him. All that took place as promised. Before revealed baptism went the revealed gospel. John, Jesus, Paul and we have preached it. What John began Jesus kept up. John was the Forerunner. He started things, meant to keep on. Jesus expanded them and kept them going on. Jesus made more disciples than John. The "ongoing" of things is that gospel order, discipling before baptism, baptism after discipling. That eliminates infant baptism once and forever. A new-born baby can no more be a disciple than it can graduate from a university after writing a doctor's thesis.

Jesus took from John his contribution to Christianity, like the bridegroom takes from his best man the services rendered—and they were far more in the Jewish ceremony than in our own. Things were meant to go on, and they did go on. John made and baptized disciples, made them so by their repentance of their sins and saving faith in Christ. Jesus did exactly the same, in the revelation realm of both gospel and baptism. He kept things going on as they were meant to go on from the divine start given in the calling and ministry of God's great Elijah of the New Covenant, our Baptist, our Lord's Forerunner. John made and baptized disciples. Jesus did the same, only more so. Then he commanded exactly that, demanding that it keep right on keeping on thus till the end of the gospel age and his coming again. Baptism was started to keep on as it began and this was all revealed, confirmed, established, practiced in perpetuity and made binding on the Christian centuries, before the Day of Pentecost. A lot of bewildered lovers of confusion would like to make that day the beginning of Christianity, church life, the gospel, "Christian baptism" (words that the Spirit never inspired), this "dispensation" and all else. They would like to perpetrate on a gullible public a new, man-made Christianity, utterly uncontrolled by the truth and gospel and church life and Spirit' work and baptism and Great Commission and abiding authority of the risen Christ, who announced his on-going program, while yet among men, by "all authority in heaven and on earth."

(Continued on Page 6)

The Northern Kentucky Baptist Pastors' Conference will meet at the Madison Avenue Baptist Church on Monday, April 13, at 10:30 a. m. The program will consist of a panel discussion on "Building Programs" led by Pastor Thomas Hicks Shelton, of the Latonia Baptist Church of Covington; Pastor R. Don Gambrell of Erlanger Church; and Pastor T. E. Dougherty of the First Church, Fort Thomas, Ky. All ministers in the area are invited to attend.

Church Stewardship

Baptists for many years have emphasized the Christian stewardship of individuals. The believer must regard that all he is and has is Christ's. He has been bought with a price. He serves his Master, not himself. He must give an account for the way he serves or fails to serve. Baptists cannot preach this doctrine too much. It is doubtful if any have preached it enough. Christian stewardship is inseparably linked with all other vital doctrines of our faith.

While all this is true concerning individuals, is it not also true concerning the churches? As churches they have a distinct stewardship. They have an awful and glorious responsibility to Christ their only Head. They cannot evade it any more than the individual can.

Churches are stewards of the gospel; stewards of the grace of God; stewards of those added to the fellowship; stewards of the ordinances; stewards of the Book; stewards of the money given through church channels, just to mention a few of the churches' responsibilities. John sent Jesus' message in Revelation to warn the churches concerning their glorious stewardship, and, for those churches which neglected, there was the divine threat to remove the candlestick unless the body repented and turned to serious business. Is there not again need for prayerful study of the churches' relationship to Christ as stewards?

Churches have a stewardship to make and baptize disciples. God gave the churches His Commission. What a tragedy then, when the churches, with all the purpose Christ has concerning them and with the trust He has imposed in them, come to the end of the year without winning the lost and baptizing the believers! Devout Christians grieve when they see a church building with lights out on Sunday nights; but is it not more terrible when the evangelistic lights go out in the church itself? There are churches today which have lost their spiritual power and are drifting in worldly confusion because evangelistic fires have burned low or else gone out entirely.

But church stewardship includes the divinely imposed responsibility to TEACH those who have been made disciples and baptized. The saved must be strictly and thoroughly taught the doctrines of the faith. One has but to look about him or listen in on group meetings to discover that many do not know the doctrines of the New Testament. Vagueness has, in all too many instances, taken the place of clear understanding which the Master purposed concerning every taught believer. And it is through

such half-taught individuals that the various *isms* and false doctrines and false prophets have found entrance. If church members drift into false doctrines, worldliness; if they fail to grow in grace, then responsibility lies somewhere. Perhaps with the individual in part; but certainly with the churches. It was to the church that the Holy Spirit entrusted those believers, and the church must answer.

Churches not only have responsibility to teach the general doctrines of the faith, but also to guide the growing Christian in doing the will of God. Churches do not take the Holy Spirit's place, but they work for Him as His appointed agents. If the Holy Spirit grieves when believers do not grow in grace, should not churches also arouse themselves and grieve and sit in sackcloth and ashes when believers do not grow more and more into His likeness and in service after His example?

In other words, has not the time come for churches to go month by month over the rolls and study the individual believers? Their growth in grace? Their development in prayer life and Bible study? The stimulation of their cooperative spirit with other saints? Their work in winning the lost?

Churches which prayerfully and continuously minister to the growth-needs of those in the fellowship are those which are growing in numbers and spiritual power.

Think of it! We read this morning of a church (if it could be called by that name) which offered to serve hot pancakes and coffee to all who would attend the morning service. Such methods are the dying gasps of a congregation which has lost its way. I was near a worldling when the report was read and he remarked, "Isn't that something!" Churches of Jesus Christ have the Bread of life; and if they give it to the people in the power of the Holy Spirit, then results are certain and continuous. Christians do not want pancakes and coffee! They want the truth. They want Jesus. They want the guidance which Jesus provided through well ordered churches.

One closing word: We believe churches have a stewardship for the homes to provide the kind of literature which will stimulate the spiritual life and challenge to service. Let the churches dare to compete with the world on spiritual grounds, not on fleshly grounds. Too many have already sought to compete after the world's pattern, and Satan is having a gala day in his rejoicing to see churches leave the divine pattern of ministry to the souls of men. It is for these reasons that we urge every church to accept its stewardship and put into the homes of its people the denominational paper. It will help in the task the churches seek to perform.

John Taylor, Pioneer Kentucky Baptist Preacher and Historian

(Continued from last week)

By LEO T. CRISMON,  
Louisville, Kentucky

John Taylor began his ministry before the coming of William Carey and the missionary movement. He developed his methods without any formal training and matured in the ministry before the appearance of Luther Rice on the American scene. Therefore the purposes and the methods of Luther Rice were strange and unacceptable to John Taylor when Rice appeared in Kentucky in an effort to organize Baptists to support the Judsons in Burma. John Taylor states that in 1815 "Mr. Rice made his first appearance in Kentucky at Elkhorn Association, near Lexington. He got to the place on Saturday evening after meeting had adjourned, and though a year before the associations had decided that there should be no collections made on the Lord's Day, a few leading men encouraged Luther, in the prime part of the day to preach a missionary sermon, and make a collection. When Luther rose up, the assembly of thousands, seemed stricken with his appearance. A tall, pale looking, well dressed young man, with all the solemn appearance of one who was engaged in the work of the Lord, and perhaps he thought he was. He also being a stranger, every eye and ear was open; his text was 'Thy kingdom come.' He spoke some handsome things about the kingdom of Christ; but every stroke he gave seemed to mean MONEY. For my own part I was more amused with his ingenuity than edified by his discourse, and more astonished at his art in the close, than at any other time. He had the more pathos the nearer he came to getting the money, and raising his arms as if he had some awfully pleasing vision, expressed without a hesitating doubt, that the angels were hovering over the assembly, and participating in our heavenly exercise, and just ready to take their leave, and bear the good tidings to heaven of what we were then about, in giving our money for the instruction and conversion of the poor heathen; and as if he had power to stop Gabriel's flight, in the most pathetic strain cried, stop angels, till you have witnessed the generosity of this assembly. About this time, perhaps twenty men, previously appointed, moved through the assembly with their hats, and near two hundred dollars were collected.—Though I admired the art of the well taught Yankee, yet I considered him a modern Telzel . . ." (*Thoughts on Missions*, p. 9).

James E. Welch states, "He was once bitterly opposed to the missionary cause, and prepared a pamphlet entitled, 'Thoughts on Missions,' which no persuasion of his friends could in-

duce him to withhold from the press, notwithstanding it contained palpable mistakes" (Sprague, *Annals of the American Pulpit*, Vol. VI, p. 158).

In *Thoughts on Missions* John Taylor criticized John Mason Peck and James E. Welch for coming into Kentucky and obtaining money to apply on a building for the First Baptist Church in St. Louis, which cost about \$6,000 and which would seat, Taylor said, about a thousand people, when, no more than a hundred ever attended the services of these men. He stated that these men, "are living in style, in the flourishing towns of St. Louis and St. Charles, without any very great appearance of self-denial, or abstemious living, or any other anxieties or trouble, than are seen in other gay gentlemen, except disappointment in not getting as much money as answers their extensive views. Their cravings are great" (*Thoughts on Missions*, p. 12, 16, 17).

John Taylor states in *Thoughts on Missions* (p. 12) that in 1818 he made two tours "in the Missouri country."

It is true that the First Baptist Church at St. Louis, organized in 1818, lost the house of worship for which John Mason Peck and James E. Welch labored so hard, and the church disbanded in 1833. From some of those members organized the Second Church in 1833. From the Second Church thirty members were dismissed in 1850 while Dr. J. B. Jeter, of Virginia, was pastor, to organize the Third Church. The Fourth Church was organized in 1851 from the Second Church while Dr. Jeter was still pastor. Today there are in the St. Louis Association 56 Baptist churches with a total membership of more than 40,000 members. The Third Church at Grand and Washington Boulevards alone has a membership of 6,383, property worth \$1,500,000; it gives over \$83,000 to missions a year, and has a total annual budget of \$315,000.

However, John Taylor as early as 1823 had something good to say in regard to Luther Rice. In the sketch of the Bullittsburg Church, referring to Absalom Graves, a minister in that church, he says, ". . . the Lord has greatly blessed his labours in different places, but a

little less timidity might be a benefit to him yet—but by receiving a missionary spirit, in its warmest glow, from the time of his first acquaintance with Luther Rice, has given him a growth, that he never would have had only for that circumstance . . ." (*Ten Churches*, p. 98).

James E. Welch says of John Taylor, "I saw him at the Long Run Association, in 1830, at New Castle, Kentucky, when I expressed a desire to have some conversation with him relative to that pamphlet (*Thoughts on Missions*); but he replied,—'Oh, Brother James, I hope that you do not doubt that I believe I was telling the truth, when I wrote that thing.' I answered,—'How could you?' and he replied—'Oh, never mind, let it sleep in silence;' and his whole manner showed that he regretted he had ever written it" (Sprague, *Annals of the American Pulpit*, Vol. VI, p. 158).

Although John Taylor may have hoped that copies of the book be entirely lost, there still remain at least three copies, one in the Southern Baptist Theological Seminary Library, one in the Virginia Baptist Historical Society Collection, and one at Franklin College, Franklin, Indiana.

The Kentucky Baptist Convention was organized in 1832 for missionary emphases, but there is no evidence that John Taylor had any part in it for three years. However, in the minutes of the meeting of the convention at Frankfort, Kentucky, January 10-13, 1835, we find this record, "Brethren John Taylor, William Hickman, Thomas Posey, and John J. Johnson, being present were invited to seats in the Convention."

He died in 1835 before the organization of the General Association of Baptists in Kentucky in 1837.

B. H. Carroll, Jr., in *The Genesis of American Anti-Missionism* (p. 86, 87), states that "the three great leaders in the anti-mission crusade . . . were John Taylor, of Kentucky; Daniel Parker, of Illinois; and Alexander Campbell, of Virginia." Dr. Carroll's statement was published in 1902.

But John Taylor back in 1830 did not identify himself with the activities of those two men. He likens them to the goats of Daniel 7 and 8, and cast one the "East goat" and the other the "West goat" (*History of Clear Creek Church*, p. 8). I quote from him, "That there are extremes among the Baptists in the west, both in doctrine and order, I have no doubt; and nothing is more common than for one extreme to produce another, taking men

(Continued on Page 8)

# A Gambrell Insight

(Continued from Page 3)

The present mental state of modernists is such that one would suppose that the persons of the holy Trinity were not at all acquainted with each other. And as to the twelve apostles, the whole of modern translation, interpretation and criticism of them and their writings (if any) by unbelieving "scholars" proceeds on the hypothesis that they did not know each other at all. You would suppose they never had a plan, never dreamed of writing a line, lived in utter darkness as to each other's intentions, went out to establish each a little Christianity of his own. That would evolve as he ingenuously assimilated its constituent elements from the surrounding religions. The fruits of these "assured results" of infidel folly are seen in a Germany that has wrecked its soul and body twice in one half century. It is seen in Britain, under the pall of theological colleges which have followed the German lead of utter unfaith, in these matters. As a result of these "assured results," THE BRITISH WEEKLY affirmed a bit ago that Britain now is, to a large extent, a pagan proletariat, more difficult to evangelize than India. Schweitzer has reduced his formula for thought and living to "reverence for life," an ideal without God, Christ and the Bible. The reason of it is his petty, little Jesus, a sorry sort of apocalyptic revolutionist, ending up as a species of "John Brown's body, lying moldering in the tomb."

Things look to me like they were started, God-started. That is the first part of the Gambrell insight. Everything in Christendom was started, came by revelation. Otherwise the guess of "Father Divine" is as good as anybody's else. The second insight is that they were started with a continuity that came straight down the history of revelation and took the form of a once-delivered faith, the deposit, the tradition, God-given and transmitted orally by prophets, including the apostles and their associates, who preserved it also in literary revelation, for subsequent continuity through the Christian centuries. These men acted in accord with a plan. The Trinity made that plan before the morning stars sang together. The Spirit revealed that plan. He moved holy men to record it. Our Bible is that record, just as the Congressional Record tells what has been said and done in Congress. I am not comparing the prophets to the typists nor adopting any mechanical theory of inspiration. I am comparing the prophets to the congressmen, their speech the product of their thought. The prophets had amanuenses, too. The congressmen think legislation: the

prophets thought revelation, as God wrought it in their studious and meditating souls. If you want the Bible to be a "record," so be it. It is the record not merely of the fact of revelation but of the content, the words of revelation, in Holy Scripture. God the Holy Spirit "MOVED" holy men, moved them along the way of his revealing will, the Way, the highway of holy Scripture. Here is perfect affinity: Holy Spirit, holy men, holy Scripture. It both started things as revealed and gave them continuity in history and inspired literature, and on.

When you read that the risen Jesus for forty days met with his chosen witnesses and gave them commandments by his Holy Spirit and talked with them about that vast subject, the kingdom of God, does that mean anything to you? Would you guess that right after that a group of men so instructed would meet in church capacity and hold an election, just like Baptists do, yet that act would be classed by some blind interpreters as a wrong start, a way of self-will, a muddle-headed blunder? If so, you have little respect for the worth of those forty days of our Lord's purposeful instruction of his own. I would not be so presumptuous as to state details of which we have no revelation. I do believe, however, that there is great wisdom in the Gambrell insight and that all Jesus said between the resurrection and the ascension linked right up with all previous progressive revelation of gospel, baptism, church ideals, ministry and the Spirit's power, truth and will. And I believe that, so far as they were ready to receive it, the new start was given, for things to keep on going on as they had already been started.

Now that fits right into our New Testament churches, their nature as congregational, their mission and effectiveness as cooperating in the work of the Master as the chosen agencies of the kingdom and of obedient Christian life. I heard a Baptist speech on "THE CHURCH" a bit ago. It never once mentioned that the word "church" has a plural in the New Testament, often used. The speech affirmed that there is, and can be, only one church. It never hinted that the word church is the very Greek word for congregation, is in its fundamental meaning congregational. The speech would have sounded most fitting in a meeting of the College of Cardinals. But I neither believe it for an instant nor was I impressed by it, except as a case of the current apostasy from the New Testament revelation of the will of God. I

no more believed it from his mouth than I would have from the mouth of Cardinal Spellman. It just isn't so. Christianity was not started that way. It had no such continuity in the first century. Please God, there is yet an election of grace who will see to it that there remains true a Christianity that does not degenerate into that Catholicism.

New Testament churches have not perished from the earth. They were not a surprise to the risen Lord, when they began to multiply all over the earth. That is his plan. It is not a five-year plan, but a many-centuries plan, to the end of the world. Jesus knew all about it during the days of his flesh. He knew perfectly well that there was a nucleus of faith and discipleship and baptized believers in every town in Palestine. He knew that they would meet in congregational worship and be fellows in their witness and work. He knew they would need to keep that fellowship intact, unbroken by rudeness and sin. So he gave them, during the days of his flesh, instructions about the churches to be, how to promote this fellowship and maintain discipline when offenses came into their lives. That command of Matthew 18 looked all around him and looked forward. When he came down to the end of the century, he said from heaven to the Beloved Disciples in the book that closed the literary REVELATION: "He that hath an ear, let him hear what the Spirit saith to the churches." That is Christ's own Christianity as he started it and kept it going on. "It looks to me like things were started as they were meant to go on." Let us rejoice in the revealed will of Christ and help by a faithful stewardship of all we are, have and known, its holy on-going.

## Brazilian Convention Meets in Oldest Church

RIO DE JANEIRO, Brazil—(ANS) The 36th annual Brazilian Baptist Convention was held January 23 to 28 in the historic First Baptist Church of Salvador, Bahia. Three hundred messengers were enrolled. Sessions were held in the oldest Brazilian Baptist church, organized in Salvador in 1882 with five members—an ex-priest, Antonio Teixeira, and missionary couples W. B. Bagby and Z. C. Taylor.

Brazilian Baptists reported 10,000 baptisms last year—a ratio of one to each 12 members. Other statistics given for the end of 1952 are as follows: 120,000 Baptists; 72,537 enrolled in Sunday schools; 1,071 churches; 655 missions; 1,335 preaching points; 648 pastors; 677 church buildings; 122 evangelists. Total contributions for the year amounted to approximately \$640,000.

The Rev. Rubens Lopes was re-elected as president of the Brazilian Baptist Convention.

## What Price Migrants?

By JAMES M. SAPP  
Associate Secretary, Brotherhood Commission

I saw the Okies in California! The term is no longer used in derision. Rather, it is one of good-humored respect. How this happened fifteen years after the migration depicted so graphically in *Grapes of Wrath* is an amazing story. It was my privilege to spend two weeks in California in a series of Brotherhood Methods Conferences in February.

I came across the Tehachapi summit to look out upon the broad valleys which surround Bakersfield and Fresno. I saw the long rows of eucalyptus trees, the orange groves and the vineyards. I looked in wonder at the broad, flat acres of "stoop crops"—lettuce, artichokes, cabbages, potatoes and cauliflower.

Then I met the people and saw their churches. There were none of the expensive buildings so common in many areas. Equipment was meager. But joy and happiness permeated every gathering. Eagerness was omnipresent. These were proud people . . . proud of the struggles, the obstacles overcome, the victories won, the climb ahead. They were long accustomed to translating the impossible into achievement. Soon it became quite evident that the dramatic story of WRATH had become sweet fruit . . . fruit that was reaping a harvest for God in the fabulous melting pot that is the far west.

Fifteen years ago George Marler left Cordell, Oklahoma, in the long trek to California. He landed in the Salinas Valley. He wound up in the years that followed working as a carpenter. Two and one-half years ago he became a Christian, won by other Okies in a Southern Baptist Church. Two years ago he surrendered to preach. The night I met him he had eight men with him in our conference. Five were from Oklahoma, one each from Kansas, California, and Missouri. The Californian was one of the only three native California men which I was to meet in the entire two weeks. He had baptized all of them.

Another Oklahoman teaches a class of Junior boys in his church. This classroom is a car in a parking lot beside the church building. One row of cars is the Junior Department. Another row is the Intermediate Department. How many migrants of fifteen years ago teach regularly in those cars I did not learn.

A former classmate of mine at Oklahoma Baptist University, Elmer Gray, pastor of Immanuel Baptist Church, Santa Anna, does not have room for all of his Sunday school. They meet in the

basement of a building across the street which is not being used on Sunday morning. The strange paradox is that the basement is a portion of the Methodist church building. Other portions of the building are being used at the same time by the Methodists.

At National City, down near the Mexican border, the Brotherhood has really been busy. Here again men who could tell you strange stories of migrant days are still pioneering. In sixteen months eighty different men gave 9,000 man hours of labor in the erection of their new building. The building, now completed, is valued at \$125,000. Actual cost to the church in money was \$38,000.

There are no half-time or quarter-time churches in this wonderful state. They are either missions or they are full-time churches. Moreover, when they become a church they are complete with every organization. The Grand View Baptist Church in Barstow, California, on the edge of the Mojave Desert, was organized February 1, 1953. It has a Sunday school, a Training Union, and a W. M. U., . . . and, oh yes, a Brotherhood which was organized February 6, 1953.

One Brotherhood president I heard about is a jet pilot at the George Air Force Base.

Here is the record at the Central Church, Fresno. I was present on the day it observed its first anniversary. The membership is full of Oklahomans, Texans, and Arkansans. The day I was there 225 were present for Sunday school . . . the enrollment showed 175. Membership of the church is 139. Seventy-one are enrolled in their Training Union, but seventy-five were present that night. They baptized 27 the first year and total gifts amounted to \$12,500. Their budget for 1953 is \$17,000 and their goal for additions is 300. The pastor is a former Texan.

The oldest church established by Southern Baptists, which I visited, recently observed its fifteenth anniversary. It has approximately one thousand members. During those years it has started nine other churches. These nine others in turn have established five more. These five have begun two. All this has taken place in ten different towns. The pastor told me that there has never been an opposing vote in any of these undertakings. This fifteen-year old church with one thousand members lettered out 150 to begin two new churches in 1952. The present pastor hails from—of all places—Tennessee.

(Continued on Page 10)

## Do You Feel Saved?

By O. W. Taylor

God's Word teaches that there is feeling in an experience of saving grace.

When God's Word applied to the heart by the Holy Spirit produces conviction of sin, the effect is, "piercing to the dividing asunder of soul and spirit . . ." (Heb. 4:12). It is impossible for one to experience this without feeling. One who is thus pierced is painfully conscious of it.

Paul says that "godly sorrow worketh repentance." He says that this repentance has the following effects: "carefulness," "clearing of yourselves," "indignation," "vehement desire" and "revenge!" (2 Cor. 7:10, 11). Of course, these terms have spiritual, not a natural meaning. Beyond all peradventure, one cannot experience such things in the soul and not feel them.

When gospel faith is exercised and one is born again, "love, joy, peace," are placed in his soul (Rom. 5:5; Gal. 5:22). Anybody except one who is wilfully blind to and prejudiced against the concept of "heartfelt religion" will admit that these spiritual things cannot be experienced without being accompanied by feeling.

One fears these days that deep and poignant conviction of sin, revolutionizing repentance and a profound and specific sense of being saved are often in danger of being by-passed by a superficial evangelistic technique. Some make a profession of faith as jauntily and breezily as if they were merely changing from one seat to another at a social gathering. Among many other applicants for church membership on a certain occasion, was a gum-chewing one. When asked if trust had been put in Jesus for salvation, this party said, "I didn't skip it."

A noted preacher and writer, once in this country and now living on a Scottish island, said in a sermon: "You ask me, 'Do you feel that you are saved?' I answered, No, I don't feel that I am saved, but I know I am because God's Word says I am."

No doubt this statement is entirely acceptable to some, but it is not to this writer. God's Word does not say anyone is saved until he has been convicted of sin and has exercised repentance and faith and has been born again. These things cannot be experienced without feeling them. God's declaration that one is saved means nothing to him spiritually except as it brings assurance to him, and assurance is certainly accompanied by feeling. That preacher would have spoken better had he said: "I know I am saved because God's Word says I am and I feel it in the depth of my soul."

"A husband is like an egg: if kept constantly in hot water, he becomes hard boiled."

# John Taylor, Pioneer Kentucky Baptist Preacher and Historian

(Continued from Page 5)

the world over. I have spoken, somewhere in this essay, of two men, who embrace the outer limits of these extremes. One I style the Eastern Goat (A. Campbell), the other, the Western Goat (D. Parker). Campbell's course is, Phariseism gospelized, Parker's course is Christianity heathenized; both of which, I think, should be set aside by orderly Baptists" (History of Clear Creek Church, p. 31).

When the missions controversy arose, John Taylor wavered in his alignment with the best trained men among the Baptist leaders of Kentucky. But when Campbellism arose in the late 1820's he stood firm in his support of the Baptists from his very first meeting with Alexander Campbell.

Although, as has been pointed out, John Taylor, during most of his ministry, was opposed to missions and to missionary conventions, he had a very high regard for the district associations. He states that he "commonly went to a number of them" each year (*Ten Churches*, p. 118, 124). Elkhorn Association, the oldest in Kentucky was organized at Clear Creek Church in Woodford County, October 1, 1785, while John Taylor was a member of that church, and he attended the organization meeting. From 1785 to 1792 and again in 1794 he attended the annual sessions of Elkhorn Association as a messenger from Clear Creek Church. In 1795 he is listed as a member from "Great Bend of Ohio," and from 1796 to 1801 he is listed as a messenger from the Bullittsburg Church.

When he left the bounds of Elkhorn Association for several years and was a member of Long Run Association, he attended Elkhorn Association as a fraternal messenger from Long Run Association, 1806-1814. He was present at Long Run Church in 1803 when Long Run Association was organized. Again in 1815 he was back in the bounds of Elkhorn and attended as a messenger from Big Spring Church.

From 1819 through 1832 when he lived in the bounds of Franklin Association, he was a fraternal messenger from that association to Elkhorn Association.

With Jacob Creath, Sr., and Jacob Creath, Jr., who led off members of Baptist churches in Elkhorn Association to become the followers of Alexander Campbell, John Taylor had considerable controversy. They were uncle and nephew rather than father and son (Spencer, *History of Kentucky Baptists*, Vol. 2, p. 32, 33). John Taylor

said that Jacob Creath, Sr., had a "... long face, and at times could make it longer than common" (*History of Clear Creek*, p. 44).

In regard to them he states: "Among the associations in Kentucky, Elkhorn stands in the front rank, both in age and numbers. Those bold intruders plume themselves highly, saying, wherever they go, we belong to Elkhorn, thinking this will give them intercourse in all the churches, though they are committing depredations wherever they can by drawing off disciples after them; and the Lord knows where He means to lead them; for it is probable they do not know themselves."

"In former days, Virginia had a frontier on the Ohio River, of near thousand miles; west of that contained many nations of hostile Indians, with one exception, a tribe near the Ohio, called themselves Delawares. They were always professedly at peace with the white men; but yet sly and cunning as Indians commonly are. The Moravian missionaries lived among, taught, and civilized them. They could talk English, and had much commerce with the white people; but in time of war, some of their young men, would come in with other war parties, and do mischief. White men would often follow them, defeat, kill or recover the plunder they had stolen. I am informed, a Delaware, when he was hard run, or like to lose his scalp, would cry out, 'Me Delaware, me Delaware, me friend,' etc. But there never was an instance, in which that kind of cunning saved one of them, till at length, the white people considering them the greatest enemies they had, sent an army and broke up the nation. Retribution was administered, and they received measure for measure. What can have a greater likeness than these Indians and the two Jacobs, with others of the de-formers? 'Me Delaware' was the watchword of the Indians." 'Me Elkhorn' is the watchword of the Creaths. What will be their watch word in Elkhorn, when the cry is heard from Clear Creek, of the mischief done among them, robbed of forty members by their breach of good order? Will they then rise and say, 'me Delaware, or me Elkhorn, me friend?' What will Elkhorn say? By an act of disorder, you have committed sacrilege on one of Christ's dominions on earth; connected with us, and a seat with us you can have no longer. Should Versailles uphold the disorder, she will share the same fate as one of the Delaware villages; if just retribution is dealt

out, measure for measure" (*History of Clear Creek Church* p. 53, 54).

Reference has already been made to John Taylor's importance as a historian. His contributions were *Thoughts on Missions*, 1819, *A History of Ten Baptist Churches*, 1823 (Second edition in 1827), and *History of Clear Creek Church and Campbellism Exposed*, 1830. Morgan Edwards, who wrote in the 1770's, did not touch on Kentucky. John Asplund, who published his *Annual Register of the Baptist Denomination* in the 1790's, gives only bare statistics about Kentucky. Robert B. Semple in *A History of the Rise and Progress of the Baptists in Virginia*, 1810 (first edition) does not touch upon Kentucky. David Benedict in *A General History of the Baptist Denomination in America*, 1813, has one small chapter devoted to Kentucky (chap. XV, Vol. 2, p. 227-257), with also some statistics (p. 539-545). So John Taylor, with his accounts in 1817, 1823, 1827, and 1830, gives a major emphasis to Kentucky at a time when issues were beginning to arise, and at a time when Baptist papers had not been firmly established.

John Taylor was a good preacher of the Bible. He had a knowledge of both the Old Testament and the New Testament; and he used illustrative materials freely from either one. He knew and used the King James Version and placed great emphasis on its merits. He did not like the Bible of Alexander and Thomas Campbell which was a new version of that time. During his early years in Virginia, Taylor tells about preaching at the home of a prominent citizen, adding "he also being very zealous in religion, my preaching passed better with him than might be expected, for if nothing else attended it, there was plenty of noise; hence after preaching one night in his hall, his old lady remarked that before I came again she must remove her great candle glass lest the sound should break it to shivers" (*Ten Churches*, p. 39).

John Taylor's description of Theodorick Boulware is rather interesting; he says, "Mr. Boulware . . . is much of a preacher, and considered very orthodox by all the high toned predestinarians—his preaching bears the semblance of a man snuffing a candle, as if he would take away from true religion, all the superfluities that could possibly mingle themselves with it—some are of the opinion that at times he snuffs a little too deep; he has a greater aptitude to trim hypocrites than to invite poor sinners to come to Christ" (*Ten Churches*, p. 144, 145).

(Continued on Page 13)

The Mt. Vernon Baptist Church, in Linton Association, in Indiana burned recently. Rev. Clint A. Oakley, Jr., a student in the Southern Baptist Theological Seminary, Louisville, Ky., is pastor.

## Sunday School Department

ROY E. BOATWRIGHT  
State Secretary

### Standard Sunday Schools

**Louisville, Audubon**—Pastor Audrey Granade; Superintendent H. W. May-hall.

**Carlisle**—Pastor E. V. Carrier; Superintendent Thomas C. Johnson.

**East Pittsburg**—Pastor Heston Hatcher; Superintendent Elmer Cottongim.

**Steubenville**—Pastor Edward Haun; Superintendent Harold Vire.

**Victory**—Pastor William B. Carnes; Superintendent Paul Simpson.

### Special Committee for "A Million More in '54"

**Bell Co. Assn.**—Rev. George D. Park, Chairman, Mr. Wallace Britton, Rev. Alexander Nisbet, Rev. W. H. Denny, Mr. O. R. Osborne.

**South District Assn.**—Levi Camden, E. H. Egge, Herbert Tuck.

**Wayne Co. Assn.**—Harold Vire, Superintendent, Rev. Arnold Lovett, Missionary and Moderator, J. E. Bramer, Donald Randolph.

### All Out in Training for "A Million More in '54"

By A. V. Washburn

A letter from a far-sighted, vigorous Sunday school superintendent indicates wholehearted participation in training a leadership for the enlarged organization we need to reach "a million more in '54."

His idea is to offer in his own church one course each month beginning in January, and invite workers from the other churches within a radius of fifteen miles or so to join them. He hoped other nearby churches would follow the same plan, and, in this way, the workers in all churches would have ample opportunity to study the books needed.

If the associational leaders help work out the details of such a plan, it would be successful in many areas where churches are close together. In every case, however, let us major on every church providing its own training opportunities first.

May I call attention to some principles to observe in the promotion of training in the churches:

1. Along with recognition of the total number of training awards earned in the churches recognize the number of diploma holders. Work for a high percentage of workers holding, as a minimum, the Sunday School Worker's Diploma.

2. Make notice of the number of different individuals taking training during the year. Work for an increasing number of people who take some train-

ing every year as well as some who take many courses.

The drive for "A Million More in '54" is bound up with our success in helping every church inaugurate a planned program of enlistment and training of workers. The leaflet "Ready with an Army of Christian Workers" is an effort to provide a church with some practical steps in this direction.

### Vacation Bible Schools

We are interested in every Vacation Bible School whether large or small which will be conducted this summer. Last year more than seventeen hundred schools were held in Kentucky. Our goal of two thousand and three in fifty three can be reached when sufficient effort is made. Many churches will conduct mission Vacation Bible Schools this year. If your church has not planned for more than one school, find a place where there are boys and girls and plan now for that mission school. This may prepare the way to start a new Sunday school which may result in a new church.

There were approximately six hundred churches in Kentucky last year that had no schools. Every church should provide this opportunity for the children in their respective communities. If your church is one of that number will you determine to assist your church in having a school?

Great concern should be had on the matter of better schools. No school has ever reached perfection; therefore we should be most concerned in increasing the efficiency of each school. Here are some suggestions which may be used toward better schools.

1. Include the Vacation Bible School in your calendar of activities.
2. Select principal and faculty early.
3. Train the faculty by conducting a course of study on the text books and another course on the Guide, by taking advantage of the associational clinic held in your association or a neighboring association. These clinics are designed to help each church to do a better job in Vacation Bible School work, by placing in the hands of each faculty member sufficient helps in the respective departments, by conducting faculty meetings.
4. The school should be advertized extensively.
5. Preparation day should be held either on Friday or Saturday before the school starts on Monday.
6. All necessary materials should be secured before the school starts.
7. Work hard and pray for the best schools possible.
8. Report your school immediately after it is over.

### Ridgecrest

For information, inspiration and fellowship plan to attend one of the three Sunday School Weeks at Ridgecrest. The dates are June 18-24; June 25-July 1; July 2-8.

### ATTENDANCE FOR MARCH 29, 1953

Church	T.U.	S.S.
Adairville	75	202
Arlington, First	84	---
Ashland, Unity	101	487
First	119	740
Pollard	---	466
Bardstown	---	363
Bellevue	---	405
Berea	---	449
Blackford (Blackford Assn.)	---	206
Boonville, Ind., Cypress	86	---
Bowling Green, First	336	1,313
Buffalo	---	387
Burlington	81	252
Cadiz	67	225
Blue Spring	86	218
Campbellsville, First	---	567
Pleasant Hill	---	270
South Campbellsville	---	235
Carrollton, First	---	244
Clay	---	250
Corbin, First	149	437
Central	---	551
Covington, First	97	377
Calvary	---	703
Latonia	200	969
South Side	109	503
Cumberland	---	349
Cynthiana	---	395
Danville, First	244	809
Gethsemane	---	221
Lexington Avenue	---	600
Dawson Springs	---	239
Dayton, Ky., First	---	241
Dayton, O., Westwood	---	654
Earlington, First	66	---
Elizabethtown, Severns Valley	---	785
Elsmere	---	311
Eminence	---	221
Erlanger	70	419
Evansville, Grace	207	---
Calvary	---	668
Keck Avenue	117	310
Walnut Street	---	497
Fairfield, Little Union	---	232
Falmouth	---	234
Ferguson	102	271
Fort Thomas	71	291
Frankfort, First	180	975
Thornhill	142	326
Franklin, First	---	400
Fulton, First	---	460
Glasgow	110	704
Glendale, Gilead	174	364
Harlan	167	677
Harrodsburg	269	938
Bruners Chapel	122	243
Hawesville	71	299
Hazel	---	272
Henderson, First	153	458
Bellfield	103	203
Immanuel Temple	---	573
Hodgenville, First	---	419
Hopkinsville, First	129	775
Second	146	845
Jeffersonton	106	---
LaGrange, DeHaven Memorial	---	312
Lancaster	48	319
Lawrenceburg, First	83	388
Sand Spring	---	295
Lebanon	130	---
Leitchfield	---	249
Lexington, Ashland Ave.	---	1,317
Calvary	---	821
Felix Memorial	79	364
Grace	---	774
Hillcrest	106	300
Immanuel	220	940
South Elkhorn	100	287
Portor Memorial	169	1,003
London, First	223	606
Louisville, Auburndale	55	---
Audubon	65	242
Baptist Tabernacle	203	641
Baptist Temple	---	280
Beechmont	162	887
Bethany	---	219
Bethlehem	77	212
Buechel	---	257
Carlisle Avenue	260	1,282
Clifton	159	571
East Audubon	96	285
Eastern Parkway	75	586
18th Street	102	458
Fairdale	154	377
Farmdale	---	382
Franklin Street	---	315
Harmony	124	330
Highland Park, First	---	361
Immanuel	59	377
Jeffersonton	---	296
Kenwood	62	240
Lynn Acres	189	230
Ninth and O	198	1,321
Parkland	329	1,082
St. Matthews	---	568
Shawnee	---	392

(Continued on Page 16)

## Abridged Program State Training Union Convention

Campbellsville Baptist Church, Central Avenue, Campbellsville, Ky.

April 15-17, 1953 Theme: Learn From Me

Wednesday Afternoon, April 15

12:30 Registration, Tickets, Home Assignments, Book Store, Exhibits

Wednesday Evening, April 15

7:00 "The Lord is in His Holy Temple" (Musical Meditation)  
 7:10 "Let Us Now Adore Him" ..... Professor Hugh T. McElrath  
 7:35 "Learn From Me The Secret of Preparedness" ..... Rev. L. C. Roberts  
 8:15 Special Music—Campbellsville College Choir .... Prof. E. A. Alexander, Drct.  
 8:25 "Learn From Me" ..... Dr. Robert E. Naylor  
 Choral Benediction ..... Young Ladies' Trio, Blood River Association  
 Fellowship Hour (for Young People) ..... Rev. Harold D. Tallant

Thursday Morning, April 16

7:15 Intermediate Workers' Breakfast—Kentucky Central Hotel—  
 Miss Wyldine Williams  
 9:00-11:30 Convention Meets in Nine Sections Simultaneously: Intermediate  
 Dept. at South Campbellsville Church: Intermediate Dept. at College  
 Chapel, All Others At Campbellsville Baptist Church.  
 11:30 Adjourn Promptly from Conferences, and assemble at once in Main Audi-  
 torium of Campbellsville Baptist Church.  
 11:45 State Junior Memory Work Drill .... Mrs. Byron C. S. DeJarnette, conducting  
 Special Music—Junior Choir, Beechmont, Louisville—Ed Cunningham, dctg.  
 12:45 Choral Benediction ..... Young Ladies' Trio—Blood River Association  
 1:00 Nursery, Beginner, Primary Workers' Luncheon (Ky. Central Hotel) —  
 Miss Mildred Oaks, in charge  
 1:00 Junior Boys' and Girls' and Workers' Luncheon (Campbellsville College,  
 Dining Room) ..... Mrs. J. F. Cooper, in charge

Thursday Afternoon, April 16

2:30 "The Lord is in His Holy Temple" (Musical Meditation)  
 2:40 "Let Us Now Adore Him" ..... Prof. Hugh T. McElrath  
 2:50 "Learn From Me The Joy of Battle" ..... Rev. L. C. Roberts  
 3:05 "Learn From New Books" ..... Miss Christian Stokmann  
 3:25 State Young People's Speakers' Tournament  
 Rev. Harold D. Tallant, Conducting  
 Special Music ..... Young Men's Quartet, First, Madisonville  
 4:25 Choral Benediction ..... Young Ladies' Trio, Blood River Association  
 5:30 Intermediate Banquet (Boys and Girls Only) High School Gym —  
 Miss Wyldine Williams, in charge  
 5:30 Adult Banquet (Ky. Central Hotel) ..... Rev. D. E. Jones, in charge

Thursday Evening, April 16

7:10 "The Lord is in His Holy Temple" (Musical Meditation)  
 7:20 "Let us Now Adore Him" ..... Prof. Hugh T. McElrath  
 7:50 "Learn From Me How to Face Defeat" ..... Rev. L. C. Roberts  
 8:15 Special Music ..... Young Men's Quartet, First, Madisonville  
 8:25 "Master of a Destiny" ..... Dr. W. Fred Kendall  
 Choral Benediction ..... Young Ladies' Trio, Blood River Association

Friday Morning, April 17

9:30 "The Lord is in His Holy Temple" (Musical Meditation)  
 9:40 "Let Us Now Adore Him" ..... Prof. Hugh T. McElrath  
 9:50 "Learn From Me, The Quality of Firmness" ..... Rev. L. C. Roberts  
 10:05 "Learn From Old Books" ..... Miss Christina Stokmann  
 10:20 Business Session  
 11:00 Presentation of Nursery, Beginner, Primary Department .. Miss Bobbe Kahne  
 11:15 State Intermediate Sword Drill ..... Miss Wyldine Williams, conducting  
 Special Music ..... Mr. Carlton Williams  
 11:50 Drama: "Learn From Me"—Campbellsville College  
 Written and Directed by Prof. Charles E. Vaughn  
 12:25 Choral Benediction ..... Young Ladies' Trio, Blood River Association

Friday Afternoon, April 17

2:20 "The Lord is in His Holy Temple" (Musical Meditation)  
 2:30 "Let Us Now Adore Him" ..... Prof. Hugh T. McElrath  
 2:40 "Learn From Me, The Spirit of Pressing On" ..... Rev. L. C. Roberts  
 3:05 "Learn From Books Just For You" ..... Miss Christina Stokmann  
 3:15 "Learn From These" (Simultaneous Conferences):  
 4:15 Reassemble in Main Auditorium. Film: "How Much?"  
 4:30 Choral Benediction ..... Young Ladies' Trio, Blood River Association  
 5:30 Young People's Banquet (Methodist Church) ..... Rev. Harold D. Tallant,

Friday Evening, April 17

6:55 "The Lord is in His Holy Temple" (Musical Meditation)  
 7:05 "Let Us Now Adore Him" ..... Prof. Hugh T. McElrath  
 7:30 "Learn From Me, The Value of Tomorrow" ..... Rev. L. C. Roberts  
 8:15 Special Music, Youth Choir, Victory Memorial, Louisville  
 Mr. Russell Bennett, Director  
 8:25 Life Dedication Service: "How Much Are You Worth?"  
 Rev. A. L. Gillespie  
 Youth Choir—Victory Memorial, Louisville  
 Choral Benediction ..... Young Ladies' Trio, Blood River Association

## What Price Migrants?

(Continued from Page 7)

One of the most interesting persons I met was an elderly lady who, chased by the drought sixteen years ago, came from Oklahoma. She and her husband came to work in the lettuce crop. They ended up working in the sugar mill. Together with a few friends they began to meet for Bible study. Immediately they had a Sunday school. Their church was wherever they got together. Sometimes it was in an automobile, sometimes in a home. Often, she told me, the church assembled for worship at the place where one of them was working on a night shift. They would go to him, then read Scripture and pray together. Most often they prayed for a place of worship. When opportunity came to purchase such a place there were eleven of them, but only two had regular jobs and owned their homes. These two mortgaged their homes to purchase a house of worship. Many times, she said, they came up to Sunday night without money to meet the payment the next day. They never failed, however, to raise the money, and usually it was to the exact penny. For the first three years there was no convention or association because there were no other churches in the immediate vicinity. So, they would take a portion of their gifts and mail them back to Oklahoma to be applied on Co-operative Program funds.

Her spirit was contagious. I came away after talking with her glowing with a spiritual warmth I have rarely experienced. Those people know what a church really is. The fellowship that existed among those eleven made their church live every hour of the day and night. They were so close to each other that worship happened whenever they came together.

Yes, God is richly blessing the despised Okies of a few years ago. These despairing people who fled from disaster out of Oklahoma, Texas, Arkansas, and other nearby states are completely enriching the land which they have adopted in a way ranchmen, citrus growers and factory men will never quite be able to comprehend. Never, unless they too catch the spirit and receive the message these have so marvelously received and are so ably giving.

One man has worked for four years in one of our better cities without a single convert. Oh, but what joy to sit at his table and to see his open rejoicing in the Lord and his confidence in the Lord to save souls. Week after week testimony is given. Week after week Sunday school lessons are taught for a small group of children. Week after week supplication is made to God for souls. The peace and calm of strong spirituality are in evidence. This is my meat.—Adrian Blankenship, missionary to Brazil

# First Convention-Wide Royal Ambassador Congress

Atlanta, Georgia, August 18-20, 1953

The Forty-Fifth Anniversary of Royal Ambassadors

Don't miss the Biggest Event in the history of Royal Ambassador work.

A world of adventure you will never forget.

### WHO CAN GO?

ALL R. A.'s and ALL COUNSELORS (men and women)

### HOW MANY are expected?

At least 7,000—Kentucky has a goal of 150. Boys and their counselors from every State in the Southern Baptist Convention—including California.

### TRANSPORTATION

Four Chartered Buses—more if needed. Each bus will take 37 passengers. You meet the Chartered Bus at the Greyhound Bus Station in one of the cities listed below. The man in charge of the Chartered Bus will be wearing an R. A. Armband. All buses will leave Kentucky August 18; they will leave Atlanta, Ga., early Friday morning, August 21, arriving back at the cities at times listed below.

Leave August 18 From	Leaving Time	Arrival in Atlanta	Round Trip Bus Fare	Return to Ky. August 21
1. Covington	3:00 A.M.	5:30 P.M.	\$15.95	9:30 P.M.
Lexington	5:00 A.M.	"	\$15.95	7:30 P.M.
2. Owensboro	3:00 A.M.	5:30 P.M.	\$15.00	9:30 P.M.
Henderson	4:00 A.M.	"	\$15.00	8:30 P.M.
Madisonville	5:00 A.M.	"	\$15.00	7:30 P.M.
Hopkinsville	6:00 A.M.	"	\$15.00	6:30 P.M.
Clarksville, Tenn.	7:00 A.M.	"	\$15.00	5:30 P.M.
3. Louisville	4:00 A.M.	5:30 P.M.	\$14.80	9:30 P.M.
Elizabethtown	5:00 A.M.	"	\$14.80	8:30 P.M.
Bowling Green	6:00 A.M.	"	\$14.80	7:30 P.M.
4. Pineville	8:00 A.M.	5:30 P.M.	\$ 9.25	6:30 P.M.
Corbin	8:30 A.M.	"	\$ 9.25	5:30 P.M.
Williamsburg	9:00 A.M.	"	\$ 9.25	5:00 P.M.

### REGISTRATION FEE

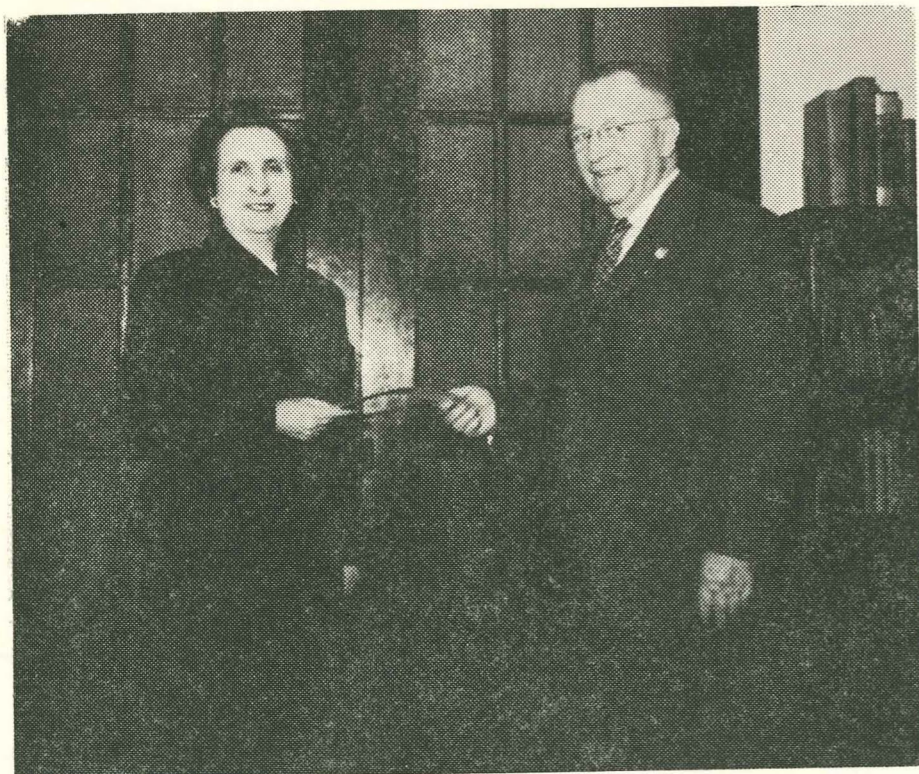
See the R. A. magazine, *Ambassador Life*, February issue, page 2. Send this Congress Reservation and Housing Form, with your \$2.00 registration fee, to the Atlanta address given on the sheet. (You check what type of room you want). We estimate you will spend about \$15.00 for Hotel room and meals while in Atlanta—in homes, there are some rooms free.

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- \*1. COVINGTON—MR. THOMAS HERRON, 1551 Woodburn, Covington, Kentucky
- 2. OWENSBORO—REV. CECIL LASTER, 111 West Fifth Street, Owensboro, Kentucky
- 3. LOUISVILLE—REV. PAUL A. YOUNGS, Route 5, Box 215, Louisville 11, Kentucky
- 4. PINEVILLE—REV. S. W. TATEM, Main Street Baptist Church, Williamsburg, Kentucky

## Kentucky W. M. U. Makes First Installment Investment



Mrs. George R. Ferguson, executive secretary of the W. M. U. of Kentucky, delivered to Dr. A. M. Vollmer, executive secretary of the Kentucky Baptist Foundation a check for the first \$1,000 received from individuals and Woman's Missionary Societies in Kentucky for the Fiftieth Anniversary Scholarship Fund. The W. M. U. of Kentucky, in celebrating this year, the fiftieth anniversary, is making as its major project the raising of \$50,000 to be placed with the Kentucky Baptist Foundation for investment, the income from which will be used to provide scholarships for worthy Baptist boys and girls in Kentucky Baptist schools.

## Gene H. Wise Finds Baptist News Service is Successful in Brazil

RIO DE JANEIRO, Brazil — (ANS) The Brazilian press is publishing more news stories about Baptists and other evangelical denominations than ever before, reported Missionary Gene H. Wise after making a "reader interest" survey recently. Mr. Wise is in charge of the journalism department of Atlas News Service, publicity organization of the South Brazil Baptist Mission. He conducted the survey to determine the effectiveness of the weekly news editions which he mails to the 300 major Brazilian newspapers.

The missionary journalist said that 14 newspapers in 8 states published material sent out by the Atlas News Service during the month of November. Total circulation of these papers is 376,000. "In comparison with large U.S. publications, this isn't a large circulation," said Mr. Wise. "However, it represents a big slice of the Brazilian press."

The importance of the Baptists' press service, according to Mr. Wise, is that Brazilians in general know "practically

nothing" about evangelical Christianity. He hopes, through enlarging and improving his press service, "to get across to large numbers of people basic truths

about the New Testament faith, and to interest individuals in seeking a personal knowledge of the Saviour."

## All SBC Laymen Invited To Pastors' Conference

MEMPHIS, Tenn. — (BP) — Southern Baptist laymen are invited to attend sessions of the annual Pastors' Conference in Houston, Texas, May 4-5. The invitation was extended by Dr. C. C. Warren, Charlotte, N. C., of the Pastors' Conference, through George W. Schroeder, executive secretary of the Brotherhood Commission.

In his message to Mr. Schroeder he stated, "We have an unusually fine program this year. Our laymen will be particularly interested in several messages to be brought by prominent pastors. We cordially anticipate the attendance of Brotherhood men who may arrive early for the Convention at all sessions of the conference."

The conference begins Monday evening, May 4. Other sessions are scheduled for Tuesday morning and afternoon. The closing session is Tuesday evening, May 5.

Program personalities include Chaplain Ivan Bennett, Chief of Chaplains, Washington, D. C.; R. C. Campbell, North Carolina; Paul S. James, Georgia; and Billy Graham, North Carolina.

The American (formerly Northern) Baptist Convention will convene this year in Denver, Colorado, May 20-26.

Rev. and Mrs. Edward L. Oliver, Southern Baptist missionaries to Japan, announce the birth of James Bedingfield on March 9. Their address is 98 Kami Arata Machi, Kagoshima City, Japan. Mrs. Oliver, the former Susan Pyles, was born in Louisville.

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## John Taylor, Pioneer Kentucky Baptist Preacher and Historian

(Continued from Page 8)

He served long in the ministry, many years being spent in the same area, or in an adjoining area where he visited. During his years at and near Clear Creek Church he states that he baptized persons of three generations in some families (*Ten Churches*, p. 161, 162). He travelled extensively; he states, "In fifty years past I suppose I have travelled at least a hundred thousand miles, and chiefly on the business of preaching, this would take me about four times round the globe on which we live" (*Ten Churches*, p. 160).

Reference has been made earlier to the fact that little of his ministry was spent as the pastor of a church with a stated salary. He made a living as a farmer and preached in the areas where he lived and in neighboring areas without any expense to the people to whom he preached, pointing to the example of the Apostle Paul. He was often critical of his brother preachers; here is a statement, not his own, but quoted from another, "a very shrewd member of Bullittsburg some years past, being up on Elkhorn, and seeing the mighty devastation made in the churches by the preachers, remarked thus, 'where we live we are blessed with preachers of smaller growth, and each one esteems another greater and better than himself—and then expressed thankfulness that his lot was not cast among overgrown preachers.'" John Taylor then adds, "If this man was right, talents of any grade will not fill up the vacuum, where brotherly love is lost" (*Ten Churches*, p. 113, 114).

In the Preface to the second edition of *Ten Churches* John Taylor states, "My Editors, in the present edition, encourage me to go on; but this, no doubt, is more from a hope of remuneration for their labour, than admiration of the work. Some things in the first copy, have been offensive to some of my friends, and myself too. Some corrections will be made, but after all it will be like the author, imperfect still. Some things in the first copy, sneered at as romantic, and bearing the appearance of bravado; as the killing of a great buck, when I first settled at Clear Creek; the uncommon day's work about the same time, in putting up new fence; the mighty work done at Mount Byrd, in so short a time. Strike it all out say some of my friends. But says myself, they shall all stand, and for the following reasons: the buck with all his horns, shall stay where he is, to

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show to my offspring, the poverty of their father when he first came to Kentucky; the fence shall stand where it is, with all the brush in which it was put up, as a reproach to all lazy men; and none will call the truth of this in question, but some poor idling fellow, that never did a good day's work in his life, at that kind of business. And as to the mighty work at Mount Byrd, that shall stand, as a lasting reproach on myself, not as a man of the world (for in that case, it would be laudable), but as a gospel minister of the Lord and Saviour; and I refer the reader to the keen stings of soul I felt, about the time, and after I left Mount Byrd."

## Gleanings

Dr. J. W. Bradbury, editor of *The Watchman-Examiner*, New York City, has been assisting Pastor W. E. Borne in a Bible conference and revival at the First Baptist Church, Bluffton, Indiana, recently.

Three speakers—Dr. J. D. Grey, president of the Southern Baptist Convention, New Orleans; Dr. Dale Moody, faculty member of the Southern Seminary, Louisville; and Dr. John W. Raley, president of Oklahoma Baptist University, Shawnee, Okla., graced the Founders' Week Program at Southwest Baptist College in Missouri March 16-20.

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- Full membership in Association of American Colleges since 1928.
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- Superior departments of Music and Speech. Bachelor of Arts Degree with a major or the degree of Bachelor of Music.
- Art, home economics, library science, commerce.
- Athletics: golf, tennis, swimming, archery, basketball, fencing, volleyball, softball, ping-pong, shuffleboard, horseback riding, roller skating.
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**LAWRENCE T. LOWREY, President**

# Foreign Mission Board Reports to the People

**M. THERON RANKIN**  
Executive Secretary

**IONE GRAY**  
Press Representative

## BAPTISTS AROUND THE WORLD MAJOR ON DIRECT EVANGELISM

In April, 1952, the Southern Baptist Foreign Mission Board invited all Baptist conventions and missions around the world, which are connected with the Board, to join together with Southern Baptists in a worldwide emphasis on direct evangelism. This special emphasis for 1953 is merely a continuation of the effort which these overseas missions and conventions have already been giving. That fact will be noted from the following brief notes.

### The Orient

**Formosa:** The Baptist church at Keelung led the island in the number of baptisms in 1952 with 158 for its first year. Missionary R. L. Bausum estimates this to be only one tenth of those who made public professions. . . . The First Baptist Church, Taipei, Yang Mei Tsai, pastor, received 94 members by baptism in 1952. . . . Pastor Oswald J. Quick, of the Amoy Street Baptist Church, Taipei, reports 370 public professions of faith and 69 who followed through to baptism. . . . Sixteen miles south of Taipei, at Hsinchu, 50 converts, mostly men, attend a Saturday night class in preparation for baptism and church membership. . . . The church at Kaohsiung received 94 members by baptism during 1952. . . . Half of the present Baptist church members on Formosa were baptized last year.

**Malaya:** Several adults and young people have accepted the Lord in Singapore. . . . Mrs. Eugene Hill writes that there have been many professions of faith in Kuala Lumpur, where seven were baptized on December 14, the day the Kuala Lumpur Baptist Church was organized. . . . More than 20 have professed Christ in Alor Star.

**Thailand:** Grace Baptist Church, Bangkok, received 14 members by baptism and ten by letter last year, bringing the total membership to 44. . . . Twenty-eight people have made public professions of faith in Christ at Ayuthia, site of the old capital of Thailand, Southern Baptists' first interior station in the country.

**Japan:** Missionary Calvin Parker writes: "Highlight of the Christmas season was the church service on Sunday morning before Christmas. After preaching on 'Immanuel—God With Us,' I saw eight people come forward trusting Christ as Saviour. Then I sat on the front pew with them and watched as our pastor baptized 17 persons into the membership of the church. The eight new converts, as usual, must attend a special pastor's class at least

three times and also give their testimony before being baptized."

**Hong Kong:** The eight organized churches and eight chapels of Hong Kong reported 550 baptisms and an approximate total membership of 7,000 in 1952.

**Korea:** There were 134 Baptist churches and missions in Korea at the end of 1952. In addition to 1,128 baptisms reported during the year, there were 8,396 inquirers who have professed Christ as Lord and Saviour but have not yet been baptized.

**Philippine Islands:** With only one organized Chinese Baptist church in the Philippines in 1951, the work grew to seven churches in 1952. Membership grew from 19 to more than 150. . . . The record of the Emmanuel Baptist Church's first four months has been 57 baptisms and growth to a total membership of 80.

**Hawaii:** Baptist churches in Hawaii baptized 331 during 1952, a record of one baptism for every nine members.

### Africa, Europe, and the Near East

**Nigeria:** A Nigerian pastor wrote: "Looking back over the year (1952) one can see progress, a gain here, a victory there. It has been my joy to baptize 14 converts at Yelwa, seven souls at Kantogora, 21 believers at Kaduna, 16 young Kaje Christians at Abet, and 22 converts at Zaria." . . . Missionary Archie G. Dunaway, Jr., wrote of the organization of the Okuta Baptist Church on November 16, 1952, with 22 charter members. There was a baptismal service for 12 Ibariba believers at the same time. . . . Missionary Frank K. Edwards says: "The churches of the Ekpeye-Obogolo Association, in and around Joinkrama, received 205 new members by baptism in 1952." . . . Missionary Ethel Guest wrote: "We were happy to see about 30 of our girls at Reagan Memorial school saved during our school revival and others who rededicated their lives."

**Southern Rhodesia:** In Sanyati more than 200 professions of faith were counted in six months' time. . . . Twelve were baptized at Salisbury during 1952; 19 at Que Que. . . . Missionary Ralph T. Bowlin wrote: "We are planning evangelistic campaigns in all of our churches, and we are stressing the training of our church members and potential members who have made a profession of faith to do personal witnessing."

**Italy:** The 52 Baptist churches and 38 preaching stations in Italy last year reported 268 baptisms—60 of them from the preaching stations—and 303 in pre-

baptism classes. The total number of Baptists in Italy is now 4,067.

**Spain:** Despite constant pressure from the hierarchy, Baptist growth in Spain has been 74 per cent since 1933. The current annual percentage of increase is 15. There are now 2,000 Baptists in Spain.

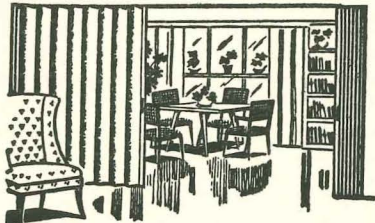
**Yugoslavia:** A Baptist pastor in Belgrade writes: "The Lord is good to us. Souls are getting saved so that there is no place where to stand. If the hunger after spiritual things will continue, then even the extended chapel will become soon small. During this wintertime we are having evangelistic campaigns in the country places and new people are deciding for the Lord by scores. We had 300 to 400 people every evening in Vladimirovci and some people were standing for three and one half hours for the lack of space."

**Israel:** Writes Missionary Dwight L. Baker: "One never-to-be-forgotten spring afternoon we watched a Jewish mother and her son go down into the waters of the Sea of Galilee to follow their Lord in believers' baptism. They were joined at the sea by several Arab believers from the Nazareth Baptist Church. A spirit of unity prevailed that one does not experience elsewhere in this part of the world when Jew and Arab meet. From 50 conversions among the students of our schools during the past year, the first young man, Ghazi, was baptized."

**Jordan:** Mrs. J. T. McRae says: "Two series of revival meetings brought the Baptist hospital staff of 45 to a oneness in plan and purpose. Twenty-five people stood and made definite confessions of faith in Christ."

I went to China to live and to share the message of God's love which is sufficient for salvation and adequate for victorious and compassionate living for human beings anywhere and everywhere to the ends of the earth.—Inabelle Coleman, missionary to Formosa, formerly of the China staff

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## Louisville Area News

### W. M. S. Organized At Highview Baptist Mission, Louisville

Twenty-eight ladies met at Highview Baptist Mission Thursday, March 12, at 10 a.m. to organize a Woman's Missionary Society. Mrs. Edgar Coe, chairman of the organization committee, was elected president. Mrs. Harold Skaggs, Long Run Association superintendent of W.M.S., gave the devotional and assisted in the organization.

After a covered dish luncheon the following officers were elected: Mrs. Edgar Coe, president; Mrs. J. E. Hornbuckle, first vice president; Mrs. Ed. Bell, second vice president; Mrs. Carl Beck, secretary; Mrs. Byron Beck, treasurer; Mrs. Horace Reaves, community missions; Mrs. Ed. Gardner, mission study; Mrs. A. J. Goins, stewardship chairman; Mrs. Alvis Hornbuckle, publicity chairman; Mrs. Tom Tutt, literature chairman; Mrs. Howard Haynes, chorister; Mrs. Roland Burch, pianist; Mrs. Carl Simpson, assistant pianist.

The next meeting will be held at the church building, Wednesday, April 22, and on every third Wednesday thereafter.—Mrs. Alvis Hornbuckle.

### Walter E. Bryant Leaving Georgia to Return to Cox's Creek Pastorate

CARTERSVILLE, Ga. — We the members of the Gilmer Street Baptist Church, Cartersville, Georgia, take this means of expressing our deep appreciation and sincere love for Reverend Walter E. Bryant as he leaves us and our church to become pastor of the Cox's Creek Baptist Church, Cox's Creek, Kentucky.

Brother Bryant has been pastor of the Gilmer Street Baptist Church for nine and one half years. During these years he has zealously proclaimed the Gospel and stood squarely against the forces of evil.

Under his leadership three hundred and fifty-one members have been added to the church and a sum of over \$160,000 has been paid into the church treasury. A new church building has been erected at a cost of approximately \$100,000. The present indebtedness is \$3,837.23. Last year Gilmer Street Baptist Church contributed \$2,846 to outside mission causes and reported the largest number of baptisms of any church in the association. It also reported the only standard Sunday school and so far as is known, had the largest Wednesday evening Prayer Service in the association. The average for the past year in attendance at the Prayer Services was approximately ninety.

Brother Bryant has stood by us in our

WESTERN RECORDER

sorrows and in our joys. He has shared our deepest and most meaningful experiences. Through his love and concern he has greatly endeared himself to all of us. His abiding faith and his careful deportment as he has lived out his Christian beliefs has made us honor and respect him, and to more thoroughly honor the God whom he serves.

The Gilmer Street Baptist Church is deeply conscious of her loss as Brother Bryant leaves. We sincerely regret his going but we know and gratefully acknowledge the leadership of the Holy Spirit in this matter, and humbly accept His will.

To Mrs. Bryant and David we give our kindest regards and wish for them, along with Brother Bryant, the goodness of God in all His dealings with them.

To the Cox's Creek Baptist Church we declare our warm Christian interest and concern. We commend Brother Bryant to you in the highest manner possible and bespeak for you and him a long period of joyous and fruitful service for Jesus.

Done by order of the Gilmer Street Baptist Church in conference on March 4, 1953. Signed: Johnson Crowe, Chairman, Wallace Turner, Johnnie Ross.

### Correction

Pastor Harry Lee Wainscott, of the Mt. Pleasant Baptist Church, Siani, wishes to make this correction: That the \$7,600 structure (mentioned in the article with photograph of the groundbreaking on page 15 of the Western Recorder of March 26) is a parsonage. This is the first experience of the church in having a full-time man on the field.

### Gleanings

The Shively Baptist Church on the southwestern edge of Louisville, held two worship services on Sunday morning, April 5—one at 8:30, and, after Sunday school, another at 10:40. Dr. Bradford Curry is the new pastor there.

Dr. E. D. Solomon, Jacksonville, Florida, formerly editor for years of the Florida Baptist Witness, was in Louisville several weeks ago preaching in a series of meeting with Pastor A. D. Muse at the Heart's Harbour Mission, at Eleventh and Market Streets.

Evangelist Reginald Wall, Decatur, Georgia, was in revival services with Dr. Frank Wood, pastor and the Woodlawn Baptist Church of Birmingham, Alabama, March 8-20. The total number of professions of faith and transfers of membership reached 120.

Dr. Roy C. McClung has been preaching in a revival at the Grandview Baptist Church of Nashville, Tennessee, during recent days. In his absence Dr.

Hugh R. Peterson, dean of students at the Southern Seminary, supplied for him in the Ninth and O Baptist Church pulpit, Louisville.

Dr. W. O. Vaught, Jr., pastor of the Immanuel Baptist Church, Little Rock, Arkansas, is to be the preacher, and Mr. R. N. Swarthout, Chicago, the flourescent chalk talker, in a revival with Dr. Roy C. McClung at the Ninth and O Baptist Church, Louisville, beginning April 12.

The Ninth and O Baptist Church has authorized the First National Bank of Louisville to dispose of the property bequeathed to them for a trust fund by the will of the late Mrs. Charles K. Hoagland, in accordance with the terms of the will. The property is at 2900 Taylor Boulevard, and anyone interested in purchasing same may get in touch with the bank, or with Pastor Roy C. McClung.

Dr. A. D. Muse, Louisville, writes: "My life-long friend, Dr. B. C. Land, stewardship evangelist, Box 6205, Parkway Station, Jackson, Miss., is to be with Pastor H. C. Zicafoose and the Kenwood Baptist Church, Louisville, April 12-19. Doctor Land has the most unique and powerful-in-production stewardship campaign I have ever known. It would be good if every pastor in this area would visit the Kenwood Church and look in upon Dr. Land's method and message."

Mrs. W. A. Bennett, 80, died at Hattiesburg Miss., on Sunday, March 8. She was a sister of Dr. Gaines S. Dobbins, dean of the School of Religious Education at the Southern Baptist Theological Seminary, Louisville. She was a member of the Main Street Baptist Church of Hattiesburg, where Dr. John Barnes is pastor. In addition to her brother, Dr. Dobbins, already mentioned, she is survived by two daughters, Mrs. Sanford Emmett (Winnie Bennett) Ayers (whose husband was a medical missionary to China until war conditions drove them out, and is now chief of staff of the medical service of the University of Florida), Gainesville, Florida; and Mrs. Julius (Mary Virginia Bennett) Groggs, Hattiesburg, Miss.; and by one sister, Mrs. James McNeil, Columbia, South Carolina.

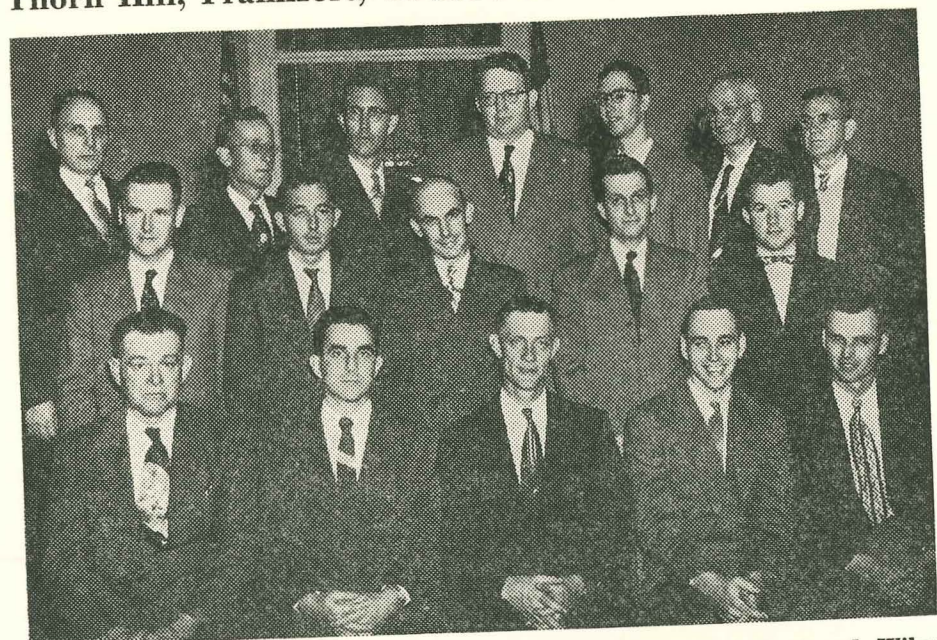
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Thorn Hill, Frankfort, Ordains Eleven Deacons



Seated (Left to Right): Albert Mitchell, Herbert Fincel, Raymond Wiley, Robert MacDonald, James Brewer.  
 Second Row, Standing: Odel Goins, Richard Barnes, Walter Ballard, David Church, Clarence Horn.  
 Top Row: Roy Lyons, pastor; Deacons Hanon Graves, J. M. Turner, Harvey Gaines, Bill Fowler, Musical Director, R. T. Smith and P. M. Hampton.  
 Other deacons not in the picture: Lawrence Rice, Carl Rice, Charles Bryan, Roy Gay, Elza Smith and Alvin Bogie.

FRANKFORT, Ky.—The Thorn Hill Baptist Church of Frankfort met on Sunday afternoon, February 22, to ordain its new deacons, shown in the first two rows of the picture. These men were: Albert Mitchell, Herbert Fincel, Raymond Wiley, Robert MacDonald, James Brewer, Odel Goins, Richard Barnes, Walter Ballard, David Church, Clarence Horn and Alvin Bogie (not shown in the picture).

There were eight churches repre-

Georgetown Students in Missouri Revival With Pastor J. C. Stephens

CHAFFEE, Mo. — The First Baptist Church of Chaffee, Mo., enjoyed a high hour from the first service Saturday evening at the fellowship meeting, when Homer Martinez, Ray Jenkins, Tommy

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sented on the council. These churches were Providence, The First Baptist Church, Bellpoint, Evergreen, Bethel, Pleasant Ridge, Memorial, Richland in Owen County.

Pastor Roy Lyons led in the questioning of the candidates. Dr. R. T. Skinner, editor of the Western Recorder, delivered the ordination message. Pastor Raymond Sanderson, of the Evergreen Church, led in the ordination prayer.

Grissom and Barton Stephens—all from Georgetown College—took charge of the service which continued through Sunday night.

Homer Martinez did the preaching; Ray Jenkins—a Louisville boy—led the singing; Tommy Grissom, from Burnside, played the trumpet; and Barton Stephens, from Chaffee, Missouri, introduced the team and led the invocation.

Brother Martinez brought five messages from Saturday evening through Sunday evening, and there were nine conversions and six rededications. The church house was filled and much interest was shown in all services. Brethren Martinez and Jenkins will be with us for a revival October 11-18.—J. C. Stephens, Pastor.

Gleanings

Brother Jess Moody is the evangelist who has been helping Pastor F. Russell Purdy in a revival at Calvary Baptist Church, Lexington, since April 5.

Pastor Clarence Walker, of the Ashland Avenue Church, Lexington, has been assisting Pastor Kenneth Taylor in a Bible Conference at the Pleasant Heights Baptist Church, near Indianapolis, Indiana.

Pastor Carroll Hubbard, of First Church, Ashland, Ky., is conducting a revival with Pastor Adams at the Georgetown Church, April 5-17. Professor H. Y. Mullikin, Georgetown; Dr. H. Cornell Goerner, Louisville; and Dr. Peter H. H. Lee of China, have been recent speakers at the Georgetown Church.

ATTENDANCE FOR MARCH 29, 1953  
 (Continued from Page 9)

Shively	97	496
South Jefferson	90	530
South Side	138	701
23rd and Broadway	82	---
Valley View	259	815
Victory Memorial	431	---
Virginia Avenue	304	1,780
Walnut Street	161	636
West Broadway	244	---
Loyal, First	94	389
Ludlow	105	---
Lynch	245	939
Madisonville, First	---	287
Marion	---	1,038
Mayfield, First	102	715
Middlesboro, First	---	356
E. Cumberland Ave.	77	243
Monticello, First	---	527
Morganfield, First	---	301
Mt. Washington	---	898
Murray, First	148	797
Newport, First	---	202
Trinity	81	331
Nicholasville	306	1,164
Owensboro, First	---	415
Buena Vista	207	558
Eaton Memorial	---	495
Hall Street	---	329
Seven Hills	115	335
Third	230	1,132
Paducah, First	174	703
East	118	526
Trinity	---	307
Twelfth Street	---	443
Paintsville	78	316
Paris Baptist, First	57	213
Central	83	288
Perryville, Beech Grove	---	200
Pikeville, First	---	244
Prestonsburg, Irene Cole Memorial	---	226
Princeton, First	132	655
Northside	132	202
Russellville, First	82	462
Somerset, First	215	782
Pleasant Hill No. 2	101	339
Sonora	---	259
Springfield	---	481
Stanford	107	438
Sturgis, First	---	295
Versailles	83	387
Vine Grove	---	304
Waynesburg, Double Springs	---	284
Winchester, First	160	495
Central	81	560
Williamsburg, Main Street	82	301
First	51	533
Williamson, W. Va., East	---	458
Willisburg	---	343

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Crescent Hill Pastor of Louisville in Revival at First Church, Newport

NEWPORT, Ky.—We have just closed a fine revival meeting at the First Baptist Church of Newport under the leadership of Dr. Rollin S. Burhans of the Crescent Hill Baptist Church in Louisville. Wallace Britton of Pineville's First Church, had charge of the music. Dr. Burhans came to us on Sunday night and stayed through the following Sunday morning. This was a happy arrangement, making possible for him to be in his church on both Sundays and to be with us both Sundays. The attendance was the best we have had for several years and the response was most gratifying. In the eight days there were 32 additions, 31 of these coming by baptism. On the Sunday following the close of the meeting there were eight more additions by baptism.—E. Keevil Judy, pastor.

Owenton's First Church Ordains Thomas Cobb As a Deacon

OWENTON, Ky.—The First Baptist Church of Owenton ordained Brother Thomas Cobb as a deacon on Sunday afternoon, February 1. Pastor Dale Burton, of Pleasant Home Church in Owen County, led the devotional.

Pastor Albert Johnson, Richland Church, brought the message on "Duties of a Deacon." Pastor Henry C. Atkinson, Lusby's Mill, offered the ordination prayer and this was followed by the laying on of hands by deacons from Lusby Mill, Owenton, Pleasant Home and Richland Churches.

Pastor E. B. Turner of Dallasburg Church, Wheatley, Ky., gave the charge to the candidate and the church. Brother Harry L. Green is pastor of the Owenton church.—Louella Forsee, Church Clerk.

George C. Bridges Is Called to be Pastor of Williamstown Church

WILLIAMSTOWN, Ky. — Rev. Geo. C. Bridges has been called to be the pastor of the Williamstown Baptist Church, following two years of active service as chaplain in the United States Air Force. He saw service at Maxwell

Air Force Base, in the hospital, and in Korea.

The new Williamstown pastor hails from Louisville. He studied at Georgetown College and the Southern Seminary, and in addition, took special training in hospital clinical counseling at the Missouri Baptist Hospital, St. Louis.

He and Mrs. Bridges—the former Miss Loretta Ann Scaggs of Annapolis, Missouri—have moved into the parsonage.

Pastor Bridges has shown films of pictures he took in Korea, and told of his work as a chaplain. Especially he emphasized the work Baptists are doing in Korea. Following this talk a reception was held for him and his wife. About 200 members and friends were present to welcome the new pastor and his wife.

IMPORTANT NOTICE!

Campbellsville Banquet Tickets

Requests for luncheon and banquet reservations at Campbellsville are coming in to the Chairman of the Committee. It will be impossible for her to return each ticket. A plan will be worked out to give each one his or her ticket upon arrival in Campbellsville.

East Kentucky News

Wendell H. Rone in Revival With Ralph S. Voris at Riverside in Bell County

FOUR MILE, Ky.—Pastor Wendell H. Rone, First Baptist Church, Middlesboro, Ky., preached for the Riverside Baptist Church in its revival meeting, March 9-20. His messages were strictly Scriptural and forceful and were delivered to large and appreciative audiences. Brother Rone is indeed one of the Lord's faithful servants. Visible results were eleven conversions and several re-dedications.

Riverside Church operates a Jeep and bus. Several who rode the bus to the church were saved. We try to follow the Bible admonition of going "into the highways and hedges and compelling them to come in."—Ralph S. Voris, Pastor.

Gleanings

Pastor Wendell H. Rone, of the First Baptist Church, Middlesboro, Ky., has returned to a former pastorate at the

CLASSIFIED ADS

Advertisements under these headings cost only five cents per word including initials and addresses.

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Seven Hills Baptist Church, Owensboro, to assist Pastor Arthur J. Short in a revival March 30-April 10.

Evangelist Charles Jolly, pastor at Roanoke, Virginia, is conducting evangelistic services with Pastor Ralph E. Webb at the Westmoreland Baptist Church, in Greenup Association, Huntington, West Virginia, beginning April 6. Brother Jolly some weeks ago left Kentucky, where he was pastor at the First Baptist Church of Pineville, to go to the Roanoke pastorate.

The date for the dedication of the new chapel building at Campbellsville College will be Wednesday, April 22, instead of the date previously published on the cover page of the Western Recorder two weeks ago. Persons who expect to make the trip should note this change.

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**Retired Pastor K. G. Martin Of Lincoln County, Dies**

McKINNEY, Ky. — Brother K. G. Martin, retired Baptist minister who had served faithfully as pastor of sixteen different churches in Lincoln, Casey and Marion Counties, died November 8, 1952.

He is missed greatly by all in our community. He was a friend and a Christian example to all who knew him. He was the beloved teacher of the Adult Men's Class at the McKinney Baptist Church after his retirement from the active ministry. He loved God, his church, and made every possible effort to make scriptural truth known.

Brother Martin was active in every church program, and was loyal to its teaching to the last hour of his long and Godly life. His last thoughts were about kingdom work.

Brother Martin was born June 29, 1875. He was converted at the age of thirteen, and was called to the Gospel ministry at the age of thirty-one.

He was married to Miss Mallie R. Roy, May 28, 1901. He is survived by his wife, one son, two daughters, eight grandchildren and eight great-grandchildren.—H. E. Foley, pastor, McKinney Baptist Church.

**Steubenville Church Has Two Great Christian Mothers on its Rolls**

God has blessed the Steubenville Baptist Church with two outstanding Christian mothers—Mrs. Joe Vire and Mrs. Ethel Stephens. These two noble women have given the greater part of their lives to unselfish Christian service. They have been very active in the local church in every way possible for many years. And Mrs. Vire, especially, has been a great leader of the work in the Wayne County Woman's Missionary Union. The following commendatory things are only a few of the things accredited to their fine records.

Mrs. Vire taught a Sunday school class in the Steubenville Baptist Church for something like thirty-five years (longer than her son, Harold Vire, now 40 years old, can remember). She usually preferred the Intermediate and Primary classes. She became president of the Steubenville W. M. U. in 1932 and served in that capacity until 1951, without missing a meeting—a total of 133 consecutive meetings.

Upon the invitation of Mrs. Vire, a few other Christian women (Mrs. Charles Ison, and Mrs. Ernest Prewitt, especially) met in the Steubenville Baptist Church in 1938 and organized the Associational Woman's Missionary Union.

The churches represented in that meeting, besides Steubenville, were the First Baptist Church of Monticello, Immanuel, and Central Union. At that meeting, Mrs. Vire was elected Superintendent and served as such for three three-year terms. She has been a semi-invalid since October of 1951.

Mrs. Ethel Stephens has been a great leader in the local work for many, many years. She taught the Junior Girls' Sunday school class for twenty



Mrs. Joe Vire and Mrs. Ethel Stephens

years, and the card class for sixteen years, having missed only three Sundays during that time. She has served as Secretary of the W. M. U. for 22 years since 1931, and has not missed a single meeting. And what is very commendable of her fine unselfish service Christian service is manifested in her having furnished the Steubenville Baptist Church with flowers every Sunday for six years without missing a Sunday. We commend these two sainted mothers to you that you may hold them up to God in prayer.—Edward Haun, Pastor.

**Herbert Keeton Ordained To Gospel Ministry by First Church, Danville**

DANVILLE, Ky. — On Thursday evening March 12, 1953, a council of visiting ministers and deacons met at the First Baptist Church, Danville, Kentucky, for the purpose of examining and ordaining to the full work of the Gospel ministry, Brother Herbert Keeton, a student at Georgetown College, and pastor of the Bethel Baptist Chapel, a mission church of the First Baptist Church in Danville.

Brother Truett Miller, pastor of the First Baptist Church in Danville, was elected as moderator and Brother Ellis

M. Ham, pastor of the Perryville Baptist Church, was elected as clerk of the council and Dr. R. R. Couey, pastor of Lexington Avenue Church in Danville, led in the opening prayer.

Brother Edward Haun, of Monticello, Kentucky, a former pastor of Brother Keeton, conducted the examination of the candidate in a very fine way. Bro. Keeton gave a clear and creditable testimony concerning his conversion and call to the ministry and answered exceedingly well the questions propounded to him in the examination.

The charge to the candidate was given by Dr. John M. Carter, president of Campbellsville College. The charge to the church was given by Bro. D. L. Druen, pastor of the Pleasant Hill Baptist Church, Campbellsville. The Bible was presented the candidate by the First Baptist Church.

The ordination prayer was led by Bro. Roy Houston, pastor of the Gethsemane Baptist Church of Danville, after which the council laid hands on the candidate.

Brother Keeton led in the closing prayer after which followed a great time of Christian fellowship with Bro. and Mrs. Keeton receiving congratulations and promises of continued prayer from all who were present.

**Oklahoman is President of Foundation Secretaries**

EDGEWATER PARK, Miss. — (BP) — Dr. Auguie Henry, Oklahoma, was elected president of the Southern Baptist Foundation secretaries at their annual meeting here. Dr. Harry Lee Spencer, Mississippi, was elected vice-president and Mr. N. Lee Dunham, Missouri, secretary.

The 20 state Baptist papers have reached a combined circulation of 1,017,496. This surpasses the goal of 1,000,000 subscribers by the meeting of the Houston Convention. Total circulation in 1940 was 192,000.

The Round Lick Church, Watertown, Tennessee, of which the editor (Dr. R. T. Skinner) was at one time pastor, will celebrate its 150th Anniversary on July 19.

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**Throngs Crowd Greenville Church for Martin-Martin-Cofield Meetings**



Every seat was taken at the First Church of Greenville during the Revival, and hundreds were listening in over the loud speakers. Pastor Robert F. Martin is shown in the foreground on the left and Evangelist Eddie Martin on the right.

GREENVILLE, Ky. — The First Baptist Church of Greenville has just experienced the greatest spiritual awakening in many years. Led by Evangelist Eddie Martin and Singer Garland Cofield, the church played host to the largest crowds in its long history. Evangelist Eddie Martin preached with a passion and pungency unexcelled among modern day preachers. His simple messages immediately caught fire in the hearts of the people. Interest mounted until it was necessary to come an hour early to secure a seat in the auditorium. By using a public address system the church accommodated crowds of a thousand or more. Hundreds of folks stayed away because they knew they could not get in the building.

Scores of the finest youth in Greenville made momentous decisions for Christ. The adults, many of whom were living in sin, made their way to the front to give their hearts to Jesus Christ. A half dozen of these men were whiskey drinkers who, by the help of God, have determined never to drink another drop. Among the converts was a man eighty-one years of age.

Pastor Robert F. Martin, brother of the visiting evangelist, baptized 48 persons during the campaign. With those

yet to be baptized, and those who will join other churches, the total baptisms will reach approximately 60. Since beginning his ministry on November 1, Brother Bob Martin has received 75 members into the fellowship of the First Baptist Church.

We are sure this meeting was a heaven-sent, God-honored revival. The youth have inaugurated a noon-day prayer service in the high school with more than 60 in attendance. The mid-week prayer service at the church has been attracting excellent crowds, and with a boost from this revival 255 were reached this week.

**Morganfield Brotherhood Elects Matt Waller Sugg As Their President**

MORGANFIELD, Ky. — Matt Waller Sugg, insurance man, has been elected president of the Morganfield Baptist Brotherhood. James Towler, manager of the Morganfield Baptist Brotherhood. James Towler, manager of the Southern State Morganfield Coop, was made vice president and Donald Bratcher, an employee of the Southern Bell Telephone, the secretary-treasurer.

The organization at present is made up

of 70 men, and they expect to hold their meetings the third Monday in each month.

A talk was made by Mr. J. M. Syers, the invited speaker, who is superintendent of the Tabernacle Baptist Sunday school at Sturgis, and the county court clerk there.

**Fortieth Anniversary Of Nebo Church Observed**

MADISONVILLE, Ky. — The Nebo Baptist Church observed its fortieth anniversary with an all-day meeting on March 15, 1953.

At the morning service the message was brought by a former pastor now a missionary to Japan, Bro. A. L. (Pete) Gillespie. Bro. Gillespie was pastor of the church during his days at the Seminary and left the Nebo Church to become the B. S. U. Secretary of Kentucky.

Brother Gillespie's family accompanied him to Nebo from Bedford, Indiana, where they are making their home while on furlough. At the noon hour the three oldest children sang one of the favorite songs of the Japanese Sunday school children.

Lunch was served at the Nebo High School gymnasium.

During the afternoon service a short history of the church was given and the two charter members in attendance, Mrs. Lou Pritchett and Mrs. Verdie Parrish, were recognized.

Bro. C. D. Cole, the first pastor of the Nebo Church and now pastor of the First Baptist Church, Morton's Gap, spoke at this service.

Brother Cole's years of service in the ministry correspond with those of the Nebo Church. At the monthly business session of April, 1913, the Nebo Church called upon the Morton's Gap Church for the ordination of Brother Cole into the Gospel ministry.

The services of the day at the Nebo Church were concluded with the regular evening service and message by the pastor, Arthur Walker, Jr.

A lot of people are sorrier for the fatted calf than they ever were for the prodigal.

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For April 19

By H. C. Chiles

## Reaching Out From Antioch

### I. Succeeding At Antioch. Acts 11:25-26.

Certain unnamed disciples, who had been forced to leave Jerusalem in order to live, went into the populous and wicked city of Antioch, the capital of Syria, and faithfully proclaimed the gospel of Christ. As a result, many were saved, and the first Gentile church was established.

Greatly stirred by the news of the triumphs of grace and the extraordinary happenings in Antioch, the Jerusalem church decided to send one of their honored members to investigate the work there. They dispatched Barnabas, a man of high rank, distinguished presence, unquestioned integrity, unblemished character, open mind, broad vision, and genuine sympathy. When he arrived in the city and saw the wonderful manifestations of the grace of God in the chaste conversations and transformed lives of the believers, his heart was filled to overflowing with joy and thanksgiving. Being entirely free from jealousy, he was delighted to see their thriving new church, even though he had not participated in its establishment. He heartily approved the work as being of the Lord. Without proposing a change in it, he urged the believers to live in dependence upon Christ and in devotion to Him.

Barnabas was so favorably impressed with their work and its possibilities that he remained in their midst and led in launching an evangelistic campaign and in promoting the work in every way possible. Under the ministry of this Spirit-filled man many were added unto the Lord. Ere long Barnabas was convinced that the field was large enough to require the services of the ablest man who could be found. Possessing that remarkable talent for selecting the right man for an important task, he immediately went for Paul, who had been waiting and watching for an open door of service, and requested his assistance. He responded cheerfully, and upon their arrival in Antioch, Barnabas introduced Paul to his great work as the Apostle to the Gentiles. There, they labored together faithfully and effectively for a whole year.

Presently, the nickname "Christians" was first applied by others to the children of God in Antioch. This nickname, which meant "little Christs," was occasioned by their manner of life. In their conversations, lives, and work they manifested a close relationship and likeness to Christ. When those who were unsaved heard their words or saw their actions, they were reminded of Christ.

What a compliment! Would that the same were true of every professed Christian today! We ought to bear the name "Christian" with a full sense of the honor it gives and the responsibility it places upon us.

### II. Serving in Lystra. Acts 14:8-18.

When opposition grew unbearable, and fruitful service was no longer possible, Paul and Barnabas journeyed to Lystra, "and there they preached the gospel." A cripple, who had never walked, heard Paul speak. Paul's preaching made a profound impression on him. Evidently there was something about the way in which the man listened to Paul's preaching that attracted the latter's attention and convinced him that this man was believing his message, and that he had enough faith to be healed. Paul felt led of the Holy Spirit to perform a miracle, so, perceiving his faith, he commanded him to stand upon his feet. In response to Paul's command, the man leaped to his feet and walked. The expression of Paul and the faith of the lame man grew out of the recognized presence of the Lord and His power to heal.

This sudden and complete cure of a congenital disease, which took place in public, resulted in the people being filled with astonishment. The impact of this miracle upon their superstitious minds was so great that they concluded that Paul and Barnabas were more than mere men. This miracle of healing amazed the multitude and they exclaimed that the gods had again visited them in the likeness of men. They thought that Barnabas was Jupiter, and that Paul was Mercury. They identified Paul with Mercury because his persuasive eloquence corresponded with that outstanding attribute of the Roman god.

Believing that Paul and Barnabas were gods, the people wanted to worship them with appropriate sacrifices. When the priest of Jupiter brought oxen and garlands, and the people were about to worship these servants of God, Paul and Barnabas did not lose any time in restraining them and explaining the true facts to them. Abhorring the thought of worship being ascribed to human beings, they persuaded the people to withhold their worship of them. They informed them that they were only men of like passions with them, and that they had come to tell them about the true and living God. They tried to persuade the people that there was only one God, that He was

none other than Jehovah, the Creator of heaven and earth, and that He was the only One who should be worshipped. One is impressed deeply by the promptness with which the servants of the Lord stopped the demonstration, and by the skill with which they bore their Christian testimony.

### III. Suffering at Lystra. Acts 14:19-20.

As the crowd reluctantly retired and led the animals away without offering them as sacrifices to Paul and Barnabas, one might have expected that the missionaries would have gained the respect and gratitude of the people because of their humility, honesty, and godliness, but such was not the case. In fact, the very opposite occurred.

Just at this time, along came some of the Jews who had made trouble for the missionaries in the other cities where they had preached the glorious gospel of Christ. They were so perverse that they not only refused salvation, but they were also unwilling for others to accept it. They sought to convince the people that the power of these men came from Satan instead of God. This incident is another illustration of the fact that Satan is never contented nor idle when the gospel of Christ is being proclaimed to people. He is not so much opposed to the healing of the afflicted as he is to the liberation of the souls of men. He despises the gospel because it brings about the deliverance of souls from his thralldom, and the salvation of men from eternal destruction.

These Jewish instigators, who pursued Paul and Barnabas with malicious hate, soon persuaded the people that Paul was not only less than a god, but also that he was a man who should not be allowed to live. Oh, the fickleness of the human heart! One day the people were ready to worship Paul and Barnabas, and the next they were ready to kill them. Public opinion is so untrustworthy. The applause of the crowd is such a shallow thing. At a moment's notice, it can turn from veneration of an object to a bitter persecution of it.

Under Jewish leadership, the mob seized Paul, stoned him, dragged him out of the city, and left him, supposing that he was dead. One might well imagine that, when he was being pelted with the stones, Paul's memory went back to Stephen whose martyrdom he had witnessed and heartily approved. Although they thought they had killed Paul, God raised him up and brought him back into the city because He yet had much work for him to do for Him.

Pastor J. Edwin Hewlett of one of the Baptist churches in St. Louis, was the evangelist assisting Pastor E. H. McElroy in a revival at the First Baptist Church of Highland Park, Louisville, during the two weeks of March 22-April 3. The music was in charge of Dan Polk, minister of music at the Highland Park church.

# HOUSTON SPECIAL

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## WESTERN RECORDER

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# Southern Baptist Churches Multiplying in Ohio

By C. E. Matthews, Atlanta, Ga.

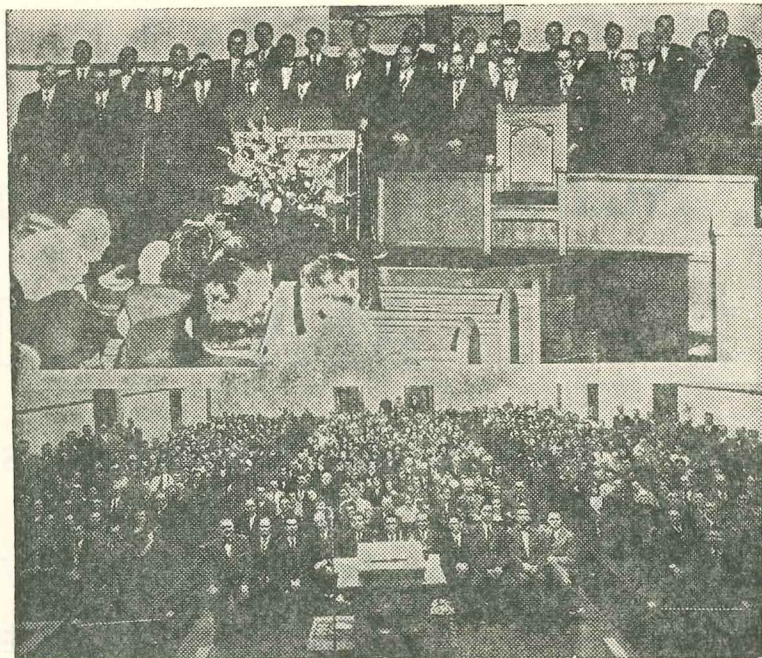
The writer was privileged to speak to the first Evangelistic Conference ever held in Ohio by Southern Baptist churches, January 15. To our amazement we discovered that a large per cent of the two million non-resident Southern Baptists are scattered over Ohio, Indiana, and Michigan. The great industrial centers in these three states have drawn heavily on Southern Baptist ranks from the states comprising our Convention.

## Conservation Necessitates Organizing of Churches

If we are to conserve for Baptist causes this tremendous force of those who migrate to the North, then the organizing of Southern Baptist churches becomes a necessity. We were informed by preachers and laymen alike that unless Southern Baptist churches are organized in that great area, most of our people join either Presbyterian, Nazarene, Fundamentalist, or other religious groups, or they unite with no church at all. The reason for this action is based on the charge that most of the existing Baptist churches in that area are blighted by formalism and a complete lack of the spirit of evangelism. It is reported that most of these existing churches have no Sunday evening services and seldom even give an invitation for church membership by letter or on profession of faith.

## Growth Is Unprecedented

The growth in organization of churches and in additions by letter and profession of faith is unprecedented in Ohio and Indiana. There are 37 Southern Baptist churches now in Ohio, with 10 others ready for organization. At the evangelistic conference this great growth of enthusiastic followers of Christ pledged to have 100 Southern Baptist churches in Ohio alone pledged to participate in the proposed nation-wide simultaneous crusade to be conducted by Southern Baptists in 1955. Some of these churches (all are new) are already erecting beautiful and commodious church buildings. The Westwood Baptist Church (Southern) of Dayton, Ohio—Rev. John W. Kurtz, pastor—has the first unit of a great church plant, with 10 acres of ground. The basement seats over 1,000. The church is filled to overflow at every Sunday service. The total re-



The top picture is of the pastors of Southern Baptist Churches in Ohio attending the first Evangelistic Conference. Practically all of these fine men are college and seminary graduates. Dr. Ray Roberts, pioneer missionary for the state, along with many others, is a graduate of Wake Forest College and Southern Seminary. The lower picture is of the Evangelistic Conference held in the West Side Baptist Church, Hamilton, Ohio, where Rev. E. A. Petroff is pastor. The church auditorium seats 540. It was filled to capacity with people standing.

ceipts of tithes and offerings for 1952 in this church amounted to \$69,550.56.

Every one of the 37 churches will engage in a simultaneous crusade in April this year. Dr. C. E. Autrey of the Dept. of Evangelism of the Home Mission Board will direct the crusade.

## Five-Year-Old Bowdler Child Has Paralysis In Both His Arms

NEW ORLEANS, La. — Bruce N. Bowdler, five-year-old son of Dr. and Mrs. George Albert Bowdler, Jr., Southern Baptist missionaries to Guatemala, who was stricken with polio in December, 1952, is slowly being weaned away from the iron lung with the aid of portable breathing devices.

His condition is reported as an apparent return to normal in the legs and back, but of severe residual paralysis in the arms. The doctor holds out hope for limited use of the right arm after surgery later on and apparently no hope of any use in the left. The

shoulder action is also paralyzed and no surgery can be done on the shoulders until the child is 10 or 12 years old.

Dr. Bowdler says, "Though it could be worse, this is heart-breaking business." He is teaching missions in New Orleans Baptist Theological Seminary while Bruce is in the hospital in New Orleans.

## Recording Set-up Provided By Radio Commission, SBC., At Houston Convention

ATLANTA, Ga. — The Radio Commission of the Southern Baptist Convention will provide a recording setup at the Southern Baptist Convention in Houston, May 5-10. Space and outlets will be provided for wire and tape recorders.

This complete service has been provided by the Radio Commission for a number of years, and there is a nominal service charge. Those desiring to use a wire or tape recorder at the Convention in Houston should make res-

ervations immediately by writing to the Radio Commission in Atlanta, Georgia. The service charge is \$3.00.

Rev. M. E. Miller, formerly pastor of the Immanuel Baptist Temple, Henderson, Kentucky, has been confined recently to the Kentucky Baptist Hospital in Louisville. He underwent surgery and the latest report is that he is improving rapidly.

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## Baptist Work in Texas

By W. R. Estep, Jr.  
Chairman Publicity Committee  
Southern Baptist Convention

HOUSTON, Texas. — Baptist history in Texas is, to say the least, out of the ordinary as far as the growth of Baptists in the United States is concerned. It is believed that pioneer Baptist preachers came into the vast territory which is now Texas around 1812. By 1822, in spite of opposition and threats of imprisonment from the Mexican authorities, Baptists had come into both the political and religious leadership of the Texas frontier. Sam Houston, a man of Baptist leanings from Tennessee, led in the fight for independence against the combined forces of papal tyranny and Mexican oppression. With the formation of the new Republic, Baptist work passed through another ever-widening phase of its existence which continued to increase with even greater tempo with Texas being admitted to the Union.

The success of the Baptist message in Texas has been phenomenal. From an insignificant despised sect in a foreign land, Texas Baptists now number 1,254,233 in 3,500 churches. Texas Baptist headquarters, under the direction of the executive secretary, Dr. J. Howard Williams, are located in Dallas, with over twenty departments and phases included in the scope of Texas Baptist work.

The Baptist educational system embraces seven senior colleges, one junior college, an academy, and three professional schools. The colleges are East Texas Baptist College, Marshall; Howard Payne College, Brownwood; Hardin-Simmons University, Abilene, famous the world over for its Cowboy Band; Wayland College, Plainview, serving the vast Panhandle and students from many foreign countries; Corpus Christi University, meeting the needs of South Texas and Latin American countries; Mary-Hardin Baylor, Belton, and Baylor University, Waco, our oldest and best known Baptist institutions. Decatur Baptist College, Decatur, is our junior college, and San Marcos Baptist Academy, our only academy.

The professional schools are Baylor University College of Dentistry, Dallas; Baylor University School of Nursing, Waco; and Baylor University College of Medicine, Houston. A Southern Baptist institution, Southwestern Baptist Theological Seminary, is located in Fort Worth. Another, Relief and Annuity Board is located in Dallas.

Texas Baptists maintain six hospitals in different sections of the state, and Southern Baptists support a hospital in San Antonio.

Along with the program of teaching, preaching, and healing, three orphanages in the state care for between 850

and 900 children. They are Buckner Orphans Home in Dallas, Mexican Baptist Orphans Home in San Antonio, and Texas Baptist Children's Home in Round Rock. New ventures by the Buckner Home include Buckner Boys' Ranch near Marble Falls and Bethesda Home for unfortunate girls in San Antonio. Texas Baptist Haven, a home for the aged, will soon become a reality. A forty-five acre site on Memorial Drive in Houston has already been purchased for it.

And the end is not yet in sight. With the population of the Northeast ever shifting toward the Southwest, and particularly Texas, Baptists are presented with the never ending problem of winning the stranger, who many times does not speak his language either literally or figuratively, to Christ. The future is truly as bright as the promises of God and the vision and energies of Texas Baptists.

## Home Announcement For Houston Convention

HOUSTON, Tex. — (BP) — The Homes Committee for the Southern Baptist Convention urgently asks that all requests for home assignments be sent to it before April 15, in order that they may be properly processed before Convention time. Persons writing later than this date will be cared for, but the committee cannot guarantee that such requests will be processed before the messengers leave home. Contact the Homes Committee at 2420 Milam, Houston, Tex. Make all checks and drafts payable to Union Baptist Association.

Nine Laurel River Churches, in the vicinity of London, Kentucky, are cooperating in a radio broadcast. They can be heard over WCTT, Corbin, 7:30-8 each Monday evening.

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# The Courier-Journal

The State of Kentucky

## 6 Wet-Dry Decisions Loom In Local-Option Elections

### 2 Vote Returns In Split Counties Being Contested

By MALCOLM PATTERSON  
Associated Press Staff Writer

Frankfort, Ky., Feb. 7.—Kentuckians can expect some more wet-dry tests of strength during this busy local-election year.

Legislative, county, school board, and municipal races will be run in the August 1 primary and November 3 general election.

Decisions on local liquor option may be reached at six places in all, with the coming elections scattered through the year.

Though famous for its bourbon whisky, Kentucky is largely dry legally, on the basis of area. Its legally wet territory generally embraces most populous centers.

#### 2 Elections Contested

Drys won on the face of returns from the two most recent local-option elections, at Middlesboro and Dawson Springs. However, results of both are being contested. And a recount of the Middlesboro ballots is slated for Wednesday.

Both Middlesboro and Dawson Springs have been wet. Dawson Springs was the first to go wet under a 1948 legislative act. The act permits cities of the first four population classes to vote independently from their counties on local option.

Those returns now the subject of contest gave: at Middlesboro, 2,048 dry votes to 1,977 wet votes; at Dawson Springs, 517 for the drys, 466 for the wets.

The Rev. Walter C. House, executive director of the Temperance League of Kentucky, says he expects at least four more

local-option elections to be conducted this year.

The four includes one at Jenkins in April. That Letcher County town is legally dry. An earlier attempt by wets to change its status failed.

House declined to say where the other elections would be called because of "strategy reasons," as he put it. But he predicted the drys would win the tests.

In recent years, the wets have made some inroads into former dry territory. As of January 1, 1948—before that year's legislative change—Kentucky had 93 legally dry and 27 legally wet counties. There are now 82 legally dry, 27 wet, and 11 "split" counties.

These figures are based on State Alcoholic Beverage Control Board records checked with Temperance League records.

The 1948 Legislature changed the historic local-option law after a hot fight. Under the old law, if a county were dry, an election could be called only on a county-wide basis for it to go wet or remain dry.

#### 11 Counties Split

If a county were wet, any district or precinct in it could call for a separate election and vote the county partly dry or wet. This is still permitted.

However, the 1948 amendment made this big change: to permit cities of the first four classes to vote separately from their counties on local option.

Under it the 11 split counties have developed, cities in former dry territories going wet.

Attempts to put other cities in the wet column have failed, however. Among them were Ashland, Danville, Corbin, Earlington, and Jackson.

Latest to go wet was Eminence

in Henry County. It legalized retail package-liquor sales.

The dry success of late easily could lead to another attempt to repeal that 1948 amendment in next year's Legislature.

This year all 100 representatives and 19 of the 38 senators will be chosen for the 1954 Assembly. The Legislature is traditionally Democratic, having remained so even during the last Republican regime of former Governor Simeon Willis, elected in 1943. Last year the line-up was: Senate—28 Democrats, 10 Republicans; House—73 Democrats, 27 Republicans.

However, G.O.P. State Chairman Edwin R. Denney, a former House Republican floor leader, says his party is aiming at a big reduction in the Democratic majorities this year. He doesn't expect the Republicans to get control, but to have bigger representation.

#### Status of Counties Listed

The split counties: Bell, Boyd, Harlan, Henry, Hopkins, Jessamine, Lewis, Madison, Montgomery, Pike, and Shelby.

This count has Middlesboro in Bell and Dawson Springs in Hopkins still wet, pending outcome of those election contests.

Legally wet counties: Anderson, Boone, Bourbon, Bracken, Bullitt, Campbell, Carroll, Christian, Clark, Daviess, Fayette, Franklin, Fulton, Gallatin, Harrison, Henderson, Jefferson, Kenton, McCracken, Marion, Mason, Meade, Nelson, Perry, Union, Warren, and Woodford.

While some of these counties may have a precinct or so legally dry, the A.B.C. Board rates them legally wet for all practical purposes.

The legally dry counties: all the other 82.

### DON'T LET THE WET FORCES CONTROL THE 1954 LEGISLATURE

Now is the time to persuade men to run for office who are both dry in sentiment and practice. Candidates must file before June 5 or 15, depending on your district requirements.

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