

# Western Recorder

KENTUCKY SOUTHERN COLLEGE  
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There must be plowing if we are to reap the harvest

Vol. 127 No. 38

Kentucky's Largest Denominational Paper

September 24, 1953

►Dr. Albert Hope Owen is to be inaugurated president of Wayland Baptist College, Plainview, Texas, Thursday morning, October 6 at 9:30 o'clock.

►Dr. Baker James Cauthen will speak on "Preaching Christ Without Compromise" on The Baptist Hour Sunday, September 27. Consult your local newspapers for time and station.

►An Artist's Concert Grand Piano was purchased during Music Week at Ridgecrest as a memorial to the late Dr. B. B. McKinney, head of the Church Music Department for many years, and a noted composer and song writer.

►E. D. Head, former president of Southwestern Baptist Theological Seminary, was called as interim pastor at Gaston Avenue Baptist Church, Dallas, Texas. W. Marshall Craig was pastor of the church until late last Spring.

►Dupree Jordan, Jr., associate director of the Southern Baptist Radio and Television Commission since 1949 and acting director for the past year, resigned from the Commission to return to the pastorate. He will continue to serve the Commission until October 1.

►The 25,000-attendance-mark was passed by Ridgecrest Baptist Assembly, Ridgecrest, N. C., again this summer, it was announced by Assembly Manager Willard Weeks. The total registration for the entire season was 25,440, slightly below the 26,029 figure of 1952.

►W. A. Moore, 83, Tupelo, Miss., father of Merrill D. Moore, director of stewardship promotion for the Southern Baptist Convention and John A. Moore, European Theological Seminary, Zurich, Switzerland, passed away Tuesday, September 1. Burial was in Tupelo.

►The West Moraine Church, in Ohio, where Travis Hudson is pastor, observed Stewardship Night led by the young people. As a result of their presentation of God's plan of tithing, approximately twenty youth and adults accepted the challenge to try God's way for at least a month. This young two-year-old church is training its youth today for leaders tomorrow.

►Pastor John Snawder, Ralph Avenue Baptist Church, Louisville, will be the evangelist and Fred Knepper, Clarksville, Indiana, will be the song leader, in a revival with Pastor William Lee and the First Southern Baptist Church, Clarksville, Indiana, September 27-October 9. The church is engaged extensively in a visitation program in the two weeks previous to the meetings.

►Evangelist Reginald Wall closed a revival meeting at First Baptist Church, Milton, Florida, August 30. The visible results of the meeting were 34 additions by baptism and 24 by letter. Pastor Joe Bamberg says: "Reginald Wall is a

unique and effective evangelist whose work is characterized by strong preaching and persistent personal work. His ministry strengthened the testimony of this church."

►Dr. Eugene I. Enlow, pastor of the Bethany Baptist Church, Louisville, was in a revival meeting with Pastor Geo. Russell Henson at the Dry Ridge Baptist Church, Dry Ridge, Ky., recently and there were seven additions. Excellent crowds were in attendance. It was at Dry Ridge that Dr. Enlow graduated from the local High School some years ago. Robbie Harris, Texarkana, who is enrolling in the Southern Seminary this fall, led the singing.

►Missionary Ray E. Roberts, of the White Water Association, Southern Baptists of Ohio, 214 Ludlow Building, 136 S. Ludlow Street, Dayton 2, Ohio, is desirous of obtaining the names of Southern Baptist people who have moved into Ohio. He asks that pastors or church clerks, or others, may send him their names and addresses as soon as possible, and he in turn will put them into the hands of the nearest Southern Baptist pastor. If there is not a Southern Baptist church where they live, they will make a survey of the community and look into the possibility of starting a work there.

►Rev. J. B. Norris, St. Petersburg, Fla., formerly pastor of Lee's Lane Church, Louisville, was the evangelist at a revival meeting held in the Little Flock Baptist Church August 9-23. The sincere testimony for Christ which he preached night after night resulted in a warm spiritual experience in many of the lives of that community. There were many rededications to fuller Christian living, six decisions for full-time service, sixteen who professed publicly their faith in Christ and expressed their desire to be baptized, and three who came transferring their membership from other churches.

►Accountant Garnett B. Morton, of the Executive Board of the General Association of Baptists in Kentucky, calls attention to four corrections in the Thanksgiving Offering tabulation which were not listed. One, Rock Bridge \$14.93, is in Central Association; and two, Campbellsville \$1,214.98; and Walnut Hill Mission, \$69.42, are in Russell Creek; and Russell Springs, \$150, in Russell County. As printed in the August 27 issue the amounts for Walnut Hill Mission and Campbellsville Church were listed all for Campbellsville. The Russell Springs Church was listed but no amount was shown beside the church name; and the Rock Bridge Church was not listed at all.

►Mrs. Agnes Durant Pylant, Plainview, Tex., was elected secretary of the newly

## Western Recorder

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

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### WESTERN RECORDER

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# Christ's Alternative to Communism

By R. PAUL CAUDILL, Pastor  
First Baptist Church, Memphis, Tennessee  
(Address Delivered at Southern Seminary Conference)

"The only thing that matters now," says Dr. Frank Laubach, is whether America will wake up or blow up."

These arresting words from one of America's foremost religious observers are enough to cause even the most imperturbable American grave concern. They reflect a lamentable condition prevailing not merely in our own nation but even in the most remote areas of the world.

After visiting some sixty-eight nations, in the interest of applied Christianity, Dr. Laubach appeals for the Christians of America to keep their heads in the clouds but their "feet on the ground." Dr. Laubach says, as discerning men everywhere are beginning to see, that the fearful scourge of Communism must be dealt with in every nation under the sun, and that here in our own beloved America this growing menace is tragically real.

#### Gains of Communism

Few of us, perhaps, realize the scope of the gains of Communism. We are told that there are no less than eight hundred million in some measure caught in the vortex of this woeful ideology that is sweeping downward everything in its path.

What is more, some of the gains are in areas that one might least expect. In Rome, for instance, within the shadow of the golden domes of the Vatican, and the colonnaded court where hundreds of thousands gather from time to time, we find some of the strongest gains of Communism. In France where the Chamber of Deputies is all but hopelessly split by factionalism, we are told that the picture is little better. In Belgium, too, there have been strange rumblings of the wheels of the Juggernaut of Communism. No one needs to be reminded of pitiful China as the people kow-tow before the handful of political mobsters who have seized control of the state, and who by promises, fair and foul, have succeeded in organizing a government and an army that is all but inexhaustible in manpower.

One thing should be noted too, in passing: The areas of Europe in which the greatest gains have been made by the Communists are in countries that have been dominated by a state religion. In no instance has Communism been able to gain any considerable foothold in a country where evangelical Chris-

tianity has been strong and virile, and where there has been any appreciable measure of separation between the church and state.

What is responsible for the fanatical gains of Communism, around the world? What is there about its character, its mission that has made it flourish like a green bay tree wherever it has taken root?

In the words of Whitaker Chambers, it is a conviction shared by those who profess to be followers of this way—a conviction that it is necessary now to change the world.

This conviction has produced a vision of a world without God—a world in which the rational mind of man, by means of science and technology, controls the universe. Every age says Chambers, has had its vision, but always until now the vision has had to do with both man and God, or rather with man in his relation to God. But this time the vision makes no place for God.

And Communism is unique, so far as today's world is concerned, because those who espouse the cause of Communism have been able, thus far, to act on their convictions, yet, to die for them where necessary. Operating on the "cell" here and a cell there, Communists believe that one day their cause will prevail.

#### The Answer

What is man's answer to the alluring claims of this fearful ideology? Man's answer is Christ's answer. Christ's alternative—the alternative of the Way, the Truth and the Life.

If those of us who have professed to be followers of the Way had lived our religion, there would have been no ground for the devout adherents of Communism to stand upon.

But we have not done this! We have permitted our Christian idealism to become vapid and hollow, and have failed to apply it to the everyday, commonplace problems of life.

Whatever else may be said of Karl Marx, it must be admitted that however far he may have fallen short of his goal, he was seeking to lift some of the excruciating burdens from the weary backs of the sorrowing masses of humanity. He was endeavoring, to say the least, to plead the cause of the untouchables of life who, footsore and weary, were plodding down the lonely

road of social and economic slavery. It is true that he missed the road in his quest by delivering his captives to a greater slavery—the bondage to crass materialism which makes no place for God in all the world He made.

In a word, we need to lay hold of the mind of Jesus, if we would cope with the deadly menace of Communism, so that we may come to see as He saw, and to live as He lived, in a co-operative effort to lead all men to Him whom to know is life abounding.

#### Jesus Saw People

Jesus saw people—He saw the multitudes as no one before Him nor since has seen them.

We read in Matthew 9:36 that "when he saw the multitudes, He was moved with compassion for them, because they fainted, and were scattered abroad, as sheep having no shepherd."

Notwithstanding His deity, and His role as Messiah, and the popular acclaim which He received wherever He went, He was ever mindful of the people as a whole, the common people, the people who bore the brunt of the social and economic bondage of his day.

It is at this point that we come to the head and front of our offending as Christians. We have not trained our eyes to see people for their own sake, and to realize that all are created in God's image, and that we who have the mystery of the faith are charged with an inescapable responsibility to share the gospel with those who do not have it, irrespective of race or nation.

And it is likewise at this point that we find the answer to the ever-increasing number of cults and diverse religious sects that have sprung up here in our Southland, in a territory that should have been claimed long ago by those of us who know Him as Saviour and Lord.

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One fine thing about the Lord's house is that military rank is not considered. Colonels, GIs, majors, sergeants, lieutenants, captains, and corporals—black, while, and yellow—all sit along together on the same benches looking to the preacher for a message for their hungry souls that will draw them closer to Him whom they love and worship.—*Rex Ray, missionary to Korea.*

## Chaplains and Pastors Need to Stay Close to the People

After reading in the *Western Recorder* a strong article appealing for more chaplains in the Armed Forces, a mother who has a son in the Navy wrote the editor as follows:

"I have a son in the Navy. I know through him our crying need for good, earnest chaplains in that branch of the service. But there is another need which bears on many hearts also, even where there is a chaplain.

"While in training at a certain base he replied to my direct question that there was a non-Catholic chaplain on the base, but that he was not personally acquainted with him. I insisted that he take steps to become acquainted. His answer, rather vehement, was, 'Mama, you don't understand! The chaplain is just a brass hat who sits in an office; and if you need to see the chaplain, you go barging into his office and tell him what you want!' Then he added with a wry grin, 'Imagine me barging into the office to have a talk with the chaplain.'"

The mother then added, "The boy is an introvert who almost never 'airs' his innermost feelings, no matter what they are."

Though the mother admits the fault may in part be her son's, she rightly pleads: "It seems to me that our chaplains ought to be, of all people, the most thoroughly down-to-earth, approachable, confidence-inviting men in the world. Our boys are in need of such a friend. At the same time I realize that there must be rules of conduct that they, as well as other officers, and men, must obey. But is there nothing that can be done to promote a more intimate feeling of fellowship between a boy in service and the person that he must try to accept in the place of his loved friends and pastor 'back home?' Must that person continue to be 'just a brass hat who sits in an office'? What a cold description of one's spiritual advisor."

This anxious hearted mother has touched on a vital need which our men sense in the Armed Services. It is good to know that there are many great chaplains who have not made the boys feel as did this mother's son. But those who have allowed barriers to stand between them and the boys ought, in all haste, to make needed adjustments.

*Approachability* is one of the finest characteristics of either the pastor or the chaplain. The work is by no means done when a "service" is concluded and the benediction pronounced. Doors must be left open for any burdened or confused heart and all must be made to feel they have a real and understanding friend in their spiritual advisors.

This single case is mentioned as a matter of public service, in the hope it may work for the mutual advantage both of the boys and their chaplains. The mother who wrote (her name is withheld for obvious reasons) is by no means an ordinary person. She is a careful student of facts and needs, and she seeks to help, not to criticize or destroy. She has the right to ask that all chaplains shall leave no doubt in any boy's mind that he and

his problems are of great importance. What a pity that the lad could not have been under the influence of any one of the many beloved chaplains I have known personally!

## The Kinsey Report

Dr. J. M. Dawson rightly states in the September issue of *Report from the Capital*: "Scientific research is ever to be prized, but subsequent handling of the results is of equal importance. The Kinsey report smacks of being pseudo-science, both from the method used in obtaining its alleged facts and from lamentable ballyhoo in publications of the findings. Irresponsible submissions of such dubious data to the mass mind, which is unacquainted with scientific analysis and subject to erroneous judgments, poses great peril to morality."

Dr. Dawson referred to the recently announced and widely publicized book, *Sexual Behavior in the Human Female*, by Dr. Alfred Kinsey.

While the Kinsey book has been favorably mentioned by some, it has been vigorously condemned by many others. It is reported that Dr. Kinsey based his alleged findings on the experiences of less than six thousand women in the United States, yet the impression has been made that most women have at one time or another been impure. We shudder to think of the effect this will have on the young people of today.

Representative Heller of New York is reported to have said that Kinsey "draws conclusions which are highly questionable if not downright ridiculous," and he announces his purpose to have the book investigated by a committee of Congress to determine whether it should go through the mails.

More and more we question the real value of some of those so-called surveys. As a usual thing, comparatively few people are contacted, and yet the few are made to represent the whole. Could it be that some, in making such surveys, are merely finding that for which they seek? And again, could it be that some seek publicity even more than they seek the truth?

## Preachers and Head-On Collisions

According to a recent release from the *Baptist Press*, two preachers—a Baptist and a Presbyterian—had a head-on collision in their cars on the outskirts of Wichita, Kansas. Four were hurt, including the two preacher-drivers and a third preacher from Texas.

If one wished to spiritualize on the highly regrettable accident he could think about as follows: (1) it isn't the first time preachers have had lamentable clashes; (2) it isn't the first time preachers themselves have been hurt by such clashes; (3) it isn't the first time others have suffered because of such unfortunate circumstances; (4) nearly always, clashes have been caused by one or the other driving on the wrong side of the road. We're not trying to preach; it's just too good an opportunity to pass up.

# Church Discipline

By CARL LOY, Pastor  
Good Hope Baptist Church  
Campbellville, Kentucky

Discipline poses many problems for pastors and churches, and is looked upon with disfavor and disapproval by many.

Because the preponderance of sentiment is against discipline in the churches today, the pastor, church, or individual member, who advocates it, will not suddenly be found floating on breezes of popularity, but may be stigmatized as the trouble maker and promoter of disorder.

Regardless of how painful, unpleasant and undesirable it may be, we are confronted with the fact that discipline is taught in the New Testament. There are many objections registered against it, but these objections do not abrogate the obligations, and the obligations point to certain objectives.

### I. Objections:

1. "Every person should be in a church somewhere."

If this objection were true, the many Scriptures on this subject would be superfluous and meaningless; and Jesus, Paul and others, would stand convicted of errors in instruction. Those who believe in an institutional salvation may consistently raise this objection; but Baptists, who believe in salvation by grace, cannot accept it, for there are some people who should not be in a church anywhere.

2. "The Bible says, Let both grow together."

Jesus said this in the Parable of the Tares and was speaking of the saved and unsaved living together in the world. He was not even remotely referring to church fellowship. In this statement He was forbidding religious persecution. The tares are not to be destroyed from the world by persecution. We must not persecute.

This statement cannot apply to the church, for we find in Matthew 18:15-17 that Jesus taught that unruly, obstinate, sinning, impenitent members are not to be kept in a church. Those who quote this statement to get around the doctrine of discipline are "wresting" the Scriptures.

Paul told the Corinthians that they could not get away from fornicators in the world; but ordered that such be put out of the church (I Cor. 5:10-13).

3. "It is hard to know when and where to begin."

When the offense is secret and beyond proof there is nothing to be done; but

when it is of a public nature and can be established, it is incumbent upon the church to take action.

Paul recommended disciplinary action against the incestuous man at Corinth, but did not recommend such action against those who had been drunk on the wine of the Lord's Supper. There was a reason for this for Paul condemned drunkenness as a work of the flesh. Perhaps the reason was that it was hard to discipline people who could say that they had taken the wine in the Supper and, not knowing how much would be too much, had mistakenly become intoxicated.

There are some ways that church members can abuse their Christian privileges, and the church can do nothing about it. The case of the incestuous man was beyond question, excuse, or reason. So Paul asked that they deliver him to Satan for the destruction of the flesh (I Cor. 5:4-5).

4. "We don't have enough who believe in it and will stand for it."

A church can be strong financially, numerically and denominationally, and, yet, be so weak in conviction, courage and integrity, that it cannot discipline itself. Sardis had but few who had not defiled themselves (Rev. 3:4). How pathetic when evil predominates in a church to the extent that nothing can be done about it! Such a church may attract the degenerate and carnal minded, but can have no power to convict for sin and turn people to Christ.

### II. Obligations:

1. The words of Christ:

As a last effort at reconciliation where fellowship has been broken, Christ said, "Tell it to the church." When other measures fail, as a last resort, this is obligatory. What right do we have to ignore or neglect the word of Christ? If telling the church fails to win the offender, Jesus said, "Let him be unto thee as an heathen man and a publican." The attitude He here enjoins is not one of hatred, but of non-fellowship. There is no basis for church fellowship with those who are incorrigible in unchristian conduct. If we are to please Christ, we must take the attitude toward such that He enjoins.

2. The teaching of Paul:

A church cannot obey the Scriptures without exercising discipline when it is obviously needed. Paul said to the

saints at Rome, "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them" (Rom. 16:17). He gave a specific command to the Thessalonians concerning discipline. "Now we command you, brethren, in the name of our Lord Jesus Christ that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which ye received of us." We note that he did not say, "We urge you," or "We entreat you," or "We advise you," or "We persuade you, or "We admonish you," but "We command you." We have no more right to come short of what is commanded than we do to go beyond what is commanded.

3. The practice of the apostolic churches:

See I Corinthians 5 and II Corinthians 2:6-8. It is to be inferred that the church at Rome, at Thessalonica, and those at other places, heeded Paul's teaching on this matter.

4. The mutual interests of the cause of Christ:

Churches and pastors have a mutual obligation in matters of discipline which grows out of the solidarity of the cause of Christ. The church that fails to recognize this, and receives an excluded member, becomes a party to his offense, and thus fails to observe the New Testament teaching on discipline. It is preposterous to assume that Paul would have recommended that the incestuous man be received by a church anywhere until his fellowship was restored with the church at Corinth.

The case would be rare indeed when a church would be justified in receiving by "statement," or by any other method, a person who has been excluded from another Baptist church. When this is done, faith and fellowship are willfully broken with a sister church—unless a thorough investigation has been made and it is found that the excluded person has been wronged.

Paul certainly would not have sanctioned the church at Phillippi receiving those who were marked by the church at Rome for causing "divisions" and "offenses;" or those from whom the church at Thessalonica had withdrawn fellowship, for walking "disorderly." Principle counted more with him than numbers, and because of the solidarity and inviolate nature of the kingdom of Christ, he would not have commanded one church to receive those from whom he had commanded another church to withdraw fellowship.

He taught that the place for the excluded member to go was back to his own church for restoration of fellowship (II Cor. 2:6-8). Do we have any authority to go beyond Paul in this matter? If we do, aren't we ignoring apostolic teaching and precedent?

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# Christ's Alternative to Communism

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We have built our churches, and engaged in worship, careful often that the members of our own family, and our friends, should come to know Christ as Lord and Master; but we have often seen little beyond those of our own circle of concern. We have failed miserably to see people for people's sake. The sharecropper, the itinerant workman, the sorry dweller of the repulsive slum section of our cities—these we have often passed by "on the other side" as if we feared that we might become contaminated by their miserable plight.

And this concern for people strikes to the very heart of our mission as Christians.

Some time ago a young woman of obvious culture and gentle refinement came to my office for consultation regarding her life's work. The young lady, a student in the hospital school for laboratory technicians, had become challenged by the call of the mission fields across the sea and was all but moved to abandon her present course of training and enroll as a student in the University School of Medicine in the hope of going to Africa as a medical volunteer in Christian missions.

Upon hearing the story of the hopes and fears of the young woman, I asked her this pointed question: "Are you a Christian? And can you give me one solid reason why you know that you are a Christian?" The young woman, obviously strained by my unexpected approach to her problem was apparently lost, for a moment, in thoughtful silence. Then she turned her face toward mine and with a calm and dispassionate manner said:

"Yes, I am a Christian, and I know that I am a Christian because I love people."

"You love people!" I asked, "what kind of people? People who are rich? People who are cultured and refined as you? People who move within your social group—on your side of the railroad track?"

Then it was that the young lady, all but bursting in tears said, "I love people—any people that God has made; people who are rich and people who are poor—just people."

The teeming crowds touched the heart of Jesus and called forth his deepest note of pathos as he thought on their lost condition.

See Him as he stood weeping over lost Jerusalem: "O Jerusalem, Jerusalem, thou that stonest the prophets and killest them that are sent unto thee: how often I would have gathered thy children to-

gether even as a hen gathers her chickens under her wings, and ye would not." And it was this deep and manifest love for people that led men to Him with their woeful cares of life: Blind Bartaemaus by the Jericho road; a leper when he was come down from the mountain where He had just delivered the Sermon on the Mount; a father whose little daughter lay sick unto death; a sorrowing sister whose brother had just died! Wherever He went, whatever He did, His eyes were constantly fixed upon people—the rich and the poor, the great and the small. People!

## More Than People

But Jesus saw more than people. He saw their sorry plight. He beheld the grievous burdens which lay upon their helpless backs, imprisoning them with a bondage as real as any slavery known to man.

And it is at this point that we have failed miserably as followers of the Lord Christ. We have not manifested fullest concern for the woes of the people. That is why Communism has made such inroads among the nations of the world.

We ought to look behind the scenes and seek to ascertain the why of Communism. We need to uncover what, in the realm of medicine, would be called the *etiology* of this woeful disease which tends to paralyze the whole moral and spiritual nature of man.

Some time ago, while enroute from Edinburgh to Glasgow, Scotland, I came upon an aged man whom I engaged in conversation. I found him to be a retired miner, one of those myriads of fine people who spend the greater part of their lives under ground working in the coal mines. He told me of how, at the tender age of thirteen, he was sent down into the mines, long before the sun had risen, to begin his day's work, and how, when he came up from below, the sun was set because the day was done. "I rarely saw the sun in those days," he said. Then the old man went on to tell me of the miserable conditions under which he worked, and of how he would lie all day long on his side in water a foot and one-half deep, picking out lumps of coal to be used for the fires of the more well-to-do, and of how, on the long winter evenings as he would walk to his home, miles away, his clothing would be frozen stiff, all along the journey. And the old man added, as he concluded his story, "Aye, it's different now—it's different now." I do not know how many times this pathetic instance of child labor

could have been duplicated, had I made a tour among the families of miners in the coal regions of Scotland; but I do know that child labor was one of the most serious pustules upon the back of society, in the not too distant past, and that it was such conditions that created the social and economic tensions out of which the germ of Communism was spawned.

All about us today, throughout the world, are minority groups, and majority groups, who are beset with grievous plights. Do we as Christians behold them? That is the question that haunts me day and night. Wherever Jesus went, He was touched by the woes of men.

But we have not followed in His footsteps. Sated with plenty, and with a feeling of security in our own salvation, we have gone about our ways on a "business as usual" basis, while the hungry, distressed throngs have yearned for sympathy and understanding, and, most of all, for the grace of God which alone can fulfill the deepest needs of man.

In the words of Dr. Laubach: "Out of the 2,200 million people in the world, 1,700 million, usually in debt all their lives, are in want, more or less oppressed and exploited, and increasingly unhappy and determined to be free from want. They are not in the United States, except a million or two migrant workers and many of the Negroes; they are not in Canada, the United Kingdom, or in the Scandinavian countries. But in all the rest of the world there are multitudes dissatisfied and groping for some way up and out of the dark drudgery and pain of empty living."

The historic rise of dictators like Joseph Stalin and Marshal Tito is marked by poverty and squalor of circumstance and unbelievable yearnings for a better circumstance in life.

One cannot help but wonder what would have been the course of history in the twentieth century, if these intellectual giants and Napoleonic leaders had but known the benedictine hands of Christlike, loving concern during the years of their painful longings and all but hopeless days of gloom.

Christ saw the dejected state of men, I tell you, and He knew their woes. He would have shared the last crumb in His knapsack with the worst sinner! And I tell you that we who profess to know Christ had better see these teeming multitudes, and hear their cries, and be touched by their miserable plight. For, after all, they are people, the kind of people over which Jesus wept in His loving concern!

(Continued on Page 22)

SERVICE: No one was ever honored for what he received; honor is the reward for what he gave.—Schaller (Ia) Herald.

## A Minister and Teacher Discusses

# My Circle of Immortals

By S. L. MORGAN, Sr.  
Wake Forest, North Carolina

I have a circle of immortals that are to me like beacons in the dark. When I lose my way and grope and fear, they set my feet confidently again on the path. They are the great souls who have come unharmed through the worst that life or death can do to them, and are the greater and finer for it. Among them are some of the great in the eyes of the world, also some that are obscure and unsung.

I've just gone to the shrines of several of them. I came back surer that nothing in life or death can harm me; surer that there is nothing to fear in either life or death.

One of them is a beloved relative. I went an extra hundred miles mainly to ask her a crucial question. I knew she had lately faced death in a hospital. And from the most dreaded of all maladies—*cancer*. I wanted to ask her, "How did death—and slow torture, look—close-up?"

Her reply was like the ring of a golden bell, and made my heart leap: "Through confident faith in God, I faced it with not a moment's fear, yet with no doubt that it might mean death by slow torture!"

A friend had sent her a little book to boost her to fight cancer! It was *Living with Cancer*. It is a well-told story of a truly heroic battle with the dread disease, and not without success. It is a book to put iron into the blood for a battle worse than death.

But with a ring of utter sincerity, my dear one said, "I resent the title! I assure you that, if the worst ever comes, I'll not live *with* cancer; I'll live *above* it!"

I had gone a hundred miles to ask the question. It was worth it! It assured me I could dare to face life or death with new confidence. I too could do it!

On the same pilgrimage I found myself in the nation's capital. To me almost preeminently, it was the home of the Peter Marshalls. I had but lately read Mrs. Marshall's book, *A Man Called Peter*. I still felt the thrill of it. I must ask the author a question or two, if possible. My time didn't permit an appointment. I'd use the telephone. It would serve to get the answer to the crucial question I wanted to ask.

I looked up her number and rang. Her secretary had told her I might call. Mrs. Marshall was on the phone. I

asked, "Are you free to talk five minutes?" she seemed friendly and human; she said, "Let me cut off my stove!"

She graciously gave me maybe ten minutes. I said, "I love your book. Best of all, it shows that at Peter's death you had a wonderful experience of God. The crucial question I wanted to ask is, Does that experience linger to assure you that, if any possible calamity

Give All He Asks -  
Take All He Promises

BRING YE all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

Malachi 3:10

The Christian who claims promises of God should respect the wishes of God.

should overtake you in the future, you'd find yourself equal to it?

She answered, "One can never be quite sure what the future might do to you, but I feel almost sure. Peter's death had seemed the most terrible thing that could come, but God enabled me to pass through it in triumph. It leaves me rather sure that, *whatever* comes, I'd find resources adequate to meet it."

No one could say more. And it's enough. And that's what even one great, authentic experience of God will do for us.

She said, "I feel that through *A Man Called Peter*, Peter's work still goes on"—350,000 copies to date, resulting in a correspondence that seems likely soon to require a full-time secretary.

## Another Eminent Example

In Blue Mountain College, Mississippi, is another of my immortals. Her husband had been perhaps the most popular and effective pastor in Raleigh, N. C.,

Carl M. Townsend. A fall from a pear tree in his yard brought almost instant death. Suddenly, out of a clear sky, came the worst a devoted wife could know. She tells the story.

"If Carl had lived," she writes, "in answer to the prayers of the many who loved him and prayed for him to live, it would have seemed a miracle. To me an even greater miracle was the sudden change that God wrought in me and in my life, making me feel this seeming tragedy was after all a victory, and Carl's funeral a coronation. And so it has continued, now for years, his presence seeming ever with me and influencing all the course of my life.

"To spare a life must be easy for God. To change a heart and a life-attitude so completely in a moment is the real miracle."

She exchanged notes with Mrs. Peter Marshall. Their experiences seemed almost identical. Mrs. Marshall, sitting in the hospital room beside her beloved dead, became aware of an unearthly peace and exultation. A friend entering looked with amazement at what seemed the glory of heaven lighting up her face and even flooding the room. With face radiant, she was able to follow the casket of her husband out of the church, and to whisper a word of cheer to a weeping friend near the aisle.

Sibyl Townsend says, "My experience was strangely like hers. It seems nothing less than a miracle God worked in me, leaving me an abiding confidence that not life nor death can ever bring any experience too hard for me to pass through with triumph."

Because her experience reassures me, I gladly admit her into my circle of immortals. Her experience seems the more authentic and convincing because she is willing to let all the world into this holy of holies of her life, humbly longing to help others by her experience to master the worst in life or death.

## Faith in Immortality the Secret

Strikingly similar to the experiences named was that of a couple highly honored in my own community. Their hearts broke when the message came that a beloved daughter had died almost suddenly of polio, leaving a young doctor husband and two little children. But with smiles and tears the mother said, "That night on our hundred-mile drive something wonderful happened. It came to us overwhelmingly, 'Elizabeth is not dead; she is living and *will still be with us.*'" And with a ring of confident gladness in her voice, she declared, "And she has been; her presence as real as that of any of our living children."

Always in such cases, I think, the peace and victory spring from a vivid belief that the dead has only crossed the portal into a fuller, richer life, to live and maybe even to be near to give help when needed.

(Continued on Page 10)

# Church Discipline

(Continued from Page 5)

## III. Objectives.

### 1. To do the will of Christ:

(1) He gave the "keys" of authority to the church for this purpose (Matthew 18:18, 16:19).

(2) He promised the sanction of heaven in the disciplinary use of the keys (Matthew 18:18).

(3) His power is present with a church in an ordeal of discipline (I Cor. 5:4-5).

(4) He has a "few things" against a church that fails (Rev. 2:14-15).

### 2. For the spiritual good of the offender:

When a church is forced to deal with an erring member, it should always be to the end that such a person be won from wrong. Action should be permeated by the Spirit and love of Christ.

Discipline is both corrective and punitive. It would not be corrective if it were not punitive. The "punishment" which was "inflicted" by "many" had become corrective in the case of the incestuous man at Corinth. He was about to be swallowed up of overmuch sorrow, and Paul urged that they confirm their love to him.

### 3. For the protection of the church:

#### (1) Against false doctrine:

A man that is an heretic is to be rejected after the first admonition (Titus 3:10).

Paul felt that those who were troubling the churches of Galatia should be "cut off" (Gal. 5:12).

Christ was displeased with the church at Thyatira because they permitted a self-styled prophetess to teach heresy (Rev. 2:20).

There was a time in the history of Baptists that if it had not been for their recourse to discipline, many churches would not have survived the heresy of Alexander Campbell.

(2) Against the evil designs of some who would destroy the church from within:

Christ revealed that the "seat" of Satan was in the church at Pergamos (Rev. 2:13). Satan, through members who were promulgating the doctrines of Balaam and of the Nicolaitanes, was seeking to destroy this church from within. Sometimes a church must take action to rid itself of enemies within. The church at Pergamos had not done this; and Christ said, "I have a few things against thee" (Rev. 2:14-16).

### 4. To keep the church clear in the eyes of the world:

"It is reported commonly . . ." "Know

ye not that a little leaven leaveth the whole lump?" "Purge out therefore the old leaven" (I Cor. 5:1, 6-7).

Following is a quotation from Spencer's *History of Kentucky Baptists* concerning discipline in the period from 1780 to 1800, which was carried in an article in the *Western Recorder* a few years ago.

"During the long seasons of coldness in religion, and the great increase of infidelity among the people, the Baptists had kept up a vigilant discipline in their churches. They kept constantly before the eyes of the world the practical workings of Christianity. Men were made practically better by its discipline administered in love. The churches were kept in a strict order as if they had been enjoying a constant revival. The contrast between the church and the world was so striking that infidels themselves could not fail to see the superior influence of religion."

Discipline was taught by Christ, practiced by the apostles, and recognized and enforced by Baptists of a former day, but what about our day?

The fellowship of each church must be decided, not by some individual, some other church, the world, public opinion, or some self-appointed authority, but by the church itself. "Do not ye judge them that are within" (I Cor. 5:12)?

Discipline should always be administered in prayer, love and humility, as a last resort; but as a last effort and move by a church, there are times it must not be omitted, if a church is to keep itself blameless before Christ.

## Are Baptist Youth to Sponsor Non-Denominational Conventions?

By T. C. GARDNER  
Dallas, Texas

In some sections of the Southern Baptist Convention territory separate youth groups are attempting to set up conventions in county, association and district. The program sponsored by these groups is completely apart from church organizations. The programs for these youth meetings are patterned somewhat after the Youth For Christ movement. This should be a matter of deep concern to Southern Baptists.

Southern Baptists have been interested from the beginning in our young people. They have established encampments, schools, church organizations, and conventions because of their interest in and love for our youth. Southern Baptists have done more for youth than

all other religious groups combined. We now have in each of the states of the Southern Baptist Convention territory, a Sunday school convention, a Training Union convention, a W. M. U. convention, a Brotherhood convention, and a B. S. U. convention. These are 992 associations and all of them have organizations to inspire, utilize, and develop our youth.

A letter just received from one of the outstanding pastors of the South reveals the fact that in his area non-denominational youth groups are seeking to set up non-denominational organizations. This pastor says: "The sponsors of these conventionettes are of the Youth For Christ variety, with a zeal far outstripping their knowledge. The establishment of these organizations is due partly to an ever present doctrinally ignorant fringe, and partly to the failure of our Baptist associational program to utilize the energies and enthusiasm of youth."

Baptists should keep in mind that the Miracle Book Club, the Young Life Club, the Oxford Movement, and the Youth For Christ Movement are all non-denominational agencies or organizations. I doubt seriously that any of these organizations or movements have ever made a real contribution to our churches and to the denominational agencies and programs. I wish to raise two questions:

1. Is there a place for a non-denominational youth convention in any state in the South?

Southern Baptists answered that question at Houston when the following resolution was unanimously adopted by the Southern Baptist Convention: "That the teaching agencies of our Convention continue their effort with renewed vigor to strengthen Baptist conviction with reference to the dangers of inter-denominationalism and non-denominationalism."

2. Is there a need for another Baptist Youth convention in the South, or any state in the South?

It is my opinion that we do not need another convention. It appears to me that we have all of the conventions, and all of the organizations that we really need to win the lost, to train the saved, to inspire the masses, and to indoctrinate and challenge our entire constituency. If there should ever be a need for another organization or convention, would it not be wise for the new organization to be sponsored by the parent Convention?

We can no longer write letters to our former co-workers in China; but we can have fellowship by way of the throne of grace and know that our Father will continue to give the grace and strength they need as they remain true to him.—*Flora E. Dodson, missionary of the China staff.*

## Sunday School Department

ROY E. BOATWRIGHT  
State Secretary

### "The Pull of the People"

As soon as you are through studying the book, "The Pull of the People," please send in the names for awards. We would like to have as many as possible turned in to your State Office by the end of September in order for us to count them on the 1953 work.

### Union Association Standard

A letter from Mr. Ray Toadvine of Cynthiana tells of the work of Union Association in reaching the Standard. We wish to commend this good association and its leaders in the matter of the excellent work which is being done in the associational organization and in each church. "We have six Standard schools as follows:

Beaver	Forest Hill
Cynthiana	New Zion
Falmouth	Union

"Some others" are lacking in only a very few points. Training through study courses, is more responsible than any other one thing in causing the churches to reach the Standard. Our Association holds the banner for the most training done in the State based on membership percentage.

"The New Zion Church holds the ban-

ner for the greatest number of awards earned in the State based on membership percentage for the past year. The great achievement in Union Association can be attributed to the fine pastors, the Associational Missionary and the other associational officers."

### Promotion Day

We cannot lay too much stress on each Sunday school planning well and carrying through to completion a good program on promotion day. If the Sunday school fails in this matter it is virtually impossible to maintain a graded school. For a definite increase in attendance and enrolment grade your Sunday school completely and promote in every department and class.

### State Sunday School Convention Canceled

On your State calendar October 8, 9 and 10 is marked for the State Sunday School Convention. This meeting was canceled early this year. There will be no State Convention for Kentucky in 1953. We do, however, call your attention to the fact that the Regional Conventions will be held in February 1954. The dates are: February 8-9; 11-12; 15-16 and 18-19.

### Standard Sunday Schools

**McKinney**—Pastor P. H. Foley; Superintendent M. C. Montgomery.  
**Owensboro, Eaton Memorial**—Pastor H. W. Schafer; Supt. H. O. McDaniel.  
**Paducah First**—Pastor F. G. Schlafer; Superintendent W. C. Valentine.  
**Riverview**—Pastor Roy Mitchell; Superintendent J. H. Breeden.

### Vacation Bible School Under A Tree



The above picture is of a Vacation Bible School held in Bell County Association by Rev. George D. Park. Since no building was available the School was held under a tree. This testifies that a Vacation Bible School can and should be held in every community regardless of facilities to care for the children. This is only one of the many schools which was conducted by Brother Park who was, until recently, missionary of Bell County Association. No doubt, you had a good school in your church this summer. Have you sent in your report? It is necessary for us to receive your report in order to have an accurate record for our State.

## SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, SEPTEMBER 13, 1953

(Numeral after church indicates number of missions)

Church	T.U.	S.S.
Arlington, First	72	---
Ashland, Unity	117	501
Bellevue	---	362
Blackford	---	210
Bowling Green (2)	251	1,137
Briensburg	---	202
Burlington	93	228
Campbellsville, Pleasant Hill	143	276
Central City	242	447
Clay, First	---	235
Corbin, First	150	475
Covington, Calvary	---	629
First (1)	87	314
Latonia (2)	147	889
South Side	116	480
Cynthiana	---	401
Danville, First (4)	224	721
Dayton, First	---	243
Dawson Springs	---	231
Elizabethtown	---	---
Severns Valley (2)	137	688
Erlanger	68	368
Evansville, Ind., Calvary	95	637
Grace (2)	211	969
Falmouth	---	231
Ferguson	76	234
Fort Thomas, First	69	261
Frankfort, First	---	845
Thorn Hill	---	261
Fulton	---	462
Georgetown (1)	---	454
Glasgow (1)	95	824
Glendale, Gilead	---	331
Greenville, First	---	394
Harlan	140	559
Harrodsburg (2)	233	859
Bruner's Chapel	99	206
Deep Creek	---	227
Hawesville	---	240
Hazel	81	275
Henderson, First	122	413
Immanuel Temple (1)	106	546
Hima, Horse Creek	---	234
Hodenville, First	255	411
Hopkinsville, First	113	663
Ebenezer	126	---
Second	131	783
Hudgins, Aetna Grove	---	207
LaGrange, DeHaven Memorial	69	261
Lancaster	---	329
Lebanon, First (1)	122	447
Leitchfield	59	201
Lexington, Calvary (1)	---	729
Felix Memorial	81	453
Grace	140	666
Immanuel	207	843
Porter Memorial (1)	130	601
London, First (1)	---	555
Louisville, Baptist Tabernacle	195	561
Baptist Temple	---	243
Beechland	94	458
Beechmont (1)	154	757
Bethany	---	225
Broadway	---	243
Buechel	77	381
Clifton	260	941
Crescent Hill (2)	---	453
Deer Park	109	261
East Audubon	71	439
Eastern Parkway	105	388
Eighteenth Street	144	331
Fairdale	---	303
Farmdale	109	267
Harmony	---	345
Highland Park First	---	340
Immanuel	70	340
Ninth and O (1)	197	1,104
Okolona	85	391
Parkland	249	902
St. Matthews	180	518
Shively	108	557
South Jefferson	80	416
Southside	69	427
Third Avenue	61	344
Twenty-third and Broadway (1)	129	598
Victory Memorial (2)	218	758
Virginia Avenue	---	254
Walnut Street (4)	268	1,497
Ludlow, First	72	488
Madisonville, First	263	912
Marion	103	267
Mayfield, First (1)	312	977
Middlesboro, First	77	606
East Cumberland Avenue	---	296
Monticello, First	88	238
Morganfield, First	---	429
Mt. Vernon, First (7)	102	425
Murray, First (1)	187	896
Sinking Spring	111	202

(Continued on Page 12)

## Baptist Training Union Department

BYRON C. S. DeJARNETTE  
State Secretary

### Western Tomorrow and Saturday

The First Baptist Church, Central City will entertain the Western Regional Training Union Convention, beginning with the banquet for everybody at 6 p. m. (CST), tomorrow (Friday, September 25) and closing Saturday night September 26. Registration will begin at 4:30 p. m. Friday.

If you have not already made home reservations, please do this at once by calling Mrs. C. B. Greenwood, 303 North Fourth Street, Central City, Ky. for free room and breakfast. Please tell her whether Junior, Intermediate, Young Person, or Adult, what sex, and time and method of arrival in Central City.

It may be too late but if you have no banquet reservation, please call Mrs. Carl Pendley, 908 Broad St., Central City, Ky.

There were 500 at Sturgis last year. Let's make it 550 this year at Central City.

The Friday night message will be delivered by Rev. John Huffman, pastor of First Baptist Church, Gallatin, Tennessee. The Saturday morning session will include simultaneous conferences and the Young People's Speakers' Tournament. On Saturday afternoon the Junior Memory Work Drill will be conducted, conferences will be led, and the Intermediate Sword Drill will be conducted. The convention will close Saturday night with the Life Dedication Service conducted by Rev. John Huffman. The music will be directed by Mr. James Morrison, Madisonville. The devotional leader for all sessions will be Dr. Edwin Richardson, Hopkinsville.

### Southeastern at Central, Corbin

The Southeastern Regional Training Union Convention will meet with the Central Baptist Church, Corbin, beginning with the banquet for everybody at 5:45 p. m. (EST), Wednesday, September 30 and closing on Thursday night, October 1. Mr. George Baker, Corbin is the convention president. Rev. Harold Wainscott is the host pastor.

Registration will begin at 4 p. m. Wednesday. Let's make the attendance 400 or more. Have you made reservations? If not, I hope you will do so at once. For free room and breakfast in a home, please write to Mrs. L. T. Morgan, Fifth St. Road, Corbin, Kentucky, stating age group, sex, and time and method of arrival in Corbin. For a place at the banquet, please write to

Mrs. Austin D. Worley, Bishop Street, Corbin, Kentucky.

The Wednesday night session will begin at 7 p. m. and will include conferences, Young People's Speakers' Tournament, and a film. On Thursday morning there will be conferences and the Junior Memory Work Drill. On Thursday afternoon the Intermediate Sword Drill will be conducted and a playlet will be presented. The Life Dedication Service, conducted by Rev. Sam Tatum, will close the convention on Thursday night. The music will be conducted by Rev. C. B. Robbins. The devotional leader will be Rev. George W. Philipps.

### Southwestern at Benton

The Southwestern Regional Training Union Convention will meet with the First Missionary Baptist Church, Benton, beginning with the banquet for everybody at 6 p. m. (CST), Friday October 16 and closing with the Life Dedication Service Saturday night, October 17. Rev. Joe Williams, pastor First Baptist Church, Hickman, is the convention president. The host pastor is Rev. J. Frank Young.

Registration will begin at 4 p. m. Friday. The attendance last year at Mayfield was 450. Let's make it 500 this year at Benton.

Have you made your reservations? If not, they should be made at once. For a place at the banquet, please write to Mrs. Robert Redmon, Benton, Kentucky. For free room and breakfast in a home, please write to Mrs. Homer Miller, Benton, stating the age group, sex, and time and method of arrival in Benton.

The Friday night message will be delivered by Mr. George Hays, Jr., Louisville. The Young People's Speakers' Tournament will be conducted Saturday morning. The Saturday afternoon session will consist of the Junior Memory Work Drill and the Intermediate Sword Drill. Rev. Jack Merritt, Mayfield, will bring the message and conduct the Life Dedication Service on Saturday night. The Song Leader will be Mr. Ralph Bayless. The devotional leader will be Rev. Bruce Willis.

I first heard of Christianity when I saw Missionary Glenn Morris giving out tracts on the street near the church. I wondered, "What would make this far-ang (Westerner) lower himself to do this work and to speak to such a low person as I am?" I was interested, so I came to the church, as the tract invited me to do. The more I came the more I liked what I heard and now I know that I can only have peace through Jesus.—Testimony of Khun Mongkol, new Christian, as told by Ronald C. Hill, missionary to Thailand.

## Cooperative Program Receipts

W. C. Boone, Treasurer

Undesignated receipts through the Cooperative Program for the ten months, November 1, 1952 to August 31, 1953, amounted to \$1,343,760.93, an increase of \$149,111.00 over the same period last year.

Designations were \$756,230.07, a decrease of \$22,113.32 from the same period last year.

Total receipts through the State Mission Board for the past ten months were \$2,009,991.00, an increase of \$126,997.68 over last year.

Only two months of this General Associational year remain. If our offerings continue as at present, we should reach our goal for the Cooperative Program, of \$1,600,000.00.

Please send in offerings promptly, so we may be able to count them and give credit to the churches in reporting to the General Association at Owensboro in November.

## My Circle of Immortals

(Continued from Page 7)

### Unknown and Unsung Immortals

On my recent pilgrimage I came to the shrine also of some unknown and unsung immortals, as wonderful and admirable as the others named. All the best in me warms as I think of one in whose home I spent a night. She is plain, uneducated, long a slave to love and duty. Through many dreary years she has struggled early and late to make a pleasant home for her husband, for a blind sister, and for an almost helpless father, now 92, deaf and nearly blind. And without revolt or a murmur. Rather, she steadily radiates sunshine and good cheer and courage to those needing it so badly.

Many immortals of the humbler sort come to mind but cannot now be mentioned.

Such humble souls I gladly admit into my circle of immortals, and take them to my heart. They are God's truest heroes and heroines. They uncover to me the quintessence and the ultimate of Christian living. They show me the poverty of my own living, and challenge me to heroism on the common level. And because they show me how to be a victorious Christian in common things, they almost make me feel I too could be such a Christian. I pray to emulate their lowly virtues. They live as immortals ought, so like Jesus of Nazareth! They bear themselves like masters of life and death, victorious to the uttermost.

PRAYER: I have lived to thank God that all my prayers have not been answered.—Jean Ongelow.

## WOMAN'S MISSIONARY UNION

MRS. GEORGE R. FERGUSON, Executive Secretary  
MISS BEULAH WINGO, Young People's Secretary  
MR. J. C. BALLEW, Royal Ambassador Secretary

### A PRESCRIPTION FOR A SUMMER WEARY WOMAN

By Waunita Sanders, Supt. of Liberty  
Associational W. M. U.

My! What a busy summer! Just one thing right after another. First, there was house-cleaning, then gardening and a yard to keep, with children running all over the place. Just a little later came Vacation Bible School, the summer revival and camp. Mingled with each event was company, company, company, with the never ending washing and ironing, not to mention the canning and the hot weather. I am so tired! How I would like to go somewhere for a change.

So you want a change! A visit to Cedarmore for W. M. U. week would be just the prescription for you.

Cedarmore is a beautiful place—so quiet and peaceful. The grounds are well kept; there is a beautiful lake, the buildings are nice and we can be especially proud of the dining hall. Just think! Not a meal to cook or a dish to wash for a whole week! The meals are well planned and well prepared and it is such fun eating with a large group and making new friends. Once inside the gates of Cedarmore it is not long until the spirits are quickened through the beauties of His creation and the fellowship with consecrated Christians.

One of the greatest blessings we received was the personal contact with our state officers. We came to realize how hard they work and how much of their time and energy they expend planning and promoting the cause of Christ through W. M. U. It is this planning that makes it possible for us to carry on our work in a more efficient way. Because of their Christian personalities we learn to love and appreciate them and their enthusiasm is an inspiration to all of us.

A wonderful program was planned to meet the need of every member. It was both inspirational and informative.

At seven o'clock there was a devotional period that gave the day a good beginning. We had the privilege of hearing many missionaries at various times. This year we heard Miss Edith Rose Weller from Brazil; Dr. Luther Copeland from Japan; Mrs. George Munro, whose native country is New Zealand; Reverend T. H. Francis who spent a year and a half in Israel as an agriculture missionary; Miss Martha Ross, summer worker of the Home Mission Board; Miss Helen Sinclair, our Mountain Field Worker; Mrs. A. R. Dailey

and Miss Anna Frances Todd, missionaries from Colombia.

Some of the speakers showed films and slides of the fields in which they labored. We rejoiced when we saw and heard of the progress that was being made by Southern Baptists in winning lost souls to Christ in many lands. We saw, too, that the fields are still white unto harvest and we were challenged to do even more in the future to help send the blessed Gospel of Christ to a lost world. We are happy because we knew that we had a part in it all through the Cooperative Program, special offerings and through our prayers.

Since it is time to make plans for the coming year's work the conferences were most helpful. Of course, we all know that stewardship is to be our emphasis in 1953, therefore, one whole day was devoted to stewardship activities with all of the new plans presented. There were playlets, posters, songs and much helpful literature used to show the different ways in which stewardship may be promoted throughout the year. A calendar of activities was outlined for the local Stewardship Chairman. With all of the plans and materials that are available, the committee should never look for ideas to encourage women to become tithers and to be good stewards of their time and talents.

Mrs. Foy J. Farmer, author of *Sacrifice and Song*, taught her book during the week. Because of her charm and sincerity her book became more personal to us.

There were plans for Community Missions, too. From Mrs. George Smith we learned that we will be emphasizing Institutional Work and Church Recreation. We will strive to have a Baptist work in every institution possible including hospitals, prisons, homes for the aged and children's institutions. There are unlimited opportunities to witness for our Lord. We were told of ways and means by which our W. M. U. can sponsor wholesome recreation through the church for both young people and adults.

Mrs. Frank Hill presented Mission Study and there was a preview of the Foreign Mission Series to be studied before the Week of Prayer for Foreign Missions and the Lottie Moon Christmas Offering. With these books and the helps that are available we can truly look forward to this time of mission study. Missions is the very heart of the Gospel and it is through a study of the fields that we know the needs.

Mrs. Mylum kept the Anniversary

plans before us and also gave a demonstration on how to teach the book on Kentucky history. I honestly believe Mrs. Mylum could teach a book on "Detailed Statistics" and make it interesting. Most of us could make our study more appealing if we would put our hearts and minds to the task. A Mission Study Institute is most helpful. The Scholarship Fund is far from its goal of \$50,000 and we must work hard this last quarter if we are to reach it. Miss Wingo and Mr. J. C. Ballew led in the young people's conferences and these organizations are included in all of the plans. Mrs. Deen and Mrs. Ferguson had conferences for presidents and Association Superintendents and these are always so very helpful.

Mrs. J. C. Ballew led the singing and Miss Bonnie Dickens was the pianist and violinist.

There was fun at camp too. On the final night one group reluctant to go to bed was found sitting around a table at midnight enjoying their new-found friends with a coke and candy bar party. The "family altars" we had in our rooms amid cold cream and hair curlers were sweet to all of us and made us feel the true meaning of "Sisters in Christ."

As we left Cedarmore, I am sure each person felt that "it has been good to be here." We came home refreshed in mind and spirit and filled with enthusiasm for the new plans for the coming year.

## Graves County Churches Rally to "A Million More in 'Fifty-Four"

MAYFIELD, Ky. — The churches of the Graves County Baptist Association held a "Million More in '54" Victory Rally at the First Baptist Church, Tuesday, September 15, at 7:30 p. m. led by Edward Nelson, Associational Sunday school superintendent.

The principal speaker was Rev. Jack Merritt, pastor of the First Baptist Church. He spoke on the subject, "We have the Message the World Needs."

The purpose of the rally was to plan for the participation of the churches of this association in the campaign of Southern Baptists to enrol a million more people in Sunday school in one year. A goal of 1,200 net gain has been set for the Graves County Baptist Association. Present Sunday school enrollment of the Association is 6,000.

Next major event in the campaign for "A Million More in '54" will be Preparation Week which the churches will observe individually September 20-27. During this week they will seek to complete plans for the achievement of their enrolment goals, using the new guide book "The Pull of the People," by J. N. Barnette.

# The Colonel's Bull

By Bertha O. Archibald

"Here you are Miss Sally, a letter for Miss Sally Green." So said the postman to Sally as he handed her the letter. "For me, a letter for me" and Sally quickly opened the letter. Dear Sally—it read. We are camping at Sandy Cove at Grand Lake. Could you come up and visit us for a week? The wild strawberries are ripe. Do come. We would all just love to have you. Signed, Joyce Dill.

Sally ran into the house. "Oh—Mother, I have a letter from Joyce and she wants me to go up and visit her. Can I go?" "Not can dear—May I" said mother as she took the letter from Sally's hand. "And can I take—may I take the new dress Auntie sent to me, the bright red one with the daisies on it?"

"I see no reason why you may not go dear. We will send you off tomorrow" was the mother's reply.

Sally arrived safely. The Dills had rented one of the cottages on Colonel Grant's estate at Sandy Cove situated quite near the the shore of Grand Lake.

The very next morning mother Dill said—"Now if all you children will pick enough wild strawberries I will make you a nice strawberry pie for dinner." Away they went each with their own little pail. They took the wood road, passed the lily lake which was just fragrant with lovely water lilies and soon came to the large open pasture fields. The grass was rather long and the berries were quite easy to pick because they had such nice long stalks. Sally soon had her pail half full.

Way up on the upper pasture on another hilly site of land was a large herd of cattle. Sally happened to glance in that direction and then called out "Oh—look—look what's coming?" They all jumped to their feet, and there was the bull. He lifted up his head, roared, up went his tail and down went his head and started to run right in the direction of the berry pickers.

"Oh Sally," screamed Joyce, "Run for your life, Sally. It's your red dress." It may not have been the red dress that attracted the bull. He may have just wanted to protect his family and wanted to find out what strange creatures were in his pasture. However Sally ran with all her might. She was a very tall girl

and her long legs went flying over the ground. She glanced back and there was the bull coming, faster and faster. She threw away her lovely berries and tried to run even faster. Her heart was pounding, her breath getting shorter and shorter. Away in the distance she could see the big new log fence. If she could only get there in time. "Oh, God," she prayed, "please help me." She prayed it again and again, not out loud but just inside. Dashing past the lily pond she made another desperate effort. She climbed over the fence and dropped in a heap on the other side. She lay there panting and panting. She knew she just could not run another step.

Up came the big bull. He looked at the fence and began stamping and stamping his front feet. He knew he could not get over it because it was too high. Then through a little opening between the big logs he saw Sally. He just looked at her and Sally looked at him. She just laid perfectly still. Presently the old bull turned around and took himself off up the wood road back to the cattle on the hill.

The other children ran home another way and finally Sally heard them coming for her.

Joyce ran and put her arms around Sally and they both cried. "I prayed awful hard" said Sally between her sobs "but God heard my prayer." "I just hate bulls."—The Maritime Baptist.

## Just For Fun

Bashful Bachelor: "You really should see the new altar in our church building."

Spinster: "There's nothing I'd rather see. Lead me down the aisle."

Being told to write a sentence on the board, James went forward and wrote: "Richard can ride the mule if he wants to."

"Now," continued teacher, "can you find a better form for that sentence?"

"Sure!" And he wrote, "Richard can ride the mule if the mule wants him to."

Merchant: "No, sir! I'll not cash that check of yours. Why I wouldn't cash a check for a member of my own family."

Customer: "Well, far be it from me to criticize you. Of course you know your folks better than I do."

"What do you think of that man?"  
"He's a rascal. He'll pat you on your

back before your face, and then hit you in the eye behind your back."

"Now that your children are in school, don't you think you should get them an encyclopedia?"

"I'll do nothing of the sort. Let them walk like I did."

## SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, SEPTEMBER 13, 1953

(Continued from Page 9)

Mt. Washington	42	221
Newport, First (2)	118	751
Trinity	78	233
Owensboro, Buena Vista	104	390
Eaton Memorial (1)	169	402
First (1)	346	1,130
Hall Street (1)	---	433
Macedonia	77	222
Seven Hills	109	304
Third (1)	325	1,106
Paducah, East	216	486
First (2)	151	662
Immanuel (1)	173	637
Oaklawn	---	235
Twelfth Street (1)	---	404
Paintsville, First	59	293
Paris, Central (1)	46	280
Pikeville, First	---	233
Pineville, First (6)	183	450
Princeton, First	140	---
Second (1)	120	278
Shepherdsville	---	209
Somerset, First	---	647
Pleasant Hill No. 2	58	216
Springfield, First	152	472
Stanford	61	313
Sturgis, First	---	256
Versailles	87	366
Walton (1)	96	295
Whitesburg, First	---	409
Williamsburg, First (1)	131	475
Main Street	67	217
Winchester, Central (1)	104	475
First	157	479

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# Teaming Up for Christian Education Through State and Convention-Wide Agencies

By BEN C. FISHER, Executive Secretary  
Department of Christian Education  
General Association of Baptists in Kentucky

The greatest effort for Christian education in the history of the Southern Baptist Convention will be launched in April of 1954.

Spearheading this program will be the Education Commission of the Southern Baptist Convention under the direction of Dr. R. Orin Cornett, Executive Secretary.

Although Christian education has always occupied a prominent place in the life and growth of Southern Baptists, for over a century more and more of our Baptist leaders have felt that it has been too much on the periphery of our general promotional program. The April '54 campaign will mark the beginning of a co-ordinated emphasis at the Convention-wide, Statewide, and Association-wide levels with the parents and young people of the local church as the central objectives.

In a historic move for Christian education the Executive Committee of the Southern Baptist Convention, on December 18, 1952, approved plans for an annual Convention-wide emphasis on Christian education.

Among the resolutions unanimously adopted are to be found the following statements: "That the Executive Committee co-operate and participate fully, utilizing its publication, its staff, and its access to other agencies . . . That the proposed emphasis be anticipated by appropriate articles and features in all Southern Baptist publications which will and can appropriately accept these materials."

The force of our Southern Baptist agencies is already being felt as they have swung in behind the April '54 emphasis. Dr. James L. Sullivan, Executive Secretary of the Baptist Sunday School Board, is continuing the active and ready co-operation in this effort that was initiated by his predecessor, Dr. T. L. Holcomb, as are also the divisional and departmental heads of the Sunday School Board, including Dr. J.

O. Williams, Secretary of the Division of Education and Promotion, Dr. Clifton Allen, Secretary of the Division of Editorial Service, Dr. J. N. Barnette, Secretary of the Sunday School Department, and Dr. J. E. Lambdin, Secretary of the Training Union Department.

Of most direct assistance has been the readiness with which the editors of the many quarterlies and other periodicals of the Sunday school and Training Union Departments of the Sunday School Board have accepted or produced materials for this emphasis.

The Baptist Brotherhood, under the leadership of its Executive Secretary, Dr. George Schroeder, plans to enlist the interest of Baptist Brotherhood organizations throughout the Convention. The Woman's Missionary Union, Miss Alma Hunt, Executive Secretary, will also help through its publication and activities. Through the BAPTIST PROGRAM, edited by Dr. Albert McClellan, the S. B. C. Executive Committee will help reach the pastors in this emphasis.

Another great step toward unification of the forces of the Southern Baptist Convention for Christian Education was taken when the secretaries of the state convention boards met jointly with the Education Commission and the Southern Association of Baptist Colleges and Schools on June 18 in Nashville. The state secretaries were unanimous in their endorsement of plans for promoting Christian education at all levels of denominational life. They also made a strong appeal to the college presidents and other school personnel for an even stronger emphasis on denominational loyalty and co-operation, especially in the matter of backing up the co-operative program, and in producing graduates who are both equipped and anxious to take places of leadership in the local church.

Present also for the June meeting were many of the editors of the state denominational papers. It is the consensus that no group of men have supported more consistently and more effectively the cause of Christian education than have our state editors. Their willingness to support the April emphasis means that the colleges and institutions within the borders of each state will have a powerful agent in their campaign to lead Baptist youth to an enlightened consideration of Baptist schools.

## Dr. Eddleman Writes From London

[We share, also, this letter from Dr. H. Leo Eddleman, Professor at Southern Baptist Theological Seminary, who, with his family, has been in London, England, for a few weeks, where he has been supplying the pulpit of the West Ealing Baptist Church.—Ed.]

Dear Doctor:

Greetings and best wishes. And again we express hope and prayerful concern regarding the welfare of Mrs. Skinner and family. [Mrs. Skinner went to the heavenly home, Sunday, September 6.—Ed.] Also we thank you and others for every kindness extended Rev. A. E. Willmott. He is dearly beloved here and is being missed by his people.

We preached Sunday (August 30) in Haven Green Baptist Church where we found a fine fellowship and an aggressive missionary spirit.

One outstanding member of the congregation is Dr. T. H. Robinson of Old Testament fame. He is commuting between London and Cambridge this summer.

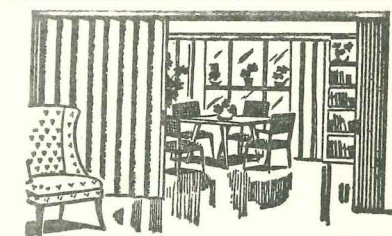
Hon. Ernest Brown, Mr. Winston Churchill's Minister of Labor during the war, filled the pulpit the preceding Sunday. He is highly regarded as one of the key laymen in the country, serving in numerous capacities in the British Baptist Union.

We hope to be in Bedford to visit places associated with John Bunyan shortly, also Kettering for same regarding William Carey.

Love and best wishes,  
THE EDDLEMANS

P. S. All has gone quite well with one slight exception: I broke out a tooth on hard bread in Israel. On arriving here I had a "socialist filling" put in, which I shall not attempt to appraise until it has had a fair run.

When sacrifice is taken out of missionary work it loses its heart.—Erhardt S. Swenson, missionary to Argentina.



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# Dr. Caudill Writes from Korea

By R. PAUL CAUDILL, Pastor  
First Baptist Church  
Memphis, Tennessee

PUSAN, Korea

It is hard to say what I wish to say in this article. There are times when words do not adequately reflect the deep emotions of the heart—and my emotions are deeply stirred as I recount the experiences of the morning.

Shortly after 8 a.m., I visited the medical clinic on our Baptist Compound at Pusan. The clinic was first opened in 1951 by Dr. N. A. Bryan, with the assistance of one Korean doctor and two nurses—Dr. Bryan is in the States at the moment on account of the illness of his wife. Long before the doors of the clinic opened there were scores of people crowded into the little court yard—and even to the sidewalks—awaiting treatment. Mothers with their babies were there. Old men were there. Children in great numbers were there—some with tuberculosis and others with various diseases.

Doctor A. W. Yocun, who has just observed his 70th birthday, and who has given almost 40 years of service in Christ's name as a medical missionary, was sitting there with his back to the window, laying his hands softly on the heads of little children, and patting them gently on the back, as he diagnosed their ailments and passed them on to the nurses for injections of one sort and another. Young Dr. John C. Haward of New Orleans was in an adjoining room performing a similar ministry. Two nurses, Miss Irene Braunum of Missouri and Miss Ruby Wheat of Texas were assisting, along with a staff of Korean doctors and nurses.

Before any of the patients saw the doctors, however, they heard the Gospel preached. An Evangelist gathered the men in one group while a Bible woman gathered the women and children in another group so that there were really two sermons going on at once. After they heard the gospel, they saw the doctors.

From August 3 to 8, the clinic averaged 748 patients per day. On two of these days there were over 900 patients—on August 11, 990. The daily patient average for July was over 500, and as many as 182 injections of streptomycin were given in one day.

These learned and highly skilled physicians and nurses receive a salary of only \$1,000 per year plus \$83 per month emergency supplement because of the high cost of living in Pusan. This is less than we pay some of our head janitors in our churches back home.

As I stood there and watched the team

carry on, I could not keep back the tears. I thought of the great host of Baptists in my homeland and around the world who manifest so little concern for our lost world: Many of them never give a dollar to the cause of world missions—and others do not even give at all!

I thought of a great denomination numbering almost eight million souls that has less than 900 missionaries on the foreign field.

I thought of one great host of believers who have perhaps 50 paid workers in the churches back home for every missionary on the field.

I thought of a people who for every dollar spent in the mission fields spend another \$30 in the homeland.

I thought of how one day the picture shall, by God's grace, be changed. It will, I tell you! It will!

\* \* \*

PUSAN, Korea

I thought I knew something about relief problems. I was in Europe soon after the Armistice and moved among the hundreds of thousands of homeless people there. I saw them live in improvised shacks, under viaducts and makeshift shelters—even in holes in the ground. But I find it different here in Korea. It is worse, if that is possible.

Here in Pusan the refugees are literally packed like sardines—jammed to the sidewalks. I looked out of the rear window of the Baptist Mission Compound last evening and as far as my eyes could see up the steep hillside there were little, improvised one-room huts jammed hard against each other, row on row. Formerly this section of the city was a verdant hillside, a sort of parkway where a winding roadway ran—a place of pride and beauty. But now it is literally covered with refugees who, all day long, may be seen flowing, like a human river, up and down the hillside carrying buckets of water and other objects that have to do with their daily existence.

According to KCAC (Korea Civil Assistance Command) there are now in South Korea some two million refugees. Seven hundred thousand of the refugees are from North Korea, and many of them from the Seoul area and neighboring providences—displaced because of fighting.

But there are three and a half million people now receiving relief, for many of the local population have been made destitute by the war. There are widows, there are orphans, there are

whole families left destitute—a picture that is hard to describe.

Of course this three and a half million receive only partial support. Only those who are ministered to by institutions and hospitals receive the maximum help.

This vast network of relief is channeled through the South Korean Government which, be it remembered, is yet a sovereign nation. There are a total of fifteen hundred Centers of Distribution—Administrative Divisions which correspond to our "Townships." Through these outlets our relief supplies go.

In addition to the millions of pounds of clothing made available by ARK (American Relief for Korea) three hundred thousand tons of grain are distributed annually without cost to the people. Moreover, three hundred thousand tons of fertilizer are made available to the farmer on a low cost basis, and some three million dollars worth of medicine is given.

The whole economy has been upset by the war. Nothing is quite the same anymore. Brigadier General Homer Case, Commanding General, KCAC, informed me that the farms in South Korea have been reduced in acreage from an average of 3.7 to 2.2 acres. Forty per cent of the farms have no more than 1¼ acreage in size. No more than five per cent of them are above five acres.

It is a woeful, bleak picture—a picture full of heart-rending pathos. For long months to come we can have no satisfying alternative but to help relieve the miserable plight of these heroic people—if we would do unto others as we would have them do unto us. Selah.

We have seen the work grow from one church of less than fifty members to fourteen churches with more than six hundred members. If in another thirty years the work should grow in the same proportion, we should have 168 churches with a membership of 7,200 members. Why not, then, hope and pray for such increase and put enough missionaries in Uruguay to make it possible? The only limit to our growth is lack of workers.—B. W. Orrick, missionary to Uruguay.

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## Louisville Area News

### Baptist Temple, Louisville, Has 50th W.M.U. Anniversary



Baptist Temple of Louisville held a birthday party in honor of the 50th Anniversary of the Kentucky W. M. U. Mrs. J. H. Bloyd, president, is opening the gifts in the above picture. In front of her is the birthday cake. Besides the attractively wrapped boxes containing money from the W. M. U. members, an offering was taken to go to the Margaret Fund. Elvin L. Clark is the pastor.

### Bethany Church Has a Recognition Day For Its New Members

Brother Isham E. Enlow, superintendent of district missions, South Florida and Shiloh Districts, Plant City, Fla., with Mrs. Enlow, was in Louisville last week on a brief vacation. He was expected to preach for his son, Dr. Eugene I. Enlow at the Bethany Baptist Church this city, on Sunday, September 6, but developed a cold so had to be excused from that.

September 6 was the annual Recognition Day for the new members who have come into the fellowship of Bethany in the past associational year. The church welcomed seventy new members, each of whom was given a rosebud, and the entire group sat together in a reserved section. The day was also the second anniversary of the pastor, Dr. Enlow.

### Carver School Opens With Five New Professors

The Carver School of Missions and Social Work opened September 21 with five new faculty members! They are George Carver, Miss Grace Chen, Dr. Samuel Anderson, Donald Harvey, and Dr. Lavell Seats.

Dr. Anderson, a Louisville Baptist physician, will teach basic medical information for missionaries and other Christian workers. Miss Chen, a native of China, will conduct courses in literacy education and the teaching of

English to foreigners. Mr. Carver and Dr. Seats will offer other courses for missionaries and mission volunteers. Harvey, a graduate of Boston University School of Social Work, will teach social group work.

About half of the new students already admitted are mission volunteers.—Baptist Press.

### Mrs. Frank A. Ropke, Louisville Organist, Dies Suddenly

Mrs. Elsa Grahn Ropke, 62, died in Louisville at her residence, 1776 Spring Drive, September 7. She was a member of the Fourth Avenue Baptist Church, and in former years had been organist for Fourth Avenue, Highland Baptist, and other churches. She was the wife of Judge Frank A. Ropke, of the Jefferson County Criminal Court.

Her parents, the late Mr. and Mrs. Grahn, were among the generous donors in the erection and supporting of the Fourth Avenue Baptist Church.

Besides her husband, already mentioned, she is survived by two daughters, Mrs. Patricia R. Updegraff and Mrs. Elsa R. Mack, the latter living in Chicago, and three grandchildren.

### Reporter Finds Members Weak on Church Doctrine

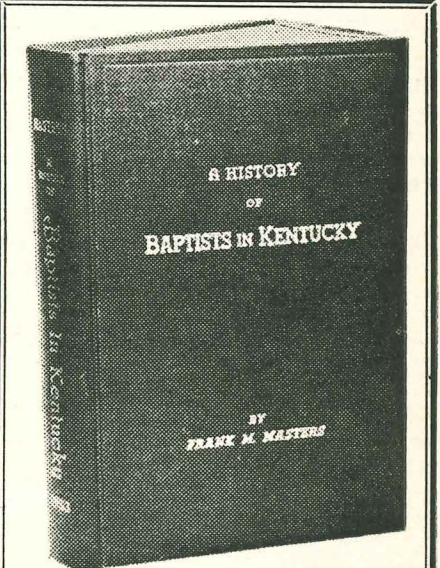
"Church members are amazingly ignorant of doctrine" is the conclusion of a Louisville, Ky., reporter who visited fifty-two churches in twelve months.

Ora Spaid, who writes a weekly column called "A Reporter Goes to Church" for the Courier-Journal, wrote about the churches he attended in the last year.

In honor of the first birthday of the feature, he wrote a column summarizing his impressions of the churches.

Some of them: Too many sermons are "bogged down with religious cliches fraught with glittering generalities. Even the hell-fire-and-brimstone sermon appears to have lost its hell-fire." "Church members are amazingly ignorant of doctrine."—Baptist Press.

Pastor and Mrs. Frank B. Fitzgerald spent the month of August in Virginia. While there Mr. Fitzgerald supplied the following pulpits: August 9, First Baptist Church of Petersburg, Dr. W. W. Leathers, pastor; August 16, First Baptist Church, Henderson, N. C.; August 23, First Baptist Church, South Hill, Va., Rev. O. E. Northen, pastor; August 30, First Baptist Church, Allairsta, Va., Rev. H. T. Busey, pastor. He is currently supply pastor at the First Baptist Church, Henderson, N. C. Dr. E. Norfleet Gardner was pastor of that church for many years, but resigned some months ago.



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**Men's Class of Frankfort's First Church Laments Passing of D. L. Kitson**

FRANKFORT, Ky. — Pastor D. La-Mar Kitson, of the Crestwood Baptist Church here in Frankfort, passed to his reward some days ago. His life was a living sermon to all people. He did all the good that he could to all the people he could. He was friendly and good natured as he went about doing good, never adversely criticizing any one.

Brother Kitson spent so much time doing good and thinking of others that he sacrificed his own self. He put all his efforts into the service of his people. Many poor people in Frankfort will testify that he was their good Samaritan. Hundreds who were sick and in misery will vouch for his comforting words and his smiling face, all of which went a long way toward easing their pain and making things easier for them.

He gave a helping hand and a spending dollar to many who were poor. He was a poet of considerable talent. Many will recall his poems printed in the State Journal.

He refused to allow the Crestwood Baptist Church to raise his salary as long as they were in debt. This act of unselfishness on his part tended to work a hardship on his family and himself.

The Men's Bible Class of the First Baptist Church of Frankfort has passed resolutions embodying these sentiments, and expressing their gratefulness for knowing this preacher who put the cause of Christ and his own fellowmen above his own well being.

►Dr. William M. Taylor was made professor of psychology and head of the department at Georgetown College, September 15. He was graduated from Georgetown College in the Class of 1948.

►Richard D. Lucas, fifth-year student in the Southern Seminary, has been called to be pastor of the North Fork Baptist Church, Switzer, near Frankfort, Ky. He conducted their annual revival August 23-30, the visible results being nine for baptism and two by letter. For some time past he has been pastor of the Bethabara Baptist Church, eight miles from Owensboro, and has resigned that charge to take up the new work in

the Bluegrass. Brother Lucas hails from Nashville, Tennessee. He graduated from Carson-Newman before coming to Kentucky in 1949.

**British Baptist Pastor Sends Greetings to Kentucky Baptists**

[From Pastor A. E. Willmott, London, England, come greetings for Kentucky Baptists. As previously stated in the Western Recorder, Pastor Willmott has been supplying for some of the Kentucky Baptist churches during the last few weeks, and while over here has lived in the home of Dr. and Mrs. H. Leo Eddleman in Louisville. During this time Dr. Eddleman has been supplying Pastor Willmott's church in London, and has, with his family, lived in the British pastor's home. We have heard many favorable comments on the preaching of the visiting pastor.—Ed.]

**The Editor Western Recorder**

Dear Brother:

Having spent several weeks in Kentucky and having had the opportunity of preaching in a number of churches and meeting large numbers of Baptists, I

should like to place on record my sincere gratitude for the way in which I have been received and the generous hospitality which has been extended to me.

It has been a real pleasure to share the worship in various churches and to experience the friendly atmosphere which prevails among the people. I believe it is a good thing for Baptists on both sides of the Atlantic to meet one another and to realize that though we may express ourselves in slightly different terms and tell forth the gospel with a somewhat different accent, yet nevertheless we all worship the same God, love the same Saviour, preach the same Word, and seek to do the same task. I shall be able to remove from the minds of my own people some erroneous conceptions concerning American church life—and also tell them some things that have hitherto been unknown!

If my short visit and contacts made have been of blessing to any, then I am thankful to God and pray that all your efforts in the name of Christ will meet with the blessing which I am sure our Saviour is only too ready to grant.

In Christian love  
Yours cordially  
A. ERNEST WILLMOTT  
40, Lavington Road  
Ealing, W. 13  
London, England

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**First Church of Newport Dedicates 22 New Classrooms**



Pupils, superintendents, and teachers of the Junior departments, First Baptist Church, Newport, Ky. This photograph shows a portion of the twenty-two new class rooms dedicated August 30. Front row, left to right; Frank Viel, superintendent of Junior "A" and Mrs. Harry Morgan, Superintendent of Junior "B;" extreme right, Clarence Benedict, General Sunday School Superintendent.

**R. Don Gambrell Resigns At Erlanger; Going to Manning, South Carolina**

COVINGTON, Ky. (Special), Sept. 9. — Brother R. Don Gambrell, for six and a half years pastor of the Erlanger Baptist Church, Erlanger, Kentucky, resigned on September 2 to accept the pastorate of the First Baptist Church, Manning, South Carolina. The Erlanger congregation did not accept the resignation until September 9.

During Pastor Gambrell's ministry at Erlanger since March 1, 1947, there have been 412 additions to the church. The present membership is 760. Sunday school enrollment is 681. The church income in 1946 was \$20,538.81. During 1952 the total gifts amounted to \$126,650.10. Of this amount \$38,107.03 was for missions and \$82,680.30 for Building Fund. A new \$195,000 building has recently been erected and dedicated. The value of the church property in 1946 was \$34,500—now it is \$250,000.

Brother Gambrell has been active in his denominational work. He is currently moderator of North Bend Asso-

ciation of Baptists and has served as president of the Northern Kentucky Baptist Pastors' Conference. He came to Kentucky from South Carolina twenty years ago, receiving his Th.M. degree from the Southern Seminary, Louisville, in 1936. He was pastor of the First Baptist Church, Berea, Kentucky, for five years and pastor of the Central Baptist Church, Winchester, Kentucky, for four years. While at Winchester, he served as moderator of Boone's Creek Association and a member of the Executive Board of the General Association of Baptists in Kentucky.

Pastor and Mrs. Gambrell have two children—a daughter in high school and a son in medical school.

**Wife of Rev. E. R. Sams Dies in Louisville**

OWENTON, Ky. — The funeral of Mrs. Edna Clara Sams, 64, was conducted at the Owenton Baptist Church, Owenton, Ky., September 10 at 2:30 p. m. Burial took place in the I. O. O. F. Cemetery, Owenton.

Mrs. Sams was the wife of retired minister, E. R. Sams, formerly field

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Worker with the Executive Board of the General Association of Baptists in Kentucky, and pastor of churches in the state, among them being eighteen years at the Beattyville Baptist Church, Zion at Lower Buffalo, Calvary at West Irvine, Pleasant Ridge near Owenton, Providence, Estill County, South Irvine, Drowning Creek, Lusby, Gratz and Buck Grove near Owenton.

She died at their home, 1244 Gilmore Lane, September 8.

In addition to her husband, she leaves six daughters: Miss Ethel Sams, Mrs. W. T. McHone and Mrs. Philip Kennedy, all of Jefferson County; Mrs. R. F. Logan, Jacksonville, Fla.; Mrs. C. E. Butler, Mount Olivet and Mrs. Hickman Patrick, Booneville; and one son, William Sams, Beattyville. She also is survived by five brothers and two sisters.

**New Organ Installed in East Williamson Church Williamson, West Virginia**

WILLIAMSON, W. Va. — A new electronic organ has recently been installed at the East Williamson Baptist Church, Williamson, W. Va. The chimes which previously had been played from a separate keyboard are now installed in the organ and are played directly from the manual console. This gives a blend of organ and chimes music at the same time and is quite an improvement over having a separate keyboard for the chimes. Sacred music is played each Sunday morning at 9:30 and amplified from the tower of the church by four powerful speakers calling people to worship. This music continues until the beginning of Sunday school at 9:45 a. m. The addition of the new organ and chimes also is a great help in the musical part of our broadcast of the regular morning worship service known as the "Amazing Grace Gospel Hour." This program has been broadcast over Station WHJC, Matewan, W. Va., since the station was opened some two years ago.—Gordon W. Paschall, the pastor.

**Bryantsville Mission is Organized Into a Church**

DANVILLE, Ky. — The Bryantsville Baptist Mission, a Mission Station of the First Baptist Church of Danville, became the Bryantsville Missionary Baptist Church at ceremonies held Sunday afternoon, September 6, at the Mission building.

A council composed of members from the churches of the South District Association of Baptists met Sunday afternoon at 2:30 o'clock and after careful examination and consideration recommended the organization of the new church. The recommendation was approved and the organization ceremonies began. A great crowd of people had gathered to witness and have a part in this service. After the twenty-one charter members of the new church had covenanted together to form this new body and to work together in love and harmony for the spread of the Gospel over all the earth, Rev. Truett Miller, pastor of the First Baptist Church of Danville brought the message of the afternoon.

Rev. Andy Taylor was elected by the new church as moderator and Mr. Tommy Montgomery was chosen as clerk of the body. A full program of work will continue at the Bryantsville Missionary Baptist Church."

**Harrodsburg Church Loses Prof. J. K. Powell to Campbellsville College**

HARRODSBURG, Ky., Sept. 4. — Professor J. K. Powell, of the Harrodsburg City School System, has been added to the faculty of Campbellsville College. This is the second contribution both the Harrodsburg Baptist Church and the community of Harrodsburg have made in recent years to Campbellsville College, the previous one being their then pastor, Dr. John M. Carter, who went to be president of the Baptist school.

The Harrodsburg Baptist Church has passed resolutions commending Professor Powell to the Campbellsville College. He has served well as deacon, Sunday school teacher, song leader, Building Committee chairman, Pulpit Committee chairman, and in other capacities too numerous to mention, read the resolutions.

"Be it further resolved that we recognize in Professor Powell the exemplar of a Christian community servant, a Christian home builder and a faithful Christian friend. His kind spirit and wise counsel will be missed everywhere," the resolutions continued.

"Be it further resolved that we pledge

now our prayers and co-operation as Professor Powell becomes a denominational servant to wider fields of service. We will hold up his hand as the counselor and guide of our young people and as the faithful counselor of our beloved former pastor. We will continue to pray for them and their families and rejoice that the Harrodsburg Baptist Church has at least been found worthy of the privilege of sharing such men with Campbellsville College and Kentucky Baptists."

The document was approved by the deacons of the Harrodsburg Baptist Church assembled in special session and Testimonial dinner for Professor and Mrs. J. K. Powell tonight. The paper was signed by the present pastor, Dr. Evans T. Moseley, as moderator.

**Campbellsville's Walnut Hill Mission Has Its First Vacation School**



V. B. S. at Walnut Hill Mission

CAMPBELLSVILLE, Ky. — The Walnut Hill Mission, an arm of the Campbellsville Baptist Church, held its first Vacation Bible School this summer. There was an enrollment of 91 and an average attendance of 74.5. There were a number of additions to the church. A revival was held at the close of the school, with a number of others coming into the church as a result of the Bible School.

Dr. J. Chester Badgett, pastor of the Campbellsville Baptist Church, was the evangelist during the revival. Pastor Curtis Warf, of the Mt. Roberts and Friendship Churches, was song leader. The pastor of the Walnut Hill Mission is Brother John W. Farmer.

**Gleanings**

►Rev. Harvey Pepper, Hodgenville, has been conducting a revival at the Poplar Springs Church.

►Pastor W. R. Simone, Campbellsville, Ky., has been preaching in a series of evangelistic meetings at the Rocky Ford Church.

►Rev. Tinsley Ball, Jr., Stanford, Ky., has been preaching in a youth revival at the Liberty Church, in Casey County,

during recent days. The meeting has been association wide.

►Rev. G. R. Pendergraph, rural worker with the Executive Board of the General Association of Baptists in Kentucky has been preaching and teaching in a six day meeting at the Mt. Calvary Church, in Casey Association.

►Missionary and Mrs. John S. Davis have returned from a vacation visiting friends and relatives between Kentucky and the Atlantic coast of South Carolina, to their work in the Casey Association and to their residence in Liberty, Ky.

►We notice from the Church Chimes, bulletin of the First Baptist Church, Shreveport, Louisiana, that their pastor, Dr. James W. Middleton and his family have been on a vacation in Munfordsville, Kentucky. They were so quiet while they were in Kentucky that we did not know they were around.

►During a two-weeks' period in August the Perryville Baptist Church enjoyed a truly wonderful revival meeting. Under the pungent, pointed, and peerless preaching of Dr. Arthur Fox, Morristown, Tenn., lost people of the town and community were won to profession of faith in Christ, and Christians were brought into closer relationship to the Lord. The meeting resulted in twenty-eight additions to the church. Nineteen of these came by baptism, and nine came by letter. There were thirty-one church members who rededicated their life and service to the Lord. The church has invited Dr. Fox to return for a meeting in the month of April 1954.—Ellis M. Ham is Pastor.

SUCCESS: Wheeler Sammons, for 27 years publisher of the famed *Who's Who*, has listed the attributes necessary for a Twentieth Century Horatio Alger. (1) You should have the ability to deal with and influence people; (2) the capacity for working really hard, for giving all to your job; (3) the courage to withstand the reverses that you will necessarily encounter; (4) good physical condition; (5) a lively interest outside your job; (6) and a liberal education that teaches you to think.—*This Week*.

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**New Church at Hartford is Dedicated**



The Hartford Baptist Church is now worshipping in its new building. Dedicating services were held Sunday, August 30. The new structure is of brick masonry, trimmed in stone, and contains many tons of steel. It has hardwood flooring and accoustical tile ceiling, with Gothic-type windows made of steel sashes.

The new building, together with the educational unit completed in 1951, make this the largest church in Ohio County. The auditorium has a seating capacity of 466, having space in the main floor for 308, and 130 in the balcony, and 28 in the choir.

The congregation and guests marched in a body into the new building, led by Pastor C. M. Hill and the choir, singing songs as the procession moved forward.

Pastor I. L. Baughn, First Baptist Church of Sturgis, preached the dedication sermon.

Brother C. R. Hill has been pastor there since 1949. The first unit, or the education building, was started while Rev. Andrew M. Hall was pastor there. The local newspaper says that the new auditorium was completed and constructed "under the indefatigable leader-

ship of Pastor Hill, who operated bulldozers, placed brick, poured concrete and used most every type of tool utilized in the various processes of construction."

The Hartford Church is now 113 years old, having been organized in 1840 under the leadership of Alfred Taylor.

Pastor George H. Riggs, Victory Memorial Church of Louisville, recently assisted Pastor Hill in a one week's revival. An intermediate boy—Carroll Hill, a nephew of Pastor C. R. Hill, directed the singing for the revival. There were 13 professions of faith to become members of the church by baptism, five additions by letter and several rededications.

**Youth Revival Held in Central City Church**

CENTRAL CITY, Ky. — The First Baptist Church of Central City, Kentucky has just experienced a glorious week in a Youth Revival. Charles Gray, evangelist, and Tommy Davis song leader, led in this evangelistic campaign. These outstanding young men are graduates of Campbellsville College and both are from Chattanooga, Tennessee.

There were eleven for baptism, two

came by letter, thirty-three rededications, and seven came giving their lives in definite fields of Christian service. Many Christians were drawn closer to the Lord during this week.

A later fall revival is being planned. The date and leaders will be announced later.

**Jones Resigns at Macedonia, Kuttawa**

Brother H. W. Jones has resigned as pastor of the Macedonia Baptist Church, Kuttawa, Ky. He has been there since



H. W. Jones

April 12, 1951. There have been 55 additions to the church. The Sunday school has been graded; a Training Union has been organized and now has an enrollment of 68. A new heating plant and other equipment, all costing \$1,500, have been installed.

**Pastor Bob Brown and Others in Revival at Earlington Church**

EARLINGTON, Ky. — The Earlington Baptist church was blessed in a recent "Youth-Sponsored" Revival, with Rev. Bob Brown, Covington, Kentucky, as evangelist, Mrs. Brown, his wife, a talented musician, and Jay Wilkey, Madisonville, Kentucky, as song leader, according to Pastor Hughlan P. Richey.

Rev. and Mrs. Bob Brown are enrolled in the Southern Baptist Seminary this fall. Jay Wilkey, who for sometime had served as part-time minister of music for the Earlington Baptist Church, has moved with his parents to Clovis, New Mexico, where he will continue his college training.

For October 4

By H. C. Chiles

# God's Plan For the World

This lesson is the first in a series entitled, "Bible Teachings For A Better World." It sets forth the fact that God does have a plan for this world. We may rest assured that in His own time God will see to it that His plan for the world is carried to its ultimate consummation.

## ISAIAH 42:5-9.

These verses direct our attention to God's creative power and dignity. He created this world just like He wanted it. Later, on account of the influence of the Great Deceiver, sin entered the world which God had made and wrought havoc in the lives of men. Since the fall of man, sin has caused untold bewilderment, confusion and distress throughout the wonderful world which God had created.

According to this passage of scripture, it was God's plan for Israel to be a light to the Gentiles and to be a means of deliverance to the multitudes who were in bondage to Satan and sin. God's will for men to be made known by and through the Israelites.

Surely we can see that God's plan contemplates an entirely different world from the one which we know today. He wants all to recognize His Son, Christ Jesus, as the only One Who can possibly supply the multitudinous needs of men. He is the One Who saves the souls and transforms the lives of individuals, and it is by this method that the course of a nation is changed. God will bless and honor all who give His blessed Son His rightful place in their lives.

## MARK 1:14-15.

Mark's Gospel presents Jesus Christ as the mighty, wonder-working Son of God, Who came "not to be ministered unto, but to minister, and to give His life a ransom for many." It pictures His ministry as one of mighty words and marvelous deeds, in which He completely and perfectly accomplished the will of Him Who sent Him to the earth.

Preaching was the first work of Christ's ministry. As He came into Galilee, the theme of His preaching was the glad tidings of the kingdom of God. These tidings did not consist of outward ceremonies and observances, but rather of forgiveness, salvation, peace, righteousness and joy.

Christ called upon the people to repent not only of their sins and vicious course of life, but also of their wrong opinions concerning a temporal kingdom of the Messiah. He admonished them

to relinquish their erroneous beliefs concerning justification by works and salvation through the observance of ceremonies. He urged them to accept the true gospel plan which proclaims pardon, salvation, peace, righteousness, joy and eternal life as gifts from Christ.

His message centered around two great doctrines, namely, repentance and faith. Repentance involves consciousness of sin, sorrow for sin, and separation from sin by the grace of God and through His power. Faith involves assent to the truth, acceptance of Christ as Saviour and acknowledgment of Him as Lord.

## JOHN 3:16-17.

Nowhere in all divine revelation is the message of grace and love more beautifully or more fully revealed. No greater message was ever given to the world than the one given by Christ in these words. The first of these two verses has been called, "the gospel in miniature," and it well deserves the title. As far as language can express it, the height, the depth, the length and the breadth of the love of God are here unfolded.

God's love is here announced in such wonderful simplicity, and yet with such unfathomable grace, that it seems to be presumptuous to try to make this message plainer. No words are needed to enhance the wonder and the glory of His love. God's love is universal, unchanging, unending and unfailing. It is infinite, inexpressible, incomprehensible, immeasurable, inexhaustible and illimitable.

God has made a wonderful provision for our great need. His love was the source from which this gracious provision has come. Salvation is of God. It finds its birth in His love. It was wrought out by His Son. It is made effective through personal faith. His love has been manifested to the end that all who will may have eternal life.

God loved all men enough to give His Son to die to save them. This love has rescued multitudes from despair, brought hope into their hearts, and influenced them to put their trust in Christ and depend on Him alone for salvation. The acceptance of Christ means the reception of eternal life. Have you come to the place where you have actually made a deliberate and definite committal of your soul to Him? If not, do so now.

## REVELATION 21:1-5.

In these wonderful verses we are given a splendid description of the great

happiness which is in store for the children of God in their future abode. How wonderful to contemplate the joy of our future life with God in the coming glory! As children of God and followers of Christ, we are looking forward to that day when we shall be delivered not only from the penalty and the power of sin, but also from its very presence.

Throughout the Scriptures God encourages us in the midst of our present sufferings by the promise of the glory we shall have with Him. Life would not be worth living if it were not for anticipation based on God's promises concerning the future. It is the guarantee of a better place on the other side that spurs us on and makes us willing to spend and to be spent for Christ our Saviour.

As Christians we are looking forward to that great day when we shall enter upon our inheritance and drink to the full from the fountain of the water of life. Then, the desire of our hearts will be realized fully. No longer will we be plagued by the temptations and evil machinations of Satan and his emissaries. All of the former things, which have caused us so much pain, sorrow and distress, will have passed away. We will have entered upon a new state wherein dwelleth righteousness and peace. There will not be any more casket factories, mortuaries, cemeteries or cause for weeping. Nothing shall in any wise mar the ecstasy and bliss of that marvelous place.

In a world of sin, suffering and sorrow, such as the one in which we now reside, these blessed words fall like an indescribable benediction on a multitude of human souls which are weary with the march of life. The abolition of sickness, suffering and sorrow is not an idle dream but an absolute reality. What a day when sickness, suffering and sorrow are gone forever! These glorious words from the eternal God have been the comfort of His people during their darkest hours. They are to be believed and relied upon as we journey through this life, for nothing can prevent their fulfillment. Our fellowship with Him will be complete, full-orbed and glorious.

►Chaplain (Captain) James O. Mattox has been awarded the Bronze Star Medal for meritorious service as a Regimental chaplain with the 179th Infantry Regiment in Korea. Chaplain Mattox, a minister of Southern Baptists, was born in Rocky Mount, N. C. He attended Wake Forest College and the Southern Baptist Theological Seminary. Also Chaplain (First Lieutenant) Lawson H. Pritchell, Ragely, Colorado; Chaplain (Captain) Charles A. Meek, Richmond, Virginia, have received similar citations.

"The eternal gospel does not necessitate an everlasting sermon."

## Eastern Kentucky News

### Evangelist Mel Dibble in Augusta Meetings



Evangelist Mel Dibble

AUGUSTA, Ky. — Mel Martin, former star of WLW-TV, held a four night meeting in the High School gymnasium in Augusta, Kentucky, September 3-6. With Mel, whose real name is Mel Dibble, was his very attractive and talented wife, Ruth, to bring us the Gospel in song. It was a wonderful meeting. Lost people who have not heard the Gospel in years heard it that week with gladness. Decisions were made for Jesus. The gymnasium was filled on Sunday night and crowds were large each session. People who have not sung a note in twenty years were singing and loving it. Everyone who heard was moved closer to the Lord as Mel told how God can take a man far out of His will and bring him to a rededication so deep-reaching that it leads him to renounce his promising television career to return to evangelistic work.

The Evangelistic Crusade was sponsored by the Augusta Baptist Church, where the writer, Earl Hohman, is pastor, and a city-wide choir under the direction of Miss Margaret Rose Taylor provided special music each night. All

who heard Brother Martin preach are convinced that God has a great ministry for this compelling and vibrant personality.—Earl Hohman, pastor.

### Southeastern Baptist Hospital is Commended

By LEWIS C. RAY, Pastor, Baptist Tabernacle, Louisville, Ky.

The Western Recorder carried a brief news note of the tragic accident which occurred to six of our young ladies from the Baptist Tabernacle on their way to the Training Union Conferences at Ridgecrest in July. The car left the highway just south of Corbin, crashed into a tree, killing one of our finest young women, and critically injuring the other five. No church could ever have six finer young women than these. All of them were teachers in our Sunday school, and leaders in our Training Union. Our church organist was included in the group.

They were taken to the Southeastern Baptist Hospital in Corbin where Miss

Irene Miller died within a few hours, and where the other five remained for two weeks. Words of appreciation cannot express our indebtedness to Administrator Brown and his fine staff of nurses and doctors for their gracious care of these young ladies. As the ambulance drove in, one of the young ladies who was conscious looked up and saw the sign "Southeastern Baptist Hospital" on the front of the building and she exclaimed, "Thank God, we are being taken to a Baptist hospital!" There was no service left undone for their comfort and recovery. These young ladies will never forget the kindness shown them by the hospital staff and the Baptist people of Corbin and surrounding territory.

During their stay in the hospital the families of the young ladies were so graciously accommodated by the good people of the First Baptist and Central Baptist Churches, through the thoughtfulness of Pastors E. O. Edwards and Harold Wainscott, who gave of themselves to the ministry of these young ladies.

I drove to Corbin one night to see these young ladies, and came away with gratitude in my heart that the Baptists of Corbin and southeastern Kentucky have made possible the operation of such an institution for mercy to suffering people. Administrator Brown is giving a service that is telling far and wide for the cause of Christ, and for the Baptists of the mountain area of Kentucky. This hospital must be maintained in this strategic section by all means.

On behalf of our young ladies: Misses Nora, Dora, and Dorothy Carter, Hazel Kaster, Juanita Frank, and the family of Miss Irene Miller (who lost her life), I want to express through the columns of the Western Recorder my deep gratitude for the prayers of the people all over Kentucky and the South for these young ladies, to the Baptists of Corbin and Whitney County and the Southeastern Baptist Hospital my deepest appreciation for their Christian ministry at a time when it was so needed.

BELIEF—A lot of Christians have too many irons in the fire—none of them hot.—Arkansas Baptist.

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# A Sharp Ax Cuts Better

JACKSON, Miss. — I was waiting for a bus in Talladega, Alabama when the Circuit Judge walked by. He was a marvelous Christian character, known far and wide, not only as a great jurist, but also as a great Baptist layman. He shook hands with me and said, "Young man, are you on your way to school?" I replied that I was. Then for ten or fifteen minutes he explained the importance of "sharpening your ax." He told about his exploits as a log roller when timber was abundant in Alabama. The judge said he found that the man with strong shoulders and a sharp ax could always do a better job than a man with strong shoulders and a dull ax. With his arm about my shoulders he said, "Young man, don't be afraid to take time out to sharpen your ax."

That was a marvelous lesson, one every preacher ought to get. Many of us have enough native ability to get by, and many times we find those with native ability who can do a better job than some of us who have been in school for awhile. It isn't a matter of comparing personalities, it is a matter of facing facts. Men with ability can do a better job if they are trained. Men with greater ability can do a better job if they are trained. Men with outstanding ability and good training do an outstanding job. People used to point out certain great preachers in our denomination and in Christian history who made good without an education, but those close to these men often heard them say that the greatest disappointment of their life was that they did not get enough training. Every preacher ought to get the best training possible. If he can go to college and seminary, he should go. But he must start, and he must start where he is. The preacher who has read one book will be that much better off. The man who reads two will be better. The man who becomes an incessant reader and constant student is on his way to becoming a useful personality in the kingdom of God.

Now with Baptist colleges and seminaries scattered about our Southland, and with the extension programs of both, no person, regardless of age or educational limitations, can say, "I do not have an opportunity." He can study Bible, Religious Education, Preaching, Missions, History, etc. by correspondence, or he can meet with a group in extension centers under capable leadership. Now that September is upon us, it would be well for every preacher to ask himself, "Is my ax sharp enough? Do I have enough training?" He should do what he needs to do and can do to advance. As schools open, a preacher ought to make a beginning, regardless of his station in life. He ought to start where he is to go where he ought to be. In states where Baptist colleges pro-

mote extension centers let the preacher get into one of them. If situated so that attendance is impossible, write to Lee Gallman, P. O. Box 530, Jackson, Mississippi for further information on correspondence work or the details on how to establish a Seminary Extension Center.

## Christ's Alternative To Communism

(Continued from Page 6)

Christ was touched by their miserable economic and social plight, to be sure; but He went beyond this to the root and soul of their real misery, the sickening, sinful state of their mind and soul life. After all, man's social and economic plight is the result of sin today, even as it was in the beginning.

We have not helped man, essentially, when we have placed bread in his hand, and clothes about his body to warm him in winter, unless, at the same time, we have led him to drink of the waters of salvation. They alone satisfy. They alone can bring spiritual health and color to the palid cheeks of the mind and soul life.

Once again, Jesus believed in the inherent dignity of each individual and in the priceless worth of every living soul. "For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul" (Mark 9:36, 37)?

We have all but lost sight of the priceless worth of the individual and of his ability, under God, to develop into the fullness of the stature of the full-grown man in Christ! Somehow we have lost our basic regard for man. The great majority of us continue to go our ways drinking the cup of carnal pleasure to the full. The saloons, the honky-tonks, and the gay-lit nightclubs continue to abound.

All about us are wayward souls who

yearn for the fellowship of Kingdom men, and for the truth that is in Christ and the Christian way of life. They are not always conscious of the meaning of their deepseated yearnings, but the restlessness is there and they will never find peace until they rest in Him.

What, then, is our chiefest need in the light of these astounding truths as revealed to us by the insight of our Lord? Simply this: We need to pray as we have never prayed before that God will give us workers that are equal to the task.

There are scores and scores of young men and young women who would gladly volunteer for our world missionary undertaking if we would only pray for them to be "cast forth" as workers, and back up our prayers with worthy offerings in behalf of world missions. Instead of hundreds of missionaries, Southern Baptists ought at this moment to have thousands of missionaries scattered throughout the world until they have reached, with the message, every outpost of civilization.

Will we accept His challenge? Dare we to get down upon our knees with Christlike humility, and pray for workers, and pray that we who have the resources with which to send the workers out will demonstrate our love for Him with worthy tithes and offerings.

The manner in which we answer this question may determine the course of civilization for the coming years! Nothing short of a sweeping revival of New Testament religion can save our nation, and the nations of the world, from the fearful onrush of the Jugger-naut of Communism which has already made sick unto death more than 800 millions of the people of the world.

ORIGIN: The word "religion" derived from the Latin *re* (back or again) plus *ligare* (to bind) signifies a sense of being bound as an obligation through a belief in a divine or superhuman power to be obeyed and worshiped—the expression of such belief in conduct and ritual.—Wm. Forney Hovis, *Embers*.

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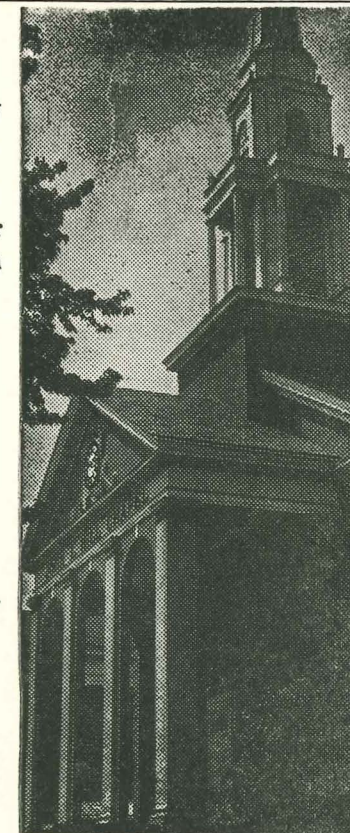
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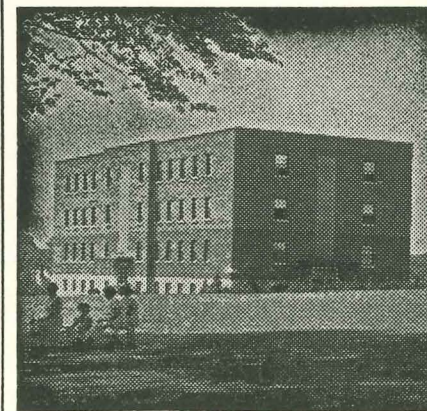
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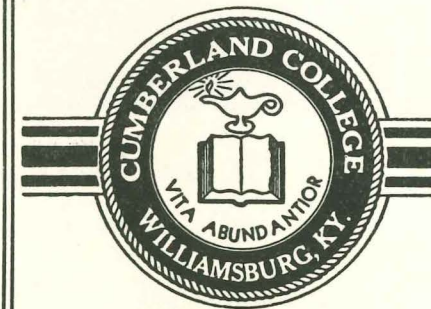
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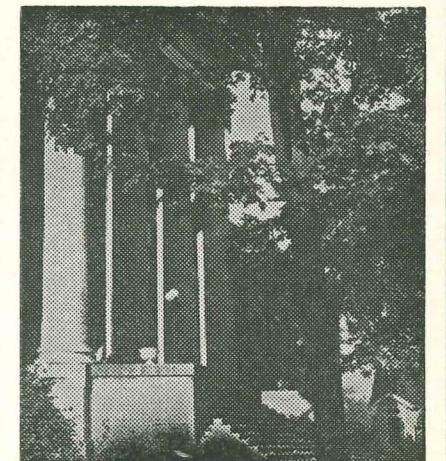


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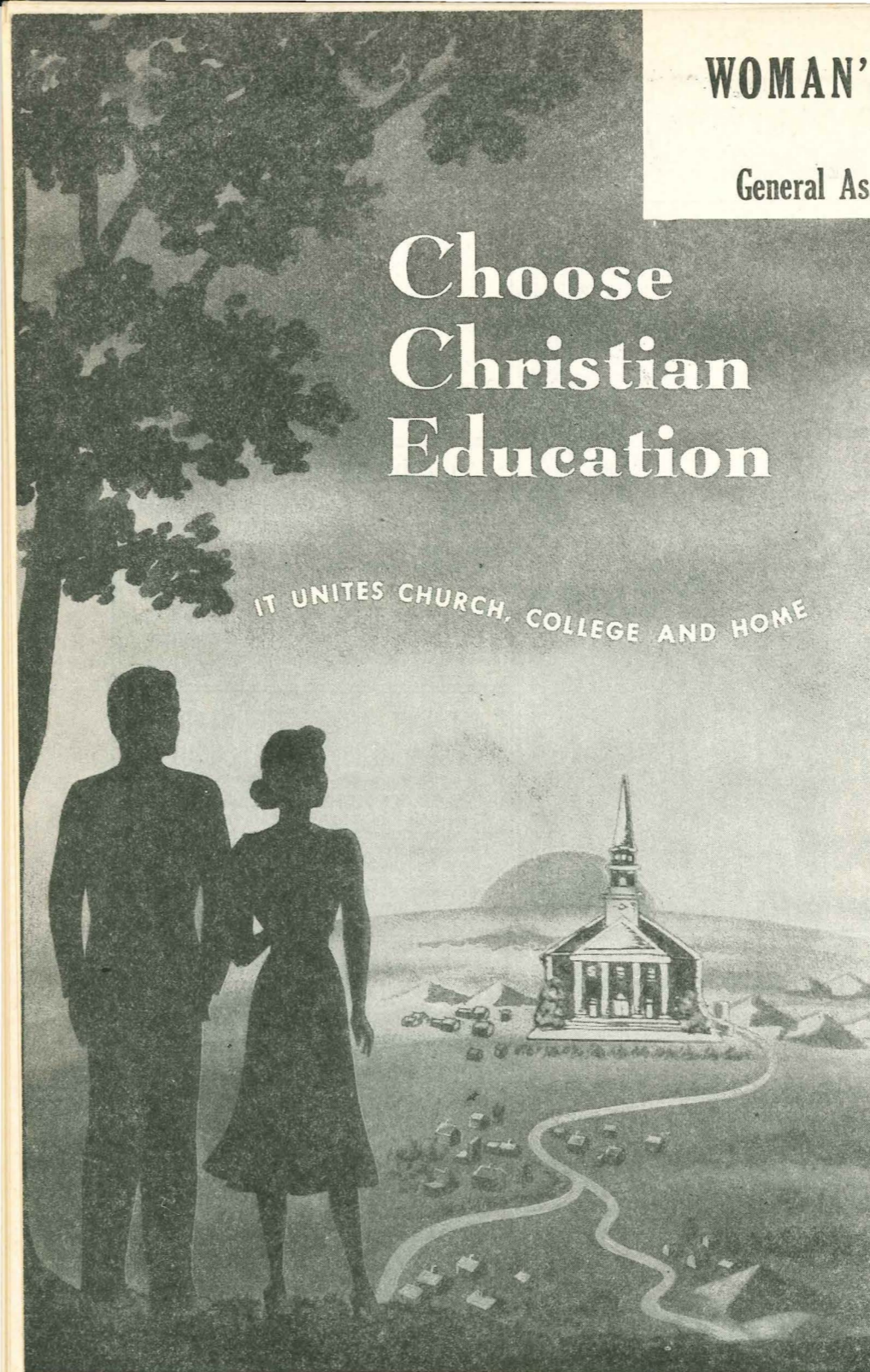
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