

# Western Recorder

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## *Support Your Church*

The Western Recorder urges you, wherever you are, to throw your whole support to your church's program of worship and service. Through your church, you find your largest opportunity. Your church is vitally linked with things eternal; it is a voice for Christ in your community and to the ends of the world.

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Support your church by becoming a good steward of ALL your talents. An idle talent witnesses against you before the throne of God, and failure to use the gifts He has bestowed will rob you of the reward that could be yours.

►Pastor and Mrs. Lester A. Roach, of Caneyville, Kentucky, have now moved to Birmingham, Alabama, where Mr. Roach is pastor of the Midfield Baptist Church.

►Roger Hodson is the director of the college choir and the voice instructor in the Cumberland College's Music Department, and is also the choir director of the First Baptist Church, Williamsburg, Kentucky.

►Paschall Day was observed by the First Baptist Church of Bowling Green, Ky., September 20 in connection with their welcome home of Pastor and Mrs. H. Franklin Paschall from their extended trip abroad to the Holy Land.

►Pastor O. G. Lawless, First Baptist Church, Selmer, Tennessee, has been assisting Pastor Harry L. Carter in a series of evangelistic meetings at the Calvary Baptist Church, Bowling Green. Brother Lawless formerly lived and worked in Kentucky.

►Pastor C. L. Niceley, Forest Hills Baptist Church, Newport, Tenn., was a recent caller at the offices of the Western Recorder. Brother Niceley became pastor at Newport last July 21, after four years as pastor of the Main Street Baptist Church of Wadsworth, O.

►Mr. Roman Fry, 58, died in Louisville September 21. He was a prominent member of the Clifton Baptist Church. He was a retired insurance man, and resided at 349 Bell Court. He is survived by his wife, Mrs. Lillie Yates Fry; two brothers—John H. and Jack Fry.

►Ralph A. Phelps, Jr., member of the Southwestern Baptist Theological Seminary faculty since 1948, accepted the presidency of Ouachita College, Arkadelphia, Ark. Phelps, a native of Dallas, received the A.B. and M.A. degrees from Baylor University, and the Th.M. and Th.D. degrees from Southwestern Seminary.

►The East Grand Avenue Baptist Church, Joe Weldon Bailey, pastor, has underwritten half of a \$50,000 note for construction of the University Hills Church in Denver, Colo. It is thought that this is the first guarantee of its kind. The Colorado church is the result of recent Southern Baptist mission activity in Denver.

►Pastor Marcum C. Denny, 72, for many years pastor of the Second Baptist Church of Ashland, Kentucky, died of a heart attack at his residence September 17. Native of Wayne County, Kentucky, he has been preaching for the last thirty-five years. Before going to Ashland he had been pastor of churches at Whitley City, Salyersville and Hazard.

►The Bryantsville Mission, in South District Association, was organized into a Baptist Church on Sunday, September

6, by a council of brethren from throughout the association. The body is made up of 21 charter members. Andy Taylor was elected Moderator and Thomas Montgomery clerk of the new body. Heretofore the members of this mission have been identified with the First Baptist Church of Danville.

►The Keysburg Baptist Church, in Bethel Association, was led in a revival recently, when Pastor Dale Godfrey, of the Cedar Hill Baptist Church, Cedar Hill, Tennessee, did the preaching. There were 26 additions on profession of faith for baptism. The Keysburg Church has been without a pastor, but it has now called Howard Bracy, Springfield, Tennessee. He has accepted and has already baptized the new converts.

►From September 13-22 Dr. A. M. Vollmer, Secretary of The Kentucky Baptist Foundation, preached in a series of revival services at the First Missionary Baptist Church of Benton, Ky. At the morning services, which were held at 7:30 o'clock, a choir of thirty Intermediates provided special musical numbers. Following this service they were served breakfast at the church. Rev. J. Frank Young, the pastor, directed the music of all the services. Nineteen people were added to the membership of the church.

►Pastor Ray Kitchens, of the Cedar Bluff Baptist Church in Warren Association, reports a great revival meeting at Cedar Bluff. The meetings were led by Pastor Eursie L. Sullivan, of the Burton Memorial Baptist Church, also in Warren Association. There were nine additions to the church, and several rededications, and the church in general was revived in a great way. Pastor Sullivan returned to the church a few nights after the revival and spoke to the church and Sunday school. His message was, "We Must Have a Million More in '54."

►Dr. Bruce E. Whitaker, assistant to the president at Shorter College, has been called by the Druid Hills Baptist Church, Atlanta, Georgia, to become associate pastor to Dr. Louie D. Newton and educational director for the church. Brother Whitaker was in Louisville attending the Southern Seminary up to two years ago, and was graduated with a Th.D. degree in the class of 1951. He was pastor of the Smithfield Baptist Church, in Henry County, Kentucky, and taught in the Extension Center of Indiana University, at Jeffersonville, Indiana, across the Ohio River from this city.

►The Sinking Fork Church, of the Christian County Association, has had a revival meeting with Dr. Albert Fauth, pastor of the First Baptist Church of Vandalia, Missouri, as the evangelist. Although the church was without a pas-

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## WESTERN RECORDER

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tor at the time, the church rallied around the evangelist and much good was accomplished. There were 16 additions to the church, 12 by baptism and 4 by letter. The attendance in Sunday School reached an all-time high of 110. A Vacation Bible School was also held during the same week which was well attended. In the five days of the school the attendance went from 68 to 88 which was also a record. Since the revival a mid-week prayer service has been started with an attendance of 35 the first week and 47 the second week. Work on a new Sunday school addition has been started and will soon be completed.

# Salvation By Grace Alone

**God's grace is known only from revelation:** The term "grace" sets forth two almost unbelievably great doctrines:

One of these is that God has revealed to us, in the Bible records, certain truths which are of far more importance than knowledge of the secrets of the universe which we designate as science.

Men struggled through ages to discover nature's secrets, but all the time, laws which they did not see or understand mercifully cared for their bodies and minds. But by increasing knowledge of the laws of nature they learned to live more comfortably, communicate more easily and widen their knowledge.

What we call the doctrines of grace are of more importance than physical doctrines, and God did not wait for men to search them out. He revealed them to us, but He revealed them through events, through men and through providence. What we know as the Bible—the Old and New Testaments—contains this direct revelation of God to man, and is in itself His inspired revelation.

And this revelation, thrust on man by God's grace, went straight to supply his greatest need. It taught him how he could find God and know God's will for him. This revelation our forefathers called the "Doctrines of Grace." For to them, as to us, man's great, primary need was to find salvation and the way back to God. God met man and revealed Himself, out of His grace, because man, left alone, was helpless to find the way to the truth and so to God.

**The Bible is the gift of God's grace:** Among the doctrines revealing and exhibiting God's grace to us, it is difficult to assign pre-eminence. They are related in a divine inter-dependence.

Back of all revelations that came from time to time and through man after man, the fundamental of the Christian religion is that God in mercy and grace has revealed Himself.

And this revelation, through His divine providence was set down in the Bible, which is God's direct and inspired revelation to man. This revelation went straight to man's greatest need—how he should and could live and find God day by day. God's grace sought and revealed His plan to win and save men.

The Christian religion, then, is primarily a revelation, not a discovery. Without its revelation it could not be discovered. God thrust Himself on man even when he was careless, indifferent and spiritually helpless and blind. The Bible as the record of this revelation is in itself the gift of God's grace.

**Mystery in the working of grace:** The mystery of how the grace of God acts

By the late I. J. VAN NESS

in relation to the heart-response and works of those in whom it works is beyond human analysis. This mystery is also found in divine providences and in the inspiration of the Scriptures.

This discussion would set forth the fundamental fact that salvation and new life are imparted to sinners not on the basis of man's good works, nor even his wisdom or searching. We become believers and live the new life of believers only by the supernatural entrance of God to impart and maintain this life.

It is the supernatural grace of God which enables the sinner to receive Christ, and the believer to remain in Him thereafter.

His grace enables us to understand the spiritual message of the Written Word and to live the life of love and fellowship in relation to other Christians.

Christian experience itself is but the fruit of the reactions of the personality to the wonderful grace of God working within believers. That "He who began a good work in us continues it to the end," is the fruit of that grace, which helps us in every time of need.

**God's grace in conversion:** As a rule, the objective framework of the experience of conversion is intensely human and intimate. God's saving truth is preached, treasured loved ones persuade us. Or other interested friends may urge us to turn to God for salvation. Or, pricked with conviction for sin, the soul of the individual may wrestle in secret, under the power of the Spirit of God and the written Word, facing the issue of surrender and faith and obedience.

Whatever the objective setting, the essential factors in each case are a sense of guilt and need and a turning to the Lord and accepting of Him His plea that He can and will satisfy the needs of every soul who comes to Him.

The surrender to God of heart and will is the essential human factor in conversion and is possible only through His direct and supernatural touch upon the human soul.

In our work to help persons under conviction to find the Lord, we should so direct them that they may recognize this experience as the gracious act of God, implanting a new life which shall abide. It will need to fight and by degrees learn mastery over the self-nature of sin. This nature has not been eradi-

cated, but over it potential victory was given in conversion and the victory becomes actual by God's grace working sanctification.

Real conversion is not the result of human persuasion directed to the individual, useful as is our interest. Persuasion properly offers incentives to surrender and acceptance, but the act of acceptance is of God's grace alone.

**Conversion is not independent of grace:** Whatever the outward circumstances that lead to repentance and faith, the inner reality is always that of the direct action of the grace of God on and in the human soul.

There are cases where men have been converted with little or no direct knowledge of the Bible, but this is rarely so. God gave Isaiah eyes to see and a mind to understand. Revealed Bible truth—its teachings, the knowledge of Christ's atoning death, and of the doctrines of grace—is presumed in most conversions. So are the admonitions and prayers of godly people who instruct the unconverted on their need and God's provision for it.

The writer was converted under the preaching of a sermon by Dr. Edward Judson, in which the preacher related the facts of the conversion of Naaman. Dr. Judson told me he had preached the sermon many times for my sake.

In all love and appreciation of Dr. Judson, I know it was not the sermon, but the grace of God that used it, that brought to my heart the experience of conviction, repentance and faith. That experience remains, though the sermon is largely forgotten. It brought me face to face and heart to heart with Jesus Christ. The direct regenerative power of God was graciously brought to bear upon me. No work of mine, no fleshly gift of understanding I possessed, enabled me to receive Christ. The enablement was purely of His sovereign grace to receive new life through faith in Him. By His grace alone it has been sustained through all of the years.

**Central doctrine of the Bible:** Grace precludes salvation by works, but assures a salvation that will work out what God has worked within.

It excludes a merely intellectual religion, but it has and formulates its own doctrinal account of itself, its own way of worship.

(Continued on Page 6)

World Christianity is standing today at the open door of a period of advance. But we have not yet entered. Do we dare follow God on through the door?—M. Theron Rankin.

### Is the Church the Final Authority?

Our churches rightly avoid overlordships both within and without. They are spiritual democracies and glory in their right of self-government.

Baptist associations and conventions recognize this right of the churches and therefore are as quick to oppose any disposition to dictate to the churches as the churches would be to reject such if attempted.

Yet, is it not possible for churches to become blinded by their right of self-government and fail to understand that the final authority rests not in THEMSELVES but in Christ and His Word?

Churches have no more right to set aside, or alter, or neglect any teaching or command in the New Testament than an association or convention would have to "hand down orders" to them.

If a church should recognize a "ruling body" (be it association or convention or committee) as the final authority, it would thereby repudiate, to the degree of its recognition, the sovereignty of Christ and the authority of His Word. And the same would be true if a church should recognize as final authority a "ruling officer," be he pastor or deacon or any other. But on the other hand, if a church declares ITSELF the final authority—no matter how it does it—it usurps the sovereignty of Christ, and the authority of His Word.

Prayerfully, and under the guidance of the Holy Spirit, each church should interpret the Word and follow Christ's commands as the Spirit points the way. He gives the understanding and the strength to obey His commands, but He does not set aside the Word. Under Christ, and within His revealed will, churches are self-governing bodies.

It is a well-known fact that every overemphasis on "the authority of the church" came out of Rome. Let others go that way if they will, but let Baptist churches remember always that only Christ is Lord, and that His Word is final as they go and make disciples, as they baptize disciples, as they teach the baptized disciples to observe all things whatsoever HE commanded.

A dear and cherished brother said some time ago, "Baptist churches can do as they please". He meant well, and he was right in so far as "orders handed down" to the churches are concerned. But there is nothing in the New Testament about churches doing as THEY please. There is, however, much in the New Testament about churches doing as CHRIST pleases and as the WORD commands, and as the Holy Spirit leads.

It was through the door of "do as they please" that the dangerous and crippling heresies of the early centuries entered. In some sections "the church" declared itself the final authority, and it therefore was no trouble for parts of the Word to be set aside and the will and traditions and mandates of mere men substituted therefor. In this way the democracy of the churches was abandoned and the ruling hierarchy put in power. Here entered the doctrine of salvation by works, salvation by the

church, salvation by the ordinances, salvation through the so-called sacraments. Through this door came the dangerous changes in the form and purpose of the ordinances. Here entered the liberty-destroying doctrine of union of church and state. And through this door of "do as they please" enter the inertias which, with so many, destroy missionary spirit and zeal. We repeat: no church has the right to do as it pleases, except as it pleases to follow Christ's leadership as revealed in the Word by the Spirit of God.

Certainly there is need for our emphasizing and guarding at every point and in every possible way the rights of the churches to self-government. But let us not, dear brethren, go to the other dangerous extreme and fail to recognize that ONLY Christ is Lord, that His Word as inspired and opened to us by the Holy Spirit is the LAW of the churches.

### Crime in the U. S.

In his September 20 release, Mr. J. Edgar Hoover, director, Federal Bureau of Investigation, points out that crime, during the first six months of this year, established a trend which, if continued through 1953, will set an all-time high. The estimated number of major crimes was 2.5 per cent higher than in the same period last year—reaching a total of 1,047,290. All crimes against persons increased 7.2 per cent. Crimes in urban sections increased .5 per cent in total crime, but aggravated assaults and negligent manslaughters increased 7 per cent and 6.6 per cent respectively. It is noted that crimes committed in rural sections increased 9 per cent over the same period last year.

It would be interesting to know the average age, and the sex and race of persons arrested, but this information will not be available until the annual report comes.

The crime-picture in the U. S. grows larger. This does not mean necessarily that the U. S. will ultimately become a nation of criminals, but it does pose a very serious problem, one to which thoughtful citizens need to give careful consideration.

Solving the crime problem is not the task of officers of the law alone. Arresting and punishing criminals will not relieve. We must give preventive attention in the home and church and community.

The real solution for crime lies in a change of heart. Jesus said, "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witnesses, blasphemies: these are the things that defile the man" (Matt. 15:19). Curing humanity's ills, then, is a matter of changing human nature—the heart. Environment is not to be despised, nor is the offering of uplifting activities to direct the interests of young people. But these will not cure. God and His will must become the atmosphere and environment of every soul if it is to be made safe for itself and society. He alone can make man love God with all his being, and his neighbor as himself. Crime disappears as His love takes over.

## Church Discipline

By W. C. TAYLOR

Perhaps the question most asked, to a Brazilian missionary on furlough, is about church discipline. People of various religious connections come from all over the world to study the reasons for the success of the gospel in Brazil, and always one of the conclusions is that the strict church discipline is one of the major reasons.

May I say about church discipline what I say in Brazil? For nearly forty years I have been teaching in our Seminaries, Training Schools and churches in Brazil more or less the following:

Church discipline is positive. What is a well disciplined army? One in which all the soldiers are court martialed? Hardly. What is a well disciplined school? One in which all the students are expelled for truancy? Not at all. What is a well disciplined home? One in which all the children are disinherited or driven away, as unruly and unbearable? Never. And a well disciplined church is to be judged by its positive and permanent life, achieved in the general average of the membership. That is what any intelligent Christian means by church discipline, as the minimum. Every serious member of any organization recognizes that grave failure to measure up to the responsibilities of the group forfeits membership, or puts one under censure that may lead to that, if no change can be brought about by counsel.

We expect discipline. A well disciplined army expects from all concerned that they march together, know how to use their arms effectively, obey the voice of authority, do their several tasks well, individually and by the group, keep up *esprit de corps*, become efficient as a unit, learn to subordinate self to co-operation, take proper food, exercise and training, use leisure wisely, build up a wholesome social life. All that is just as important in spiritual warfare as it is in any army.

What is a disciplined school? One that has hours and set times for appearance, masses its students in their places, provides good teaching in instruction, character and example, builds in athletics, literary societies and social life the aims of the school in regard to its finished product, develops specialized training for each special gift, uses its library effectively, keeps a mutual and wholesome respect between teachers and pupils in their spheres of mutual responsibility, and so on. A church is a center of Christian education, the most

important educational institution in the world beyond the home life.

What is a disciplined home? One where, in the deeper intimacies of life, people learn to live together well, with mutual respect, with the authority of parents sufficient to transmit the benefits of experience to the unexperienced in life, with the love of children heartening the parents in their responsibility, and the parental love seeing ahead to lend unobtrusive and persuasive guidance along life's pilgrim way, all under the counsel of the Word of God and the aegis of eternity. And a church is a home of the spirit.

Now positive church discipline is essentially of the same nature. It aims to bring the individual Christian into the understanding of the fellowship he entered, and develop all that he holds in stewardship. The problem is supernatural and the resources are supernatural. That differentiates discipline in a church from all military, pedagogical or domestic discipline. We are training Christ's men, women and children, for life together in him and for him, and we do it under him and through him; far more truly, he disciplines directly each disciple, yet disciplines socially through us.

Had you noticed that the great chapter on church discipline in the Gospels (Matthew Eighteen) makes it a unanimous care of the membership, the brotherhood, and that each individual member has applied to him the function of the shepherd in the parable of the ninety and nine? In Christ's flock, each sheep has the shepherd heart and goes after the straying, first individually, then in groups, then lastly, and only lastly, brings the matter to the church for corrective discipline, where the discipline of personal care and counsel has repeatedly failed.

If anybody is an enthusiast for corrective discipline, let it, like charity, begin at home. By which I mean, let the individual member go after the straying. So Jesus commanded. "If he hear thee, thou hast gained thy brother." What a gain!

The word DISCIPLINE is closely related to DISCIPLING. And discipline stems from discipleship. I suspect that, if we gave the right appraisal of things, we would find that, in all our co-operative life among the churches, the Sunday School Board is our greatest factor for positive church discipline, for it leads all the churches together in

those two vastly vital elements of discipline: teaching and training. That we advanced from the mere B. Y. P. U. to Training Unions for all the membership, of all ages, is DISCIPLING and results positively in DISCIPLINE. Read Brother F. M. Masters' most interesting *History of Baptists in Kentucky* and you will see that our membership that is getting the discipling, and thus the discipline, by pulpit, Sunday school and Training Union, is probably the best, and best disciplined, body of Baptists history has ever known.

Guard the front door and you won't have so much use for the back door. That is where we simplify our problem in Brazil, and it is not an idea that the missionaries bring with them, but one they find in the zeal of the Brazilian churches themselves. We take people in very slowly. Some present themselves repeatedly before being accepted. Each must have people to vouch for their life, day by day, before they are accepted. We appoint committees before they are accepted, if they are not well known, and so have far more committees before they are in than we do after they are in.

The Lord Jesus taught the churches to set up standards. They are to "bind" (hold certain moral and doctrinal standards obligatory, binding). They are to "loose" (hold certain things permissible, indifferent). *The Greek of Christ's words means that our binding follows what has first been bound in heaven, and our loosing follows what has first been loosed in heaven.* That simply means that there are revealed principles of life, that we learn in DISCIPLINSHIP and that are to be applied in DISCIPLINE, positive and negative as corrective.

With all our positive emphasis, the psychology of God says: "Don't." A church ought to say "Don't," too.

Now my observation is that what one Baptist church binds on the conscience and life, another may loosen from application to its membership. Nevertheless, as churches, we are collectively responsible to Christ for the life of the membership, as outwardly manifested in tolerated conduct. He made us responsible. Each church is directly responsible. So each church can obey him for themselves. You can be a good church, well disciplined, counseling the membership as to what is, and what is not, proper in the Christian life, each in its own environment. So will yours be a well disciplined church, whatever others may decide.

I see no reason for pessimism or despair. "Fear not, little flock. It is your Father's good pleasure to give you the kingdom." And Christ reigns best and most in obedient life of disciples in churches that teach, train and discipline.

# Salvation By Grace Alone

(Continued from Page 3)

Vital faith and ripe Christian experience do not depend upon great doctrinal learning. The greatest minds are powerless to attain and grow in spiritual life apart from the direct action of God upon them through His amazing grace.

God alone can enable us to master the theology of grace as well as grasp the mysteries and the fulness of the promises of the Bible. Salvation is by God's revealed grace alone.

With the intellect we may understand the story of the life and teachings and death of Jesus. But our understanding lies fallow within us until the Spirit of God quickens us by His grace, enabling us to react in the matter of sin and suffering love to the wonderful work of Jesus Christ who died for our sins upon the cross.

This doctrine of grace is the central doctrine of the Bible. It forever shuts out salvation by works, or sacraments, or rituals, and ties every believer to a complete salvation through the grace of God in Christ.

**Salvation by intellectual consent excluded: Salvation by grace through faith absolutely excludes man acceptably knowing and serving God merely through intellectual "faith."**

Equally vain are all forms and ceremonies. These are only would-be substitutes for the salvation which God has revealed through Jesus Christ.

After having come to Christ by faith, believers are fashioned into spiritual growth by the ministry of the Holy Spirit, who interprets and applies the power of God's grace in the lives of believers. The Spirit enables the believer to experience and understand what his intellect alone cannot grasp and therefore cannot appropriate.

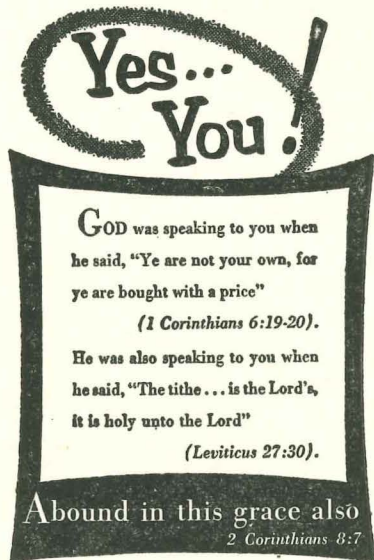
Each believer is dependent upon the sovereign grace of God to apply in his life and bring him to understand and rely upon those things which God would teach believers in order to spiritual growth—as dependent as he was for God's supernatural action in his conversion.

**Conversion a solitary experience:** Though a large proportion of the converts who come into the churches are the product of mass evangelism, conversion is essentially a solitary and even lonely experience. It is a solitary experience even when it comes as the result of the preaching of the gospel before many. For there is no such thing, theologically speaking, as social salvation. God deals with each soul separately, however closely it may be associated with others.

**The function of knowledge: Doctrinal or other learning is not required in order to becoming a Christian. What is required is the knowledge that Christ has died for one's sins and the work of His Spirit enabling the soul to see its sins and needs and to seek unto Him for safety.**

The chief function of Bible teaching and preaching to the unsaved, is to create an atmosphere conducive to making them know their needs. It is to present truth that will help to make them see what Christ has suffered for their sins and their lost condition without Him.

**There is a kind of Bible teaching that is utterly useless to this supreme end,**



**and all who are without God, should carefully and prayerfully seek deliverance from Bible teaching that never presses home its supreme purpose.**

On the other hand, knowledge of Bible teachings is rather for those who have come to Christ. After conversion, disciples without exception need to be brought to understand (1) the great doctrinal cornerposts upon which Christian faith rests, and (2) that a vast deal of revealed Scripture teaching is for the purpose of the development of the implanted spiritual life by understanding and incorporating it in our lives.

**Tragic weakness in many a church has resulted from the assumption that the great truths in the New Testament on how the Christian life is to be lived after it has been implanted.**

The grace of God which works super-

naturally in conversion also works supernaturally in building the life which has been planted. Efforts to grow by other means, whatever they are, cannot build spiritual manhood.

**Grace in church life:** To the convert, the church life into which he normally comes becomes the expression of the same grace by which God saved him. It now works to build into maturity that which it produced when the believer was born.

The church provides help to the young convert within its fellowship. It helps him to learn and to live the Christian life, and it also passes on from the Word of God to him abundant instruction concerning how this life is to be lived. The new convert finds, in the church and the Bible, gifts provided by God for his fellowship and growth. The Spirit of God empowers the witness of the church, and gives grace that preserves, awakens, and restores purity of doctrine and spirituality of life. God's Spirit also builds the church, both through its regular witness and through refreshing days of revival.

**Personal application:** At the last, the supreme importance of the doctrine of God's grace is that it is bountifully exercised toward you and me.

The crowning act of abounding grace is the individual Christian. No merit of ours brought the new birth into our souls and on it builded a new life of glad hope. The grace of God found us. And His grace never forsakes us.

Every real Christian out of personal experience will base his life on the hope of God's sovereign grace bestowed upon undeserving souls, to keep us, guide us, gird us, and bring us through life to the endless life free from sin and sorrow which He has promised us beyond the grave.—*Rethinking Baptist Doctrines.*

## Graham Resigns Retreat Project

MONTREAT, N. C.—(BP)—“I have determined that my program will be integrated with existing churches and conference centers,” Billy Graham said in announcing his resignation as honorary chairman of a group interested in purchasing a spiritual retreat center. The Glen Eyrie estate near Colorado Springs, Colo., was the site considered for the center.

“After much prayer and thought, and in view of the present world conditions,” Graham said, “I have decided to devote my entire time to the program of evangelism, concentrating more and more on the medium of television. Therefore, I have decided not to go ahead with the project.

“I will have no part in any future plans that may develop relative to this or any other property.”

# Through Another's Eyes

By DR. JOHN MACBETH  
(The Baptist Times)

It is a great experience to enjoy the friendship of those who, all unawares to themselves, make us feel what a living and interesting thing it is to be a Christian *with open eyes.*

We do not always realize this until it is revealed, in its scope and variety, by those whose mind and spirit have taken in much that had hitherto been hidden from our sight. Harold Laski has written that T. R. Glover's "mass of ideas which are, however scholarly their expression, ideas seen through other men's eyes." Suppose we take this as a tribute by stealth! It helps the appropriation of ideas!

Who can tell where or when any idea that visits the mind has had its actual, absolute birth? Matthew Arnold once wrote of Wordsworth: "He was a priest to us all of the wonder and bloom of the world, which we saw with his eyes and were glad."

The meaning is that Wordsworth interpreted to his age the rich significance of nature. He opened its meaning, unfolded its secret, showed the wonder of familiar things.

But behind this interpreter was his sister Dorothy. Of her the poet says, "She gave me eyes, she gave me ears." So the secret origin of things is traced from one to another until it is lost to view. But it is enough that some people seem to lend their eyes out for the benefit of the rest of us. "Leave us not," said Moses to Hobab, when he appointed him to be guide to the nation's trek to freedom, "For thou mayest be to us instead of eyes."

This is the service we need and receive from men and women in the new world of Christ. Thanks to them, we see more in the faith of Christ and in the fellowship of His church than ever we saw before we knew them.

But far and above all levels of our human life, none has ever helped men and women to look at life with fresh eyes as Jesus Christ has done. In the days of His flesh He gave blind men their sight. This open palpable miracle illustrates what He has done, through all the centuries, in other realms of personality. He has released imprisoned minds, stimulated dull and sluggish powers so that intellectual gifts have come to life and have surprised even their intimate friends. John Masfield puts it in the thrilling language of discovery:

O glory of the lighted mind,  
How dead I'd been, how dumb, how blind.

The station brook, to my new eyes,  
Was babbling out of Paradise.

Some people think that the fondness of J. M. Barrie for his mother led him to say extravagant things: "When you looked into my mother's eyes, you knew why God had sent her into the world: it was to open the eyes of all beholders to beautiful things." The allusion finds its uttermost expression in the things that Jesus did. His great words permit us not only to look into His eyes, but to look through them. To see with His eyes is the final adjudication of all values.

His church in our time has struck one of the hardest stretches of the road it has ever had to tread. Its people have known persecution, banishment, death by violence.

When Peter saw the church through the eyes of Jesus, the impression he received was of its stability, its power to absorb the shocks and bear the strains of hostile things, and still be there when the human storm had spent itself. The surviving, enduring quality of the church has been the surprise alike of friend and foe.

The whole structure from start to finish was Christ's own undertaking: "On this rock I will build my church, and the gates of Hell shall not prevail against it." Jesus laid stress upon its strength and permanence. Through long persecution, through the wear of time, through the waste of bitter wars, through periods of declension, disloyalty, desertion, whatever form of evil "the gates of Hell" might take, the church would still out-match the world's wrong and survive its own failure. All other things fail like fruit in winter and strength in old age; but this is the eternal rock. His people see it with His eyes "and are glad."

Through the eyes of Christ the Apostle Paul saw the future glory of the church. His first thought of the believing community of Christ was of angry intolerance. He confessed that he was "mad" with fury and resolved upon the swift extinction of this religious novelty started by an ambitious Carpenter of Nazareth. But the way to Damascus became the road to discipleship. There he found his new world.

His second thoughts about the church of Christ were of captivating wonder. The whole radiant idea shone before

his eyes as the grandest thing ever conceived. So he lets his heart out: "Christ loved the church and gave Himself for it that it might be a glorious church, holy and without blemish."

The heaviest words that ever fell from his lips or from his pen were, "I persecuted the church of God:" then the humiliating confession: "I did it in ignorance." And the final release, "But I obtained mercy." What a piece of personal history is that! The vision splendid of the church of Christ became his one passion in life and in death. To love what Christ loved, to suffer for what Christ suffered, was his supreme endeavour, and the day of his execution was his coronation day. He had seen the future of the church with the eyes of Christ "and was glad."

John is another to whom it was given to see the church through the eyes of Christ. He was a prisoner in a concentration camp on a lonely island. But Jesus knows where His loved ones are, and no barrier can keep Him from them. It is through the eyes of Jesus that we see God; through His eyes we see the future and the unfolding road to the Father's house. The voice that spoke of these things by Galilee, speaks again and by another sea. "I turned to see the voice that spoke with me—and I saw seven golden candlesticks," symbols of the seven churches in Asia, every one of them a thing of gold. This is a lofty conception. Is it fact or is it fiction? We have heard of something called the Golden Rule, and we have read of an imaginary period called the golden age; but this is the golden church. Has it the quality? Can it pioneer the golden age?

Swiftly we are reminded that "you cannot make a golden age out of men and women of leaden instincts!" If a change-over from lead to gold is to be made in the realm of human nature, the alchemy must be very powerful. It is very powerful: it is the power of Christ. He can change human nature.

To look at life through another's eyes is a great experience; but to look at life and the world through the eyes of Christ is triumph in advance, and the dedication of personality to His work and will.

## Texas Donors Give Portable Chapel for Arizona Missions

PHOENIX, Ariz. — (BP) — Two Texas donors gave a portable aluminum chapel to establish missions and churches in Arizona. One paid for the chapel and the other paid the transportation to Phoenix.

The chapel will be owned by the Trust and Memorial Fund of the Baptist General Convention and used by the churches.

The new building, which dismantles in 8 feet by 10 feet sections, is 20 feet wide and 40 feet long. The walls are 10 feet high.

# How to Treat Your Pastor

By **LESLIE W. EDWARDS,**  
Kilbourne Park Baptist Church,  
Columbia, South Carolina

I am a minister. I long for the love and affection of my people. I earnestly yearn for a full fellowship with them, devoid of fear or false barriers. I covet their sympathy, understanding, and companionship. I want to be considered as a member of their family, sharing their heartaches and their joys. I pray for their forgiveness when in my human weakness I make a mistake; and I hope for their commendation when I do something well. I long for the assurance that I am one with them, enjoying their confidence and support, and their respect as a man called of God.

### The Problem

The problem lies not so much with the ministers of today, although there are some who are driven to a professional attitude by a misunderstanding of their calling or a feeling of being forced into a position apart from the people. By and large, pastors have learned how to conduct their ministry in a faithful and genuinely sympathetic manner. They are conscious of their high calling of God, and at the same time their one-ness with their people.

The problem lies with the people who either expect too much of the minister or are guiltily conscious of his representation of God and consequently feel uncomfortable in his presence. The first magnify the human flaws and mistakes with a highly critical air, while the second hold back and hinder their minister's work by failing to understand his genuine concern and sympathy toward them.

The minister must occupy a dual role. He is a man, called of God to spiritual leadership, and at the same time he is a warm, companionable human friend. One role cannot supercede the other if he is to "be all things to all men" in their spiritual living.

As a man of God he must be true to the demands of Christ for preaching, without reserve, the gospel in its demands and full assurances. He cannot compromise the message he is called to bring by omitting or weakening its demands. He is to warn, rebuke, exhort, and teach. As a spiritual leader he deserves the respect, not fear or censure, of his people. He is trained for his task, just as the doctor or dentist or lawyer, through years of study and preparation,

but at the same time he is sensitive to the leadership of the Holy Spirit of God. As the spiritual leader, he needs the loyalty of his people. The success of a church depends upon its loyalty to the

**Dr. Henry J. Huey, of Tennessee, to be in Virginia Avenue Revival**



Henry J. Huey

Dr. Henry J. Huey, pastor of the First Baptist Church Milan, Tennessee, will be the evangelist for revival services with Pastor Talmage P. McGary at the Virginia Avenue Baptist Church, Louisville, Kentucky during the week of October 11-18.

The music will be under the direction of Assistant Pastor Charles Davis, and special music will be furnished by the regular Church Choir, God's Family Night Choir and the Carol Choir.

Dr. Huey will complete twenty-five years of service with the First Baptist Church this December. He is a member of the Board of Trustees of Union University, Jackson, Tennessee; president of the Executive Board of the Tennessee Baptist Convention; and a past president of the Tennessee Baptist Convention. He is a beloved pastor-evangelist of wide experience.

office of pastor as the basis of its unity and cooperative program of witnessing for Christ. This does not mean that the pastor is to be blindly followed as a dictator; he is no priest with authority over the souls of his people. There will necessarily be differences of opinion, which is necessary and good; but these differences should be met with Christlike respect and love, and settled in a Christlike manner. But it does mean that the pastor must be accorded the right to his convictions with respect, and sincerely loved as a man called of God. The deacons must take the lead in a sympathetic understanding and helpfulness and loyalty to him, in order that he might preach with power and serve as pastor with full compassion, unhindered by attitudes and actions that deter his full service to Christ.

On the other hand, as a human being, the minister needs the fellowship and friendship of his people. Not to be regarded as a being set apart, a "wet blanket," he enjoys companionship and genuine fellowship just as Jesus Himself enjoyed the friendship of Mary and Martha and Lazarus and others. He is not "high hat," if he is, he has no place in the ministry; instead, he is keenly sympathetic and congenial. It is as the minister enters into the joys and sorrows of his people, and understands their day by day activities and needs, that he is able to minister to them effectively and in an understanding way. A lonely pastor, shut out from the full fellowship of his people, will not be able to reach them on Sunday with his messages. Nor will he be able to minister to them fully in their sorrows and difficulties.

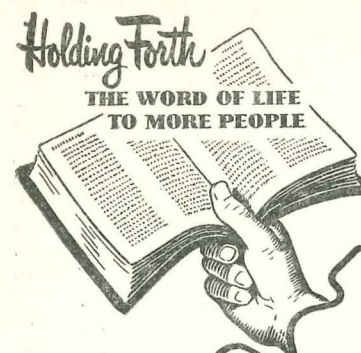
Too often there is a "double standard" of conduct set up for minister and laity. How ridiculous this is, when one considers the fact that the true Christian will not be engaged in anything that a minister cannot enjoy. What is right for the Christian is right for the minister, and what is wrong for the minister is wrong for the Christian. There should be no occasion in which the minister is not fully in place and welcome.

The minister will enjoy a football game, a fishing or hunting trip, or just a quiet evening of conversation and fun. And it will do him no end of good to be taken in as a member of the family, and treated as a brother. And his people will be able to listen to him on Sundays with a new understanding and respect, because he is no longer an awesome preacher, but a friend.

Yes, I am a preacher. I have my faults and I recognize them. But I also am conscious of my call of God to the ministry and my earnest love for all my people, and regard them all as members of my family. And I thank God that I have a people who respect the office of pastor in a Christlike way, and at the same time treat me as a friend. "For we are all one in Christ Jesus."—*The Baptist Courier.*

## Sunday School Department

ROY E. BOATWRIGHT, State Secretary



# STATE MISSION DAY

## OCTOBER 25, 1953

THEME—  
MAKING  
CHURCHES

DYNAMIC  
KINGDOM  
FORCES

KENTUCKY WHITE POPULATION .....2,720,382  
ENROLLED IN KY. BAPTIST SUNDAY SCHOOLS ..... 377,360  
ESTIMATED UNREACHED IN KENTUCKY .....1,588,302

*Help Change These Figures By Making a Worthy Offering*

**PASTORS**—Preach on State Missions on Sunday, October 18.

**SUPERINTENDENTS**—Present State Missions in your Sunday School **OCTOBER 25, 1953** and take an offering. Make your church a dynamic kingdom force by extending its reach through state missions.

**INCREASE STATE MISSIONS AND YOU INCREASE:**

**Evangelism**

**Sunday School Work**

**Training Union Work**

**Baptist Student Union Work**

**MISSIONS—**

**Rural, Associational, City,  
County (Mountain Area), Local  
Negro, Summer, Student**

### SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, SEPTEMBER 27, 1953

Church	T.U.	S.S.
Ashland, Unity	134	519
Bardstown	---	404
Bellevue	---	403
Berea	---	502
Blackford	101	202
Bowling Green (2)	369	1,418
Buffalo	---	241
Cadiz	73	281
Campbellsville (1)	---	563
Pleasant Hill	155	---
Carrollton	34	271
Central City	277	446
Clay, First	---	223
Corbin, First	176	419
Central (1)	---	158
Covington, Calvary	---	726
First (1)	137	435
Latonia (2)	177	1,001
South Side	121	490
Danville, First (3)	---	209
Lexington Avenue (1)	---	481
Dayton, Ohio, Westwood	---	252
Dawson Springs	---	270
Eminence	---	328
Erlanger	54	379
Evansville, Ind., Calvary	94	518
Grace	272	934

Keck Avenue	110	278	Grace (1)	---	920
Walnut Street (2)	---	455	London, First (1)	---	603
Falmouth	---	208	Louisville, Audubon	---	172
Ferguson	77	205	Baptist Temple	---	319
Fort Thomas, First	75	280	Beechmont (1)	---	176
Frankfort, First	156	967	Bethany	---	281
Thorn Hill	---	418	Bethlehem	70	210
Fulton	80	426	Broadway	80	365
Georgetown	---	608	Buechel	---	106
Glasgow (1)	101	665	Carlisle Avenue	---	271
Greenville, First	---	331	Clifton	---	114
Harlan	149	628	Crescent Hill	---	364
Harrodsburg (2)	---	289	Deer Park	---	549
Bruner's Chapel	127	210	East Audubon	---	132
Deep Creek	---	320	Eastern Parkway	---	76
Hawesville (1)	---	263	Fairdale	---	152
Hazel	62	318	Harmony	---	147
Henderson, First	138	455	Hazelwood	---	84
Immanuel Temple (1)	122	580	Highland Park First	---	459
Audubon	60	344	Lee's Lane	---	98
Hima, Horse Creek	---	255	Lynn Acres	---	90
Hopkinsville, First	177	703	Ninth and O (1)	---	1,458
Ebenezer	---	132	Okolona	---	83
Second	147	807	Parkland	---	283
Hudgins, Aetna Grove	---	279	St. Matthews	---	182
Independence	96	250	South Jefferson	---	100
LaGrange, DeHaven Memorial	73	357	Southside	---	521
Lawrenceburg, First	112	374	Third Avenue	---	75
Sand Spring	39	322	Twenty-third and Broadway	---	160
Lebanon, First	118	500	Valley View	---	84
Leitchfield	89	269	Van Buren	---	200
Lexington, Ashland Avenue (3)	---	1,329	Victory Memorial (2)	---	603
Calvary (1)	163	854			

(Continued on Page 17)

## Baptist Training Union Department

BYRON C. S. DeJARNETTE  
State Secretary

Southwestern October 16, 17

On Friday and Saturday, October 16 and 17, the First Missionary Baptist Church of Benton will entertain the Southwestern Regional Training Union Convention. The pastor of the church is Rev. J. Frank Young. The president of the convention is Rev. Joe Williams, pastor of the First Baptist Church, Hickman. The attendance at this convention in Mayfield last year was 450. Let's make it 500 this time at Benton.

If you have not already made your reservations, please do so at once and get as many of all ages as you can to go from your church. 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, Kentucky, stating sex, age group, and time and method of arrival in Benton.

The convention will begin with the banquet for everybody on Friday at 6:00 p. m. (CST) and will close on Saturday night. Registration for every person will begin at 4:00 p. m., Friday. A layman, Mr. George E. Hays, Jr., Louisville, will bring the message on Friday night. On Saturday morning the Young People's Speakers' Tournament will be conducted. The Saturday afternoon program will consist of the Junior Memory Work Drill and the Intermediate Sword Drill. For the climax of the convention on Saturday night, Rev. Jack Merritt, pastor First Baptist Church, Mayfield, will bring the message and conduct the Life Dedication Service. Mr. Ralph Bayless will direct the music and Rev. Bruce Willis will conduct the devotions.

### Christian Stewardship Week

October 18-25, 1953, was designated by the Southern Baptist Convention as "Christian Stewardship Week." All departments of our State and Southern Baptist work, under general leadership, are uniting to give the greatest possible emphasis to this week. Goals set include 100,000 attending the study courses that week and 15,000 new tithers enlisted.

It is hoped that every Associational Training Union director is a member of the Associational Committee of his association and that every Church Training Union director is a member of the committee in his church.

It is also hoped that every church is

planning to observe this week and that the Training Union will fit into the plans of the church. All Training Union members and all members of the church should be enlisted to take the study course. The brand new books written for this week of study and available now at the Baptist Book Store are: *The Talking Penny*—for Juniors (there is a special edition for the teacher); *Partners With God*—for Intermediates; *Good Stewards*—for Young People; and *Found Faithful*—for Adults. Training Union seal is granted for the completion of either of these four books to those requesting it. No Training Union award is given for *Bonny Baptist and the Sunbeams* (a Primary book but not in the Training Union Course).

Training Union Request for Awards blanks should be secured from this office in advance and at the conclusion of the Study Course, one of these blanks should be filled in in duplicate for each class for each age group (one for Juniors, one for Intermediates, one for Young People, and one for Adults) for all persons requesting Training Union Seals. Each teacher should read carefully everything on the blank at the beginning of the week and everyone should read in the front of the book the directions for the teaching and the study of the book for credit.

### Attention Associational Officers

As a help to Associational Training Union officers in planning for 1954, four afternoon and night meetings are being planned as follows: **October 26** at First Baptist Church, **Jackson**; **October 27** at Glasgow Baptist Church, **Glasgow**; **October 29** at First Baptist Church, **Greenville**; **October 30** at the Lawrenceburg Baptist Church, **Lawrenceburg**.

All Associational officers and missionaries are urged to attend. If your association is not organized, the missionary, moderator, and others interested are urged to attend. The Sunday School Board will pay three cents per mile round trip for one or two cars from each association bringing as many as possible of these officers or workers to the meeting most convenient to attend. If necessary for any to stay overnight, free room and breakfast will be furnished in a home if you will write the host pastor for reservations.

When we substitute convenience for conviction, man's ability for God's sovereignty, moral teaching for the cross, union for real Christian unity, there can be no genuine blessing. Our message must rest on Christ's authority.—Erhardt S. Swenson missionary to Argentina.

ARGUMENT—No matter what side of an argument a man gets on, he always finds some people with him he wishes were on the other side.—Jascha Heifetz, quoted in *Family Circle*.

## Assails Army's Double-Dealing on Recent Change Of Liquor Status

LOUISVILLE, Ky.—(BP)—Duke K. McCall, president of the Southren Baptist Theological Seminary here, and of the National Temperance League, Inc., has assailed the secret way in which the adjutant general of the army handled the recent introduction of liquor in the army camps. The general issued a reversal of the half-century regulation forbidding the sale of liquor on military posts. His document was red-bordered, which meant that the action was classified and to be kept from public knowledge. Earlier there had been many denials from the army that the change was under consideration.

On the action McCall said, "How can military leaders who resort to such double-dealings expect men and women willingly to subject their sons to their commands. It is this kind of thing which makes me a violent opponent of the adoption of any universal military service regulation. If the times demand, my four sons will gladly serve their country as volunteers or draftees, but between now and then their father will have written every congressman and senator asking that at least some effort be made to keep the officers under whom they serve sober."

Expressing his good will toward the army he also said, "I have great respect for literally thousands of officers in our army, navy, and air corps. I do not believe, however, that the sale of liquor in the open messes of officers and non-commissioned officers clubs will help these men, and I am sure it will help debauch others of less sturdy character."

## Louisiana "Baptist Message" Switches to Offset Printing

ALEXANDRIA, La. — (BP) — *The Baptist Message*, Louisiana Baptist state paper, was moved from the Shreveport *Journal's* printing plant to the offset plant of Opelousas *Daily World* recently, according to Finley W. Tinnin, editor.

"We are endeavoring to conform as much as possible to the format we have had for many years. Since, however, types differ in printing plants, there necessarily will be some changes in the appearance of the paper.

"The *Daily World* is an offset printing plant and this method of printing is somewhat different from straight type plants. In offset printing plants pictures are not printed from cuts or mats, but from pictures themselves. Offset printing, which is a comparatively new development in printing, is attractive, especially where pictures are concerned," Tinnin said.

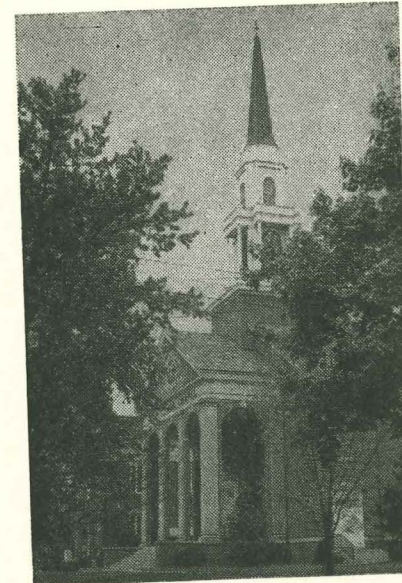
## WOMAN'S MISSIONARY UNION

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



## Fourth Annual State Royal Ambassador Congress

OCTOBER 30-31, 1953



John L. Hill, Chapel

GEORGETOWN COLLEGE  
GEORGETOWN, KY.

FRIDAY—October 30 (CST)

12:30-5:30—College Chapel. Register, get name tag, program, where you sleep.

3:30—College Basketball game.

6:00—Eat—Buy R.A. supplies.

7:00—First Congress session.

9:00—Meet your Host—goodnight.

SATURDAY—October 31

8:00—Breakfast for those on campus.

9:00 Morning Congress session.

12:00—Eat—Tour of campus.

1:30—R.A. Track meet or Basketball games.

2:30—Afternoon Congress session.

3:00—Adjournment.

### FREE ROOMS—

100 at the College. Room and breakfast in private homes.

MEALS—College Cafeteria (buy what you want)

BRING—Rain coat, soap, towel—wear R.A. Armband, R.A. pin.

COST—Give to your R.A. Counselor your name, address, age, and rank with your \$1.00 registration fee. He must send all reservations to State Office by October 24.

Royal Ambassador Demonstrations  
Meet Foreign Students and Missionaries

All R.A. supplies on sale. Magic—Chalk talks

Slides on the Holy Land and Convention  
R.A. Congress. Movie.

Some of the Personalities—

Dr. Sam S. Hill, President of Georgetown College.

Mr. George Starke—Song Leader

Rev. S. P. Burkhalter—Magician

Missionaries—

Dr. Luther Copeland—Japan

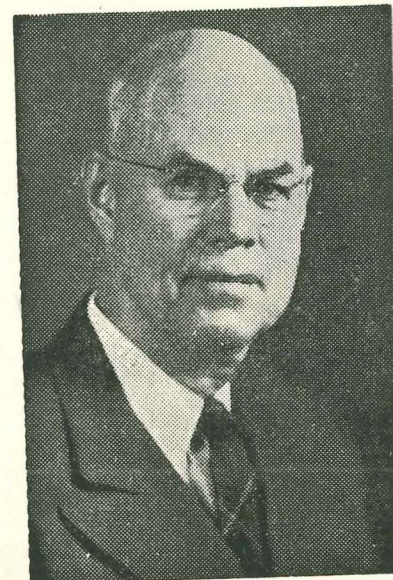
Rev. A. R. Dailey—Columbia, S. A.

Rev. Tom Francis—Palestine

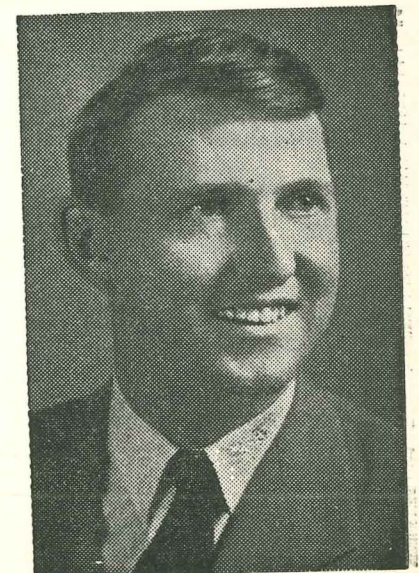
Dr. John Roper—Medical Mission  
appointee

Several copies of the material printed above will be sent to every Royal Ambassador Counselor to pass out to the boys in his chapter.

In camps this summer, many boys met Rev. Tom Francis, returned missionary to Palestine. He still has many things about that country you have not seen—this is your chance to talk with him again! You will want to meet and hear Dr. Sam S. Hill, President of our only Senior Baptist College in Kentucky.



Dr. Samuel S. Hill



Thomas Francis

# Hotels and Motels In Owensboro

Looking toward the next meeting of the General Association, November 17-19, 1953, the following list of hotels and motels has been sent us by Dr. H. B. Kuhnle, pastor, Third Baptist Church, where the sessions will be held.

Hotels	
Hotel Owensboro .....	100 persons
Planters Hotel .....	100 persons
Park Plaza Hotel .....	60 persons
Motels	
Owensboro Motel .....	50 persons
Eastway Tourist Court .....	32 persons
(One mile east on Highway 60)	
Chapman's Tourist Court .....	33 persons
(Five miles south)	
Heath Grove Tourist Court .....	8 persons
(Five miles east on Highway 60)	
(Also trailer accommodations)	

### Rates

The rates for the Hotel Owensboro are as follows:

Single room—\$3.50; double room—\$6 to \$8; twin beds—\$7.50 to \$9.50. A third person may be placed in any of these rooms for an additional \$2 charge. In view of the fact that these are the highest rates, everything else will be either comparable or under these rates.

All reservations must be made at least two weeks in advance.

All of the hotels and motels are anxious to co-operate, and those wishing to make reservations should contact these places IMMEDIATELY. Reservations cannot be made by writing to the Third Baptist Church. Direct contact MUST be made with the hotels and motels.

## Foreign Board Appropriates \$400,000 for Capital Needs

The Southern Baptist Foreign Mission Board appropriated \$400,000 for building and equipment for its foreign mission fields at its regular monthly meeting in Richmond, September 10.

Some of the major projects on which the money will be spent include \$60,000 for an elementary training center at Ijagbo-Offa, Nigeria; \$16,000 for renovation of the Baptist Hospital, Ogbomosh, Nigeria; and \$14,250 for mission residences in Nigeria and the Gold Coast.

In Europe, \$4,060 will be used for purchase of land for the Baptist church, Sabadell, Spain; \$15,000 will be spent for a building for the Baptist church, Grosseto, Italy; and \$3,000 will help send a representative of the Roumanian Baptist Association to Europe for five or six months.

The Baptist high school, Beirut, Lebanon, will receive an addition of \$13,000.

Chief items in the Orient include \$36,000 for church and chapel buildings on Formosa; \$5,000 for a seminary chapel, Taipei, Formosa; \$13,000 for the purchase of a church lot at Surabaya, Indonesia; \$5,000 for the location and equipment of a clinic at Petaling, Malaya; \$8,000 for the purchase of a church lot in Singapore, Malaya; \$5,000 for lease for three chapels, Malaya; and \$3,000 for equipment for a Bible school, Penang, Malaya.

In Hawaii, \$30,000 will go for additional land and buildings for the Waialae Baptist Church, Honolulu, and \$15,000 will be spent on the first unit of a

building for the Kalihi Baptist Church, Honolulu.

Some Latin American appropriations include \$10,000 for an auditorium for the Baptist school at Fortaleza, Brazil; \$7,000 for a plane replacement, Equatorial Brazil Mission; \$5,000 for Rio Training School renovation; \$20,000 for the construction and equipment for the First Baptist Church, Santiago, Chile; \$25,000 for the construction of a mission home at Buenos Aires, Argentina; \$20,000 for the Baptist Hospital, Barranquilla, Colombia; \$12,000 for a mission home in Paraguay; \$10,000 for seminary buildings at Torreon, Mexico; \$4,000 for the opening of new work in Guayaquil, Ecuador; \$10,000 for a church building, Lima, Peru.

Dr. George W. Sadler, interim executive secretary of the Board and secretary of Africa, Europe, and the Near East, said he is encouraged by conditions relating to religious freedom in Spain.

"While religious intolerance in Spain has the approval of Cardinal Segura of that country and Cardinal Ottaviani of Italy," he said, "we are encouraged by the concordat that was recently signed by Generalissimo Franco and the Pope.

"This writing recognized the presence in Spain of non-Catholics and it accords to them the right to worship freely."

Dr. Sadler said the number of Baptists in Spain is growing, with Missionary Charles W. Whitten reporting that 42 persons were baptized into membership of the church at Sabadell, Spain, last year.

Dr. Everett Gill, Jr., secretary for Lat-

in America, reported the opening of the Bahamas Baptist Bible Institute in Nassau, under the direction of Dr. John Mein, former president of the North Brazil Seminary. Associated with Dr. and Mrs. Mein are Dr. and Mrs. H. H. McMillan, who dedicate much of their time to the island work.

This school, to be opened September 15, will constitute the only Baptist theological training center for the 20,000 Baptists of the island of the Caribbean. "In this small institution we see the hope of the future of Baptist work in the Bahamas," Dr. Gill said.

Dr. Baker J. Cauthen, secretary for the Orient, said the priority need in the Orient is for the appointment of missionaries for service in southeast Asia in the countries of Thailand, Malaya, and Indonesia. "Further advance in these areas is dependent upon the appointment of new people for lifetime service," he said. "Practically all China missionaries who will be returning to the Orient have now been redeployed."

## Planning Ahead For Baptist World Congress

By J. M. Dawson

WASHINGTON, D. C. — Following the meeting of the Baptist World Alliance Executive Committee at Green Lake in June, at which plans for the Baptist World Congress to be held in London in 1955 were outlined, a number of the Baptist weeklies have begun urging churches to look ahead with a view to sending their pastors and laymen representatives.

The Joint Committee on Public Affairs is deeply interested in the Congress, not alone because of its committeemen's significant part in that program, but strongly because of what the Congress will do to advance the cause of religious liberty throughout the world. It is not too early for Baptists to resolve to make the Ninth World Congress one of the great conferences of all time.



**ONE ROOM OR TWO?**  
You can have both with  
**FOLDOOR**  
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# Home Canned Fruits and Vegetables Badly Needed at Spring Meadows

October is Harvest month in Kentucky and at Spring Meadows we are standing by ready to ship a barrel of empty quart fruit jars to any church, Sunday school or Missionary Society requesting one. Each barrel holds approximately 90 jars and these jars come equipped with new lids. Plan now for a fruit and vegetable collection in your church sometime during October. Send in your request as soon as possible for one or more barrels of jars and on the collection date in your church exchange an empty jar with new lid for a filled jar. Many of the truck lines coming to Louisville will transport the barrel of filled jars free of charge. We are depending upon our great host of friends across the state of Kentucky to share with our boys and our girls to replenish our depleted stock of home canned fruits and vegetables upon which we depend so greatly during the winter months to feed our evergrowing family.

Of course we are always delighted to receive commercially canned fruits and vegetables along with the jars canned at home.

In addition to the canned goods, we need flour, potatoes, cereals, etc.

## Now is the time to send Chickens

Each fall many of our rural churches write Spring Meadows requesting that we send to them an empty chicken coop and a date is set for the membership to bring in chickens, both fryers as well as hens. The filled coop is returned to Spring Meadows either by truck line or by Railway Express.

These chickens are dressed and quick-frozen and held for use throughout the long winter months. Now that you have been having fryers all summer long, won't you share with our boys and girls those that remain in your flock.

## Plans for the New Home at Morehead

Announcement was made in the WESTERN RECORDER in July of the purchase by Spring Meadows of a 125-acre tract of land, two miles north of Morehead as the site of the new home for Eastern Kentucky. This site was selected by the Children's Commission and subsequently approved by the Executive Committee of the State Board and by the Executive Committee of the Board of Trustees of Spring Meadows. Many, many favorable comments have been received regarding the selection of the site. For several weeks Joseph H. Kolbrook, our architect, and the engineer have been working with the superintendent, Sam Ed Bradley, in making plans for the new home. Likely by the time you read this, the Executive Committee of the Board of Trustees of Spring Meadows will have met to approve the preliminary plans, and we confidently expect construction to get underway before the first of November.

## Movie Being Made on Spring Meadow Campus

A movie crew from Broadman Films of the Sunday School Board in Nashville recently spent three weeks on our campus filming the picture, "Where Love Is" for the twenty-seven Baptist Children's Homes among Southern Baptists. This film will depict graphically the blessed ministry of our Children's Homes to homeless children. Spring Meadows was chosen unanimously by the Child Care Executives of Southern Baptists as the setting for the movie. It is being filmed in technicolor and will be complete with narration with musical background. Running time of

the film will be approximately twenty-five minutes.

Although the "shooting" of the film is complete, weeks will be spent in cutting and editing the picture, after which the sound track must be added. The first showing of the film is scheduled for general release throughout the Southern Baptist Convention shortly afterwards.

Script for the movie was written by Truitt Myers, who also directed the making of the picture, Ralph Rogers did a magnificent job as cameraman and Miss Mary Kittrell served efficiently as production assistant. These three are on the staff of Broadman Films in Nashville.

## Children at Spring Meadows Can Make Good Use of Used Musical Instruments

We hope our friends will make it possible for us to accept a most welcome offer recently made. The teacher of instrumental music at the Middletown Graded School has offered to teach instrumental music to some of our children if we could secure instruments for their use.

Believing that in some of our Kentucky Baptist homes there are good used musical instruments which have been laid aside and are now gathering dust in closets, trunks, basements and attics, we make this appeal. If you have any sort of musical instrument, such as, violin, trombone, clarinet, trumpet, saxophone, flute, drum, french horn, etc., which you are not using, won't you send it to us at once? We want you to send the instruments even if they are not in playing condition now, as we may be able to have them fixed.

We sincerely hope our pastors, Sunday school superintendents, and Missionary Societies will make announcements so that no instrument will be overlooked. This may be the beginning of an excellent Spring Meadows band.

# SPRING MEADOWS

SAM ED BRADLEY, Supt.

Middletown, Kentucky



# Foreign Mission Board Reports to the People

IONE GRAY, Press Representative

## PERCENTAGES OF OPERATING COSTS For Fiscal Year Ending December 31, 1952

	Amount	Percentage of Total Operating Costs
<b>1. Administrative Expenses:</b>		
Expenses of home office in Richmond, including all salaries, traveling expenses, stationery, postage, insurance, office equipment, and miscellaneous expenses. ....	\$ 251,736.29	\$ 3.15
<b>2. Promotion Expenses (Home Cultivation):</b>		
Publicity through denominational papers, The Commission, audio-visual education, literature, convention and conference expenses, deputation work of missionaries on furlough, etc.; also the amount recalled by the Woman's Missionary Union, S.B.C., (\$60,000.00) from its contribution to the Foreign Mission Board through the Cooperative Program. ....	202,136.18	2.53
<b>3. General Expenses:</b>		
Cost of Board meetings, annual audit, agent's fee for handling investments, legal expenses, and miscellaneous expenses. ....	49,396.21	0.62
<b>4. Foreign Fields:</b>		
Salaries and expenses of missionaries, furlough travel, missionary pension plan, special allowances to emeritus missionaries, advanced training of selected Baptist leaders from abroad in U.S.A., direct evangelism, maintenance of schools and hospitals, operation of publishing houses, purchase of property abroad, travel abroad, and miscellaneous expenses. ....	7,494,674.31	93.70
<b>Total Operating Costs</b> .....	<b>\$ 7,997,942.99</b>	<b>\$ 100.00</b>

## Historical Society Marks Original Seminary Site

Loulie Latimer Owens

The original site of the Southern Baptist Theological Seminary in Greenville, S. C., was marked with a bronze plaque on September 14 by the South Carolina Baptist Historical Society. In appropriate ceremonies, tribute was paid to the four founders, James P. Boyce, John A. Broadus, Basil Manly, Jr., and William Williams, who started the Seminary with twenty-six students in 1859. The classes met in a borrowed meeting house (later purchased) on the edge of a little village. The village has grown to be the largest city in the state, and the old site, near the heart of the business district, had become disputed. Only the most careful research established its location. An earlier marker had disappeared.

J. A. Barry, president of the South Carolina Baptist Historical Society, presided. The Seminary's oldest living alumnus, David M. Ramsay, class of

1887, led the invocation. Mrs. Ollin J. Owens, secretary-treasurer of the Historical Society, presented credentials for locating the new plaque on public property and the photostatic copies of court records documenting the site. These were to be forwarded to the Seminary archives to insure against future questions regarding location.

The president of the Greenville Baptist Minister's Association, C. Monroe Warren, unveiled the plaque and read the inscription. The principle speaker was D. M. Nelson, Jr., pastor of the First Baptist Church, Greenville. A. E. Tibbs, dean of Furman University, pronounced the benediction.

## Mission Gifts Show Increase in August

NASHVILLE, Tenn.—(BP)—Mission gifts to Southern Baptist causes through the Cooperative Program for the month of August total \$911,431, Porter Routh, executive secretary-treasurer of the

Southern Baptist Convention, announced. This brings the total for the year to \$6,651,993, an increase of 10.70 per cent, or \$643,149, over the same period last year.

Designated mission gifts received for the month amounted to \$120,261, which brings the year's total in designated contributions to \$5,269,733. This figure is 17.79 per cent higher than the same period last year.

In August Southern Baptists gave through both the Cooperative Program and designations a total of \$1,031,692, making a total of \$11,921,726 received thus far in the year.

When compared with the same period last year, Alabama, New Mexico, and Tennessee are the only states not showing an increase in gifts.

## National Baptists Elect Chicago Man President

MIAMI, Fla.—(BP)—J. H. Jackson, Olivet Baptist Church, Chicago, Ill., was elected president of the National Baptist Convention U.S.A., Inc., world's largest Negro religious body, at the annual meeting of the group in Miami. He succeeds 77-year-old D. V. Jamison, Selma, Ala., who has been president 13 years.

Racial tension in the famous Southern resort city, predicted to run high before the convention met, did not develop. Describing the city's welcome to the 20,000 messengers as "a true exemplification of the untold progress being made everywhere in the United States" and "a potent antidote to Russian propaganda," Walter F. Offutt, the denomination's publicity secretary, disclosed that sixteen Miami Beach ocean front hotels had "quietly opened their doors" to convention messengers as they arrived.

St. Louis was chosen as the site for next year's annual meeting.

I have become famous since I accepted the Messiah. But what they say about me is not nearly so important as what I say about the Messiah.—Jewish rabbi of Israel who has been converted to Christianity.

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## Louisville Area News

### Dan Thomas in Revival With G. C. Sandusky At Cloverport Church

CLOVERPORT, Ky.—Reverend Dan Thomas, of the Sunday School Department of the Baptist State Board of Missions, assisted the writer, Pastor G. C. Sandusky, and the Cloverport Baptist Church in a revival September 13-23.

Brother Thomas' splendid gospel sermons and solos were heard and enjoyed by large and appreciative audiences. It is not often that a church has one to lead the singing and also do the preaching that can do both to the delight of the church. Brother Thomas is a splendid personal worker and endeared himself to the hearts of the people. Several were added to the membership of the church, and the church was helped by the preaching, singing and fellowship of this consecrated man. Several of those added to the church were older adults, nearing the sunset of life.

Work is moving along nicely on the three-story Sunday school plant and sanctuary on the beautiful lot overlooking the Ohio River. For all these blessings we give God thanks and ask that we may have your prayers for His blessings on the building movement.—G. C. Sandusky, Pastor.

### Beechland's Brotherhood Surprises Pastor Stites

What promised to be a regular meeting of the Brotherhood of Beechland Baptist Church last month, exploded into a wonderful surprise for their pastor. This meeting was announced as Family Night in the Brotherhood and was well advertised. The program, built around the life of their pastor, Orrin W. Stites, was conceived by Program Chairman, George H. Lindig, Jr., while watching the television program "This is your life."

When the time for the program came, baby pictures of the pastor were shown and an effort was made to identify them. Following this he was asked to take a seat on the platform and then, in rapid succession the events of his life from childhood to the present time were sketched.

The pastor of his youth, Reverend Robert F. Doll, who ordained him as a deacon; who licensed him to preach; who ordained him to the ministry; who acted as guide and counsellor through the years and who performed his marriage ceremony, was present with Mrs. Doll. His former Sunday school superintendent, William J. Sprau, who is 92 years of age, and former Sunday school teachers from Immanuel Church, brought and sent greetings. All of his

former pastorates were represented by members who enlivened the evening with humorous reminiscences interspersed between poignant memories of more serious nature.

As a climax, the W.M.S. enlisted the ladies of the church, who joined with the men in providing a reception honoring Brother and Mrs. O. W. Stites on their Fourteenth wedding anniversary. The final surprise of the evening was the presentation of two lovely end tables and matching lamps.

### ATTENTION PLEASE !!

Those desiring hotel or motel reservations in Owensboro during the time of the meeting of the General Association (November 17-19) should not, under any condition, write the Third Baptist Church for such reservations. ALL HOTEL AND MOTEL RESERVATIONS MUST BE MADE BY WRITING THE HOTEL OR MOTEL. We have published a list of these, and it will appear again.

Those desiring free entertainment in homes must write to Mrs. J. O. Boswell, 1574 Roosevelt Road, Owensboro, Ky. Mrs. Boswell is chairman of the committee on entertainment in the homes, but she will not handle hotel and motel reservations.

### Several Are Helping At West Side During Illness Of Pastor G. C. Whiteley

The Rev. James Hamby, a Seminary student, taught The Pull of the People book at West Side Baptist Church, Louisville, September 21-25, in Pastor Gordon C. Whiteley's illness.

Supplying the West Side pulpit for a few Sundays is Dr. Clarence Lasseter, just finishing his doctorate in the Seminary before going to a Virginia pastorate.

Following the Pull of the People, West Side had a revival series of meetings, September 27-October 2, with the Rev. Bob Shettler, Evangelist, and the Rev. Harry Sammons, song leader. Both are Georgetown College graduates now in the Seminary.

### Fred A. Lane Called To Beechland As Assistant To Pastor

Mr. Fred A. Lane, who for the past year has been minister of music and education at the East Chattanooga Baptist Church, began his work at Beech-

land in September. Mr. Lane is a native Tennessean and a graduate of Stetson University. He is completing his studies in the field of Religious Music and Education at the Southern Baptist Seminary, and will serve Beechland in a part-time capacity during the school term and full-time during the summer months.

Mrs. Lane also is a graduate of Stetson University. Both of these young people are intimately acquainted with church life and its responsibility, in as much as the father of each is a Baptist minister, both serving in Florida.

Beechland is looking forward with great expectation to the ministry of this consecrated young man.

### Local Owensboro Committees Appointed By Third Church for General Association

Pastor H. B. Kuhnle, of the Third Baptist Church of Owensboro, has sent us a list of the local committees who are attending to the details in connection with the forth-coming General Association of Baptists in Kentucky, to be held with them November 17-19. The Kentucky Baptist Ministers' Meeting, as usual, begins its meeting the night before the General Association opens its sessions, that is, Monday night, November 16. The committees are:

Committee on	Personnel
Registration .....	Mrs. H. M. Watters Mrs. Hilton Gore
Publicity .....	Rev. D. Arthur Dailey
Transportation .....	Bill Boble Ferrell Collier H. C. Wilson Allen Claycomb
Nursery .....	Mrs. Lester Kerrick
Music .....	Mrs. Joe Morgan
Homes .....	Mrs. Flossie Cagle Mrs. Russell Oldham

Anyone wishing to write to any of these committees may address them in care of the Third Baptist Church, Owensboro, Ky.

Baptists expecting to attend are reminded that the dates of the General Association and Ministers' Meeting are as given in this article, and not as printed on some calendars prior to the time the matter was voted on at the General Association at Middlesboro.

No preacher can demand more of his people than he has in his own heart.

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**Former Frankfort Pastor, Wm. R. Howard, Now on Duty at Great Lakes**

GREAT LAKES, Ill. (FHTNC) — Navy Chaplain Lt. (jg) William R. Howard, son of Mr. and Mrs. Ray L. Howard of Loyall, Ky., has reported to the U. S. Naval Training Center here to assume duties in the Chaplain's Department.

Before returning to active duty in June, he was pastor of the Bellepoint Baptist Church in Frankfort, Ky., and was graduated from the Baptist Theological Seminary in Louisville.

He reported here from Chaplain's School in Newport, R. I.

**Georgetown College BSU Concludes Summer Retreat**

GEORGETOWN, Ky. — Merriweather private camp ground, overlooking the Kentucky River near Richmond, was the setting for this year's retreat of Georgetown College's BSU officers.

Around 25 students and faculty members attended the retreat, held just be-

**Temperance, Church Forces Fight On-Post Sale Of Hard Liquor**

WASHINGTON, D. C. — (CNS) — Temperance and church forces (and, for all practical purposes, they are the same) are up in arms against regulations now in effect in all branches of the armed services authorizing bars, cocktail lounges, and package liquor sales in "open messes" of officers and noncommissioned officers' clubs.

Clayton M. Wallace, executive director here of the National Temperance League, whose officials mostly are prominent churchmen, has asked his supporters to besiege Secretary of Defense Charles E. Wilson (no novice at bending the elbow, himself) with "vigorous protests."

The temperance leader quoted Secretary Wilson as having written to Senators recently as follows: "I acknowledge the fact that members of the armed forces, like other citizens, will occasionally desire to partake of alcoholic bev-

fore the opening of the new college session. Five days were spent in prayer, Bible study, meditation, and planning for the year. Among the speakers of the week's retreat were President S. S. Hill, J. Chester Durham, Fred Witty, Dr. Lowell Adams, and Rev. George S. Munro. Serving as chaperon of the group was Mrs. Carmen Ashby, house-mother of the new freshman dormitory at Georgetown.

Already, increased interest in the work of the BSU on the campus is evident in record attendances at the students' morning watch and vesper services.

This year's president of BSU at Georgetown is A. E. Lacy, ministerial student from Beaver Dam, Ky.

►Pastor Paul Fox, Central Baptist Church, Winchester, Kentucky, was the evangelist for an eight-day revival at the Cow Creek Baptist Church recently, resulting in 5 professions of faith and 22 rededications. One man 69 years old made a profession of faith in Christ. The singing was led by Pastor D. F. Miller, who has been with the church for five years. Stewardship Week will be observed October 19-25 with W. T. Dunaway as speaker.

erages and therefore I prefer to make these beverages conveniently available and control this dispensation in officers' and noncommissioned officers' messes. These messes provide an atmosphere where abstinence is encouraged, moderation enforced and over-indulgence punished."

Mr. Wallace commented that liquor sales in open messes likely will result

in "tragic messes." He challenged Mr. Wilson to show how liquor-dispensing messes "will encourage abstinence, since scientific polls have disclosed that there are 10 times more individuals whose performances are adversely affected by drinking than there are alcoholics." He added that we "can presume that the performance of . . . personnel on duty also will be affected by drinking."

Mrs. D. Leigh Colvin, of Evanston, Ill., president of the Women's Christian Temperance Union, predicted that the new policy (on the part of the Army, since other branches have had the policy in effect for some time) will bring a storm of protest from mothers.

"More than 20,000 ex-uniformed alcoholics have passed through veterans' hospitals in the last three years," Mrs. Colvin asserted. She added that the new order "will double this number."

Deets Pickett, of the Methodist Board of Temperance here, declared that the policy violates a 1901 federal law. He said that Congress ought to work out some new "liaison" with the Department of Defense to see that old laws, as well as new ones, are enforced. But Pentagon officials cited a section of the 1951 Universal Military Training and Service Act which authorizes the Secretary of Defense to "make such regulations as he may deem to be appropriate governing the sale, consumption, possession or traffic in beer, wine, or any other intoxicating liquor" on or near military reservations.

►The First Baptist Church, Middlesboro, Kentucky, is now sponsoring the Eastside Mission, according to Chaplain George D. Park, Fort Knox, Kentucky, who until recently was associational missionary in Bell County.

**Austin Roberts to Leave Cynthiana to go to First Church of Aiken, S. C.**

Pastor W. Austin Roberts has resigned the care of the First Baptist Church, Cynthiana, Kentucky, effective September 15, to accept charge of the First Baptist Church, Aiken, South Carolina.

He has been at the Cynthiana church since July, 1948. More than \$200,000 has been raised for all purposes in the last five years. The Cynthiana Church has opened up the Penn Street Baptist Mission in the area west of Main Street to the river; the Belmont Baptist Church has been started in Belmont; and the church has purchased the Poindexter property which has been converted into an Annex. Also the Otwell Frazier property has been secured for future expansion.

Pastor Roberts has been graduated from Georgetown College, Southern Baptist Theological Seminary, Eastern Baptist Theological Seminary, and took some graduate work at Union Theological Seminary in his native Virginia.

Mrs. Roberts is the former Miss Eloise Bennett, Williamstown, Ky. They have two sons.

**Gleanings**

►Brother Samuel S. Hill, Jr., has been assisting Pastor R. A. Johnson in a revival at the Burlington Church, in North Bend Association. Brother Lester Barker is leading the music.

►Groundbreaking ceremonies for the new educational building were conducted by Pastor Russell Heyne at the First Twelve Mile Church on Sunday afternoon, September 27, at 2 o'clock.

►The new Educational Building of the Latonia Baptist Church of Covington is fast nearing completion. The cornerstone was laid August 30. Pastor Thomas H. Shelton is leading the church in a revival October 4-11.

►Pastor Roland Elder, Baptist Tabernacle, Macon, Georgia, assisted Pastor C. N. Taylor in a revival at the First Baptist Church, Walton, Ky. There have been 75 added to the Walton Church since Brother Taylor became pastor May 10.

►Dr. W. C. Boone, general secretary of the Executive Board of the General Association of Baptists in Kentucky, was the speaker for Pastor T. E. Dougherty at the Fort Thomas Baptist Church, October 4. He told of his recent trip to the South American mission fields. He spoke in the morning, and Grover Waller led in hymn singing at the night service.

►The Highland Avenue Baptist Church, Cincinnati, Ohio, recently purchased

some property. This has been vacated by the former tenants, and the church is now using it for a Sunday school and Training Union Annex to relieve crowded conditions in the main building. Pastor E. M. Helton is to have Dr. A. M. Vollmer, executive secretary of the Kentucky Baptist Foundation, with him in a revival November 1-8.

►The Butler Baptist Church, Union Association, recently closed a two weeks' revival with Pastor Robert Holland, Blackford Baptist Church, as the evangelist, assisting Pastor Floyd T. Whistler, who led the singing. The revival resulted in 28 additions to the church, 13 of these being by profession of faith, 4 by baptism from other churches, and 11 by letter. On the last Sunday 122 were present in the Sunday school, topping an average attendance of 106 for the last six Sundays.

►The District Mission Board of the Union Baptist Association has passed resolutions concerning the going of Pastor William Austin Roberts from the Cynthiana Baptist Church to the First Baptist Church, Aiken, South Carolina. The resolutions state that he has made an outstanding contribution to the work of their associational spirit and program of work, and they heartily commend

him to the brethren of the Aiken Church and to the fellowship of the South Carolina Baptist Convention.

►Pastor Thomas H. Gordon, of the Little Union Baptist Church, Fairfield, Kentucky, was the evangelist in a recent revival with Pastor Frank J. Kuriger, Jr., at the Kenton Baptist Church, in North Bend Association. Pastor Kuriger says of him: "He preached deep messages with simplicity; he gave himself unreservedly to visitation as well as preaching. He is an exceptional personal worker." There were 9 professions of faith, 1 by statement, and 1 by rededication. The Sunday following the close of the revival 3 came by letter and 2 for baptism.

►The Walton Baptist Church met Sunday, September 27, at 2:30 p.m. for the purpose of ordaining two of its men as deacons. The men were Brethren Henry Sleet and Lloyd Shields. Pastor C. N. Taylor, of the Walton Church led the opening prayer and delivered the ordination message. The ordination prayer was offered by Brother Kelly Kennedy. Pastor Grove Tyner, Piner Baptist Church, gave the charge. Special music was furnished by Mark Meadows and Mrs. Jane Johnson. After laying on of hands and the closing song, Clifford Chance of Walton Church, dismissed with prayer.

**SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, SEPTEMBER 27, 1953**

(Continued from Page 9)

Virginia Avenue	272
Walnut Street	341
West Broadway	164
West Side (1)	472
Ludlow, First	393
Madisonville, First	265
Mayfield, First (1)	341
Middlesboro, First (3)	97
East Cumberland Avenue	308
Monticello, First	85
Mt. Washington	59
Murray, First	162
Newport, First (2)	117
Trinity	77
Owensboro, Buena Vista	105
Eaton Memorial (1)	186
First (1)	1,106
Hall Street (1)	454
Macedonia	103
Seven Hills	119
Third (1)	354
Paducah, First (2)	1,150
Oaklawn	137
Trinity	226
Twelfth Street	138
Paintsville, First	57
Paris, Central	55
Perryville, Beech Grove	203
Pikeville, First	260
Pineville, First (6)	226
Prestonburg, Irene Cole Memorial	258
Princeton, First	131
Northside	132
Second (1)	126
Russellville, First (1)	441
Somerses, First	705
Pleasant Hill No. 2	87
Sonora	89
Springfield, First	204
Stanford	92
Sturgis, First	280
Versailles	106
Clover Bottom	90
Walton (1)	92
Wavnesburg, Pleasant Point	249
Williamsburg, First (1)	122
Main Street	82
Williamson, W. Va., East	48
Willisburg	102
Winchester, Central (1)	115

**Blanket Creek Church Has Summer Revival And Vacation School**



Blanket Creek V. B. S.

The annual revival of the Blanket Creek Baptist Church, near Falmouth, Ky., in Union Association, was held under the leadership of Pastor B. A. Hubbard, a student of Georgetown College. Winston Sharp was song leader. Seventeen candidates were baptized at Morgan. The Vacation Bible School was held five days during the revival with an average attendance of 81. Missionary Fred Martin, Union Association, directed the school, and he was assisted by Pastor Hubbard.

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## Successor to Dr. Rankin To Be Chosen by Board

RICHMOND, Va.—The Foreign Mission Board will meet in annual session October 13-14, and the most important item on the agenda will be the election of a successor to Dr. M. Theron Rankin. Dr. Frank K. Means, editor of The Commission, states:

"There is already ample evidence that Board members are eager for the Lord's will to be done in the matter. They spent much time during the special called meeting of July 9 on their knees in prayer. In the weeks which have passed since that time, they have continued to pray for divine guidance.

"Confronted with a choice of such far-reaching significance, Board members have sought to study and analyze the duties of the executive secretary, hoping thereby to gain insights into the kind of man the position requires. The executive secretary of the Foreign Mission Board, as they have discovered, must be a man of unusual versatility. He must be an able administrator, a courageous denominational leader, a prophetic interpreter of influences at work in our world, and a powerful preacher and speaker. Not only must he possess the ability to dream dreams and see visions, but his contagious enthusiasm and selfless devotion must inspire the people in the churches to make the dreams and visions crystalize into solid, missionary achievements.

"Fortunately the Board has before it the examples of two recent administrators. Both Dr. Charles E. Maddry and Dr. M. Theron Rankin were outstandingly successful as administrators of Southern Baptists' program of world missions. In some respects they were alike. They cherished the same principles and were completely devoted to the cause. In others they were very different; but God used them both to accomplish His will. Whatever else one gathers from a comparison of the last two executive secretaries, he is certainly convinced that there is no single prototype for the position.

"If this is true in the case of the two most recent secretaries, it is true to an even greater degree when one considers all seven of the corresponding or executive secretaries who have served the Foreign Mission Board since it was created in 1845. James B. Taylor, H. A. Tupper, R. J. Willingham, J. F. Love, and T. B. Ray were as alike and different as M. Theron Rankin and Charles E. Maddry. Yet God poured out His blessings upon all seven."

The Board members in the several states are encouraging church members to suggest the names of persons, and all are urged to pray that the right man may be found; that the Board may be united in the action; that the man in

question may have the assurance of God's leadership in his own heart. Dr. Means concluded his remarks, "Pray—and then pray some more."

## Brazilian Government Honors Baptist Youth With New Postage Stamp

The Baptist Youth World Conference held recently in Rio de Janeiro, took note of a great honor bestowed upon the Baptists by the Post Office department of the Brazilian government. It acknowledged the publication of a newly released postage stamp selling Cr. \$3.80, the airmail denomination. One and one half million of the stamps were released during the Conference. The stamp is light green in color with Sugar Loaf mountain in the background. In the upper left hand corner is a cross. Across the bottom of the stamp is an announcement of the Conference. In the lower right hand corner is the seal



Baptist Issue Now Enters Collection of Hobbyists

of the Baptist World Alliance, consisting of a four-pronged star with the letter, BWA, and tiny world with two clasped hands, signifying brotherhood. This is the first time that any nation has so honored the Baptists.—Baptist Press.

## Texas Baptists Promise Free TV Time to Catholics

DALLAS, Tex.—(BP)—The Baptist General Convention of Texas is seeking a license for a commercial TV station at Corpus Christi, Tex., and has promised to make free time available to the Roman Catholic Church if it is granted permission by the Federal Communications Commission to operate a television station.

The Convention said it would devote 71.2 per cent of the station's time to entertainment, 4.2 per cent to religious programs, 3.3 per cent to educational programs, 3.6 per cent to discussion of public issues, and 3.6 per cent to community service programs as required by law.

▶Former Pastor Cova E. Duvall has been preaching in revival services recently held in the Bethel Chapel, Danville.

## Munfordville Church Sponsors Negro

### Vacation Bible School

MUNFORDVILLE, Ky.—The Munfordville Baptist Church has completed a glorious week of Mission work in carrying on a Negro Vacation Bible School. There were 93 enrolled with an average attendance of 69 and an offering of \$13.00 for missions.

This was a wonderful experience for our people. Our V.B.S. leaders received a rich blessing from working with and training at least one worker from the Negro church in each department. One of the many surprising things was that the Intermediate Department had the largest enrollment.

The school was carried on in the local Negro Public School, but in order for the children to feel and know that the work we were doing was Christ-centered and church-centered the commencement program was held in the Negro church.

There were, of course, many highlights to a school of this nature, but one of the most inspiring things of the week was the fine evangelistic appeal made by Brother Bill Shinto in the closing day. Brother Shinto also spoke at the commencement exercises.

We feel that this has been one of the finest things our church has ever done, and we are looking forward to a larger and better school next year.—C. N. Rue, pastor.

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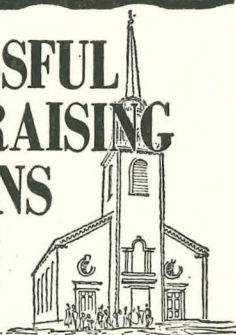
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FUNK & WAGNALLS



October 8, 1953

## Western Kentucky News

### Coronation Service for Girls of Hall Street G.A., Owensboro



OWENSBORO, Ky.—A Coronation Service was held by candlelight at the Hall Street Baptist Church, Wednesday night, August 26, for the Girl's Auxiliary. Those that received recognition for the steps attained are from left to right, back row: Margaret Ann Davenport, Patsy Boyd, Judy Leonard, Wanda Coleman, and Mary Lou Simmons, Maidens; Birdie Elliott, Margie Puckett, Beverly Crowe, Edna Faye Estes, Mary Ann Glover, Sue Brown, and Maxine Puckett, Ladies in Waiting; Linda Crowe, Judy Brown, Donna Dickerson, and Bertha Coleman, Maidens.

Left to right, center foreground: Peggy Spencer, Princess; Donna Krahwinkel, crown bearer; Marjorie Estes, Queen.

Left, back row: Mrs. W. O. Spencer, young peoples' leader, who presented the awards.

The girls lighting the candles are Dorothy Staples and Barbara Moore.

Right, back row: Mrs. Almond Snyder, pianist; Mrs. Peggy Miller, soloist.

Right, foreground: Mrs. Cecil Harrison, W.M.S. president, who presided.

In connection with the service, the Woman's Missionary Union of the church celebrated the 50th Anniversary of the Woman's Missionary Union of Kentucky by having the congregation go to the church basement where a short and inspirational program was given. Recognition was made of the ladies being in the W.M.U. work for twenty-five years or more. Refreshments were served to approximately two hundred and fifty people. Everyone was given an opportunity to give a gift toward the Woman's Missionary Union's 50th Anniversary Scholarship Fund.—W. O. Spencer, Pastor.

## New Orleans' J. D. Grey Headlines Homecoming At Lamasco Church

LAMASCO, Lyon County, Ky.—Dr. J. D. Grey, past president of the Southern Baptist Convention, and pastor of the First Baptist Church in New Orleans was the guest speaker of a recent homecoming reputed to be one of the largest ever held in this section of

Kentucky. The gathering was held September 6, in Lamasco, Kentucky, the former home of Dr. Grey, and the place where at the age of 16 he preached his first sermon.

Approximately 1,700 people from a dozen states crowded the Lamasco Baptist Church and the surrounding grounds to hear their celebrated former neighbor.

The church was first organized in 1868 as this little crossroads began to grow

into a village. It burned as a result of lightning in 1916, and all records were destroyed. The members then bought the Lamasco Methodist Church in 1926. Today the church is neat, modern and beautiful as it continues its work under Reverend Henry Ramey with a membership of 160.

Following the morning address by Dr. Grey, a basket lunch was spread on the lawn of the first home in Lamasco, built by J. M. Early in 1866, when he settled there as a newlywed. The home is now owned by Dr. Bruce P'Poole of Nashville, the founder of this annual Lamasco event. He and his brother, Milliard P'Poole of Princeton worked together on this highly successful event which brought former friends together who had not met for a half of a century. The oldest couple to attend were Mr. and Mrs. Cannon age 90 and 92 respectively.

Dr. Grey spoke again following the basket lunch as the throng relaxed on the lawn of the old home. Quartet music and community singing closed the officially programmed part of the meeting.

## Training Union Meeting Ohio County Association Held at Fordsville

BEAVER DAM, Ky.—The attendance at the Training Union Mass Meeting of the Ohio County Baptist Association was unusual in many respects on Friday, September 18, at Fordsville Baptist Church. There were 381 present, with 14 Training Unions represented, and 10 pastors present. The Adaburg Training Union received the Efficiency Banner. It is a new Training Union only a few months old. The Fordsville Baptist Church received the Attendance Banner. The theme was Christian Stewardship. Four pastors spoke on Why Four New Study Books, Publicity, and Value of Stewardship Promotion.

Dr. George W. Redding, of the Bible Department at Georgetown College, spoke on The Meaning of Stewardship. His message was not only inspiring but was a masterpiece and a fitting climax for the meeting.

Three youth choirs from West Point, Beaver Dam and Mount Carmel Churches sang.

New officers were elected. Rev. Bill Holaday, of Centertown, the new director, was installed and did a wonderful job as presiding officer. The M-Night for December 7 will be at the Hartford Church in its new building.

A human personality dedicated to the sharing of his experience of the good news of a living, saving Christ is the most powerful force in this bewildered world.—Elmer S. West, Jr., secretary for missionary personnel for the Foreign Mission Board.

For October 18, 1953

By H. C. Chiles

## New Men For a Better World

Before there can be a new world such as is needed so much, there must be more made-over men, who are subject to the will of Christ. This lesson has to do with the life and service of such new men in this present world.

### MATTHEW 5:13-16.

Christ used two very familiar things to set forth the real nature of Christian living: salt and light. He likened Christians to salt. Salt serves a number of purposes: it keeps things sweet and fresh, it imparts a portion of its taste to the food with which it is mixed thus making it palatable, it whets the appetite, it creates a thirst, it serves as an antiseptic, and it preserves from corruption and decay that with which it is mingled. Salt has three outstanding properties—penetration, purification and preservation. It exists for others and it does its work gradually, silently and inconspicuously.

Christians are the only ones who can add real savor to life. The preservation of the world depends upon the presence of the Lord's people. Whether men realize it or not, it is the presence of believers in Christ that saves the world from destruction.

Peace and happiness in the lives of Christians can create a real thirst for the same in the lives of the ungodly. Many have testified that the godly life of some Christian had more to do with bringing them to a saving knowledge of Christ than anything else. On the other hand, many have been turned away from Christ by the inconsistent lives of professing Christians.

Christ referred to His followers as "the light of the world." Now that His bodily presence is no longer manifested, His followers furnish the only light this world has. Without them the world would be in utter spiritual darkness. What a glorious privilege is the believer's of giving forth light to the world by reflecting the true Light! Jesus Christ is the only true light, but He shines through the lives of those who know Him and walk in His footsteps. He will shine through the lives of all Christians if they will let Him. Each Christian is responsible for keeping the reflector of his soul clean so that Christ may shine forth unhindered.

We are expected to witness openly and boldly for Christ with our lips and our lives. What our Lord desires, and our world needs, is a genuine, positive, active, righteous and useful life. We are to shine freely, fully and conspicuously.

There is no thought here of proud or selfish display. Light does not shout about itself; it just shines. Those who will not hear the gospel preached should at least be given a chance to see it lived.

### II CORINTHIANS 5:17-19.

When we are regenerated by God's grace, we are said to be "in Christ." In relation to Christ the soul may be in one of three states—the state of nature or without Christ, the state of grace or in Christ, and the state of glory or with Christ. Without Christ is the condition in which all of us were born and nurtured. We remained in that condition until we accepted Christ by faith. When we believed on Christ and accepted Him as our personal Saviour, a miracle was wrought and a new creation came into being. The old things passed away automatically.

When men receive Christ, they also receive new life. There is born in them a new faith, a new joy, new affections and a new hope. Christians see, think, feel and act differently. Their minds, their affections, and their lives are changed. Former thoughts, principles and practices have passed away, and these new creatures in Christ Jesus act from new principles and new purposes. They have new attitudes, new desires, new ideals and new hopes. They have a new song in their hearts and a new testimony on their lips.

Inasmuch as God is reconciling men unto Himself through the gospel of Christ, every believer is commissioned to bear the word of reconciliation to lost men everywhere, and to beseech them to be reconciled to God and to assume the right attitude toward Him in all things. We are to urge men to accept Christ personally, to confess Him publicly and to serve Him openly. As God's spokesmen to others, we are to entreat them to accept the friendship and love which God offers and to enter into the peace which He provides.

### JAMES 2:14-18.

It is very important to know God's will, but such knowledge amounts to little except to earn God's disapproval unless we do His will. It is well to hear with swift apprehension, but there is no point in talking about what we have learned unless we practice it.

James did not contradict Paul's doctrine of justification by faith, but he did combat the perverters of Paul's teachings. Some have imagined con-

tradiction between Paul and James on this important subject, but such is not the case. Paul wrote about justification before God on the ground of faith, while James referred to justification before men on the basis that works are an evidence of saving faith. James contended that real faith would result in good works. Anything which is called faith that does not result in works is very definitely not the kind of faith commanded by God and revealed in His faithful and obedient servants.

Faith and works are united inseparably.

If a man has saving faith, it is certain to manifest itself in good works. It is useless for one to say that he has faith if he does not produce good works. Faith which consists of a mere profession is never acceptable to God. To profess to have faith, and at the same time, to be destitute of practical living and charitable giving is to prove that the profession is false and worthless. One may say that he has faith, but unless his declaration is substantiated by appropriate works, it is no better than to say to the naked and the hungry, "Depart in peace, be ye warmed and filled," without any effort whatever to supply the clothing and food which was needed. If we claim to have faith, we are under obligation to prove that we do. James is simply challenging us to produce works as the evidence of the genuineness of the faith which we profess.

## Historical and Epochal

By J. W. Storer

Reference is to the really monumental work by Dr. W. W. Barnes on the history of the Southern Baptist Convention. Carefully documented, its reliability is beyond question, and its content reveals a vast deal of research in arriving at the facts presented.

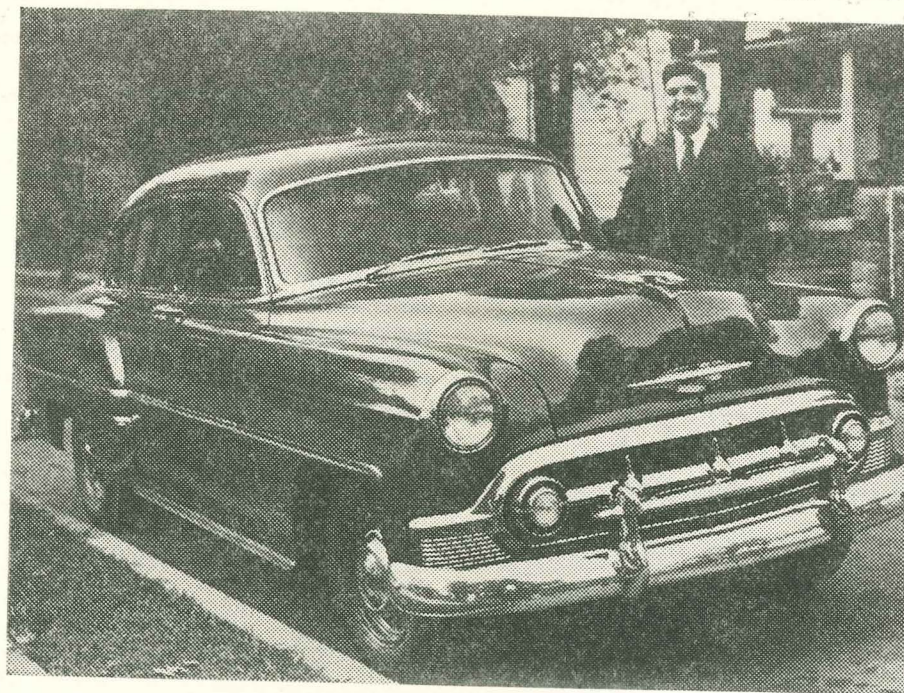
The chapters dealing with the background of the Southern Baptist Convention's formation and the organizational session will open the eyes of many who have thought that the slavery issue was the only excuse for departure from the Triennial Convention.

Moreover, the reading of this book will disabuse the minds of many of our brethren that some of the problems now confronting the American Baptist Convention and the Southern Baptist Convention are new ones.

It is a book that commends itself to the readers interested in why and how our Convention began, the varied fortune of its growth, the trials it overcame, the success it has reached, the horizon of its future, and the personnel of its leadership, as well as the stability of its fellowship.

You rarely see a mud-slinger with clean hands.

## Paintsville Church Gives Pastor New Car



—Photo by A. D. Sloane

Pastor C. Hoge Hockensmith, of the First Baptist Church, Paintsville, returned home from a revival meeting at Hindman a few days ago and discovered that he was to be the owner of a new car, compliments of the Paintsville brethren.

## Paintsville Church Ordains Stanley Borders To Gospel Ministry

PAINTSVILLE, Ky. — Stanley Borders was recently ordained by the First Baptist Church of Paintsville as a minister of the Gospel. Brother Borders, 29, is a native of Paintsville, and for the past two years has been serving as a mission pastor for the First Baptist Church. He has accepted a call to serve as pastor of the Liberty Baptist Church, Denver, Johnson County, Kentucky. He is a student at the Lexington Baptist Bible Institute.

A council composed of pastors and deacons in Enterprise Association was invited to examine the candidate, after which the ordination took place. Gordon Paschall served as moderator; J. L. Dennington, clerk; and A. O. Allison led in the examination of the candidate. C. Hoge Hockensmith delivered the or-

dination sermon, and C. E. Brown gave the charge to the candidate and presented him with a Bible from the church.

## Gleanings

►In the "Fallen Asleep" column, issue of August 13, we had the name of Mrs. Glen E. Mears. This should have been Mrs. Glen E. Mearns.

►Alexander Nisbet has resigned as pastor of the Clear Creek Springs Baptist Church, Pineville, Kentucky, and has accepted the call of the First Baptist Church, Harrogate, Tennessee. He began his new duties there October 4.

►The bulletin of the First Baptist Church, Ashland, tells us that Miss Betty (Johnni) Johnson, missionary to Japan, has been ill with a spine injury for several months and is being sent home for special surgery.

►Dr. L. T. Hastings, dean and teacher of Old Testament at the Clear Creek Preachers School, has been with Dr. A. D. Odom and the Mays Lick Baptist Church in a ten day revival, which began October 2. Pastor Gordon Elliott, Flemingsburg, is leading the music.

►The First Baptist Church, Pikeville, has called as its pastor Brother Harold Wainscott, and he has accepted, effective the first of November. He has

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been pastor of the Central Baptist Church, Corbin, Kentucky, for the last five years, and will terminate his work there October 31.

►Mrs. Nora Lee Hockensmith, wife of Pastor C. Hoge Hockensmith of the First Baptist Church of Paintsville, is now a patient in Room 213, Kentucky Tuberculosis Hospital, Ashland, Ky. The Hockensmith's two small children are staying with their grandparents at Irvine and Hazard. Mrs. Hockensmith would be happy to hear from her friends from over the state. Let's remember this family in our prayers.

►Evangelist Jack Hoffman, Waco, Texas, began a revival with Pastor A. W. Walker and the Carlisle Avenue Baptist Church, Sunday, September 27, and it is continuing for eight days. Evangelist Hoffman is a noted singer as well as preacher. His solo records have been popular in religious circles for a number of years.

►Porter Routh, executive secretary of the Executive Committee of the Southern Baptist Convention, announced at a meeting of the Committee that \$7,214,702 had been received through Co-operative Program receipts. "This is about \$600,000 more received than for the same period in 1952, however, due to action of several states last year in reducing offerings to world mission causes, the final total for 1953 is not expected to reach last year's total," Routh said.

1948 - 1953

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# Twenty-Five Years in a Trunk

By C. E. WILBANKS  
 Director of Evangelism  
 Mississippi Baptist Convention Board

*Wards Spring Church  
 Celestine I T  
 April 4 1903*

*This is to certify  
 That our beloved  
 Sister L A Scott is a  
 member of this church in  
 good standing and full  
 fellowship and at her  
 own request we dismiss  
 her from this church  
 of the same faith an order  
 done by order of the  
 church in conference  
 assembled on Thursday  
 April 4 = 1903*

*O M DeShane } S D Sypret  
 (church) } Moderators  
 Clerk }*

It took the writer two years to get it out of the trunk. Nobody's "church letter" should be so shut up. Twenty-five years of being called a "trunk Baptist." That's the way the elderly possessor of this letter described herself—"a trunk Baptist."

There were tragedies in that old, old trunk: Twenty-five years of lost testimony for Christ; twenty-five years of having no church home; twenty-five years in which the family could grow up without Christ; twenty-five years in the house with the lost husband of the woman named in the letter; twenty-five years the church nearby had need of this "trunk Baptist;" twenty-five years a letter not even brought into statehood. It was dated "April 4, 1903, Celestine, I. T.," Indian Territory, which became the state of Oklahoma, in 1907; twenty-five

years of change, territory becoming a state, the letter's identifying locale ceasing to exist.

In 1928, the morning service on the closing Sunday of the second revival through which the writer tried to re-enlist this "trunk Baptist," glory came down. The elderly couple stood there. The preacher appealed, holding the 25-year old letter in his pocket. She moved out to her right and down the aisle. Her lost husband moved left and down another aisle, giving himself to Christ when his wife did what should have been done back in Indian Territory days, twenty-five years ago.

This old letter, after twenty-five years more, seems to be warning: "Hide not your witness under a bed, under a bushel"—or in a trunk.

"Churches should not hand certificates

of membership to individuals, but send them to churches.

"Pastor, evangelist, people, do not give up those unaffiliated Baptists.

"Go after them until they come in. The return to the Lord and His church might bring lost members of their households to Christ."

"All things are now ready." "Go out . . . . .compel them to come in."

## Workshop Group Votes To Meet Next Year

NASHVILLE, Tenn. — (BP) — At the first Southern Baptist Family Life Workshop held in Nashville, Tenn., September 4 and 5, the group voted to conduct another workshop next year. The Christian Life Commission, Education Commission, and the Home Curriculum Department of the Baptist Sunday School Board sponsored the workshop.

The three agencies were instructed by the group to conduct "a survey of the objectives, the current activities, and the possible resources for family life education among Southern Baptists." The Baptist World Alliance program committee was requested by the workshop to appoint a commission on Christian family life to report at the next Baptist World Congress in London in 1955.

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# Dr. Caudill Writes From Korea

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

TAIPEI, FORMOSA  
 August 26, 1957

I arrived in Formosa two days ago, and the time here, though all too brief, has proved to be one of the most interesting experiences of the journey.

The dominant religion of the people of Formosa is Buddhism. According to Dr. C. L. Culpepper, there are three main divisions among the people of the Island. First, there are the tribes people who live in the mountains and whose religion is filled with superstition.

Then there are the Formosians who are Chinese and who have come from the mainland chiefly from the Fukien province during the last fifty to two hundred years. They worship Buddha and are very strict in their observance of the faith.

The third and the last are the Chinese who have come from the mainland since the war. They are Buddhists for the most part, but their faith is little more than a form and custom.

Prior to World War II the English and Canadian Presbyterians were about the only ones who had done any significant mission work on the Island. Since the war, other denominations have come, and many in great numbers in view of the fact that the Chinese mainland is now in the hands of the Communists. You may be interested to know that the following groups have missionaries here as follows:

Canadian Presbyterians, 9; English Presbyterians, 12; Southern Presbyterians, 15; Northern Presbyterians, 1; Norwegian Alliance, 7; Lutherans 25; Youth For Christ, 15; Independent Baptist, 2; Bible Baptist, 4; Southern Baptist, 26; Nazarenes, 4; English Brethren, 2; Mennonite, 7; Covenant Missions, 8; Pentecostal Groups, 15; Free Methodist, 4; Evangelical Alliance, 12; Oriental Missionary Society, 8; Soul Clinic, 4; Go Ye, 2; Brethren, 10; and probably thirty to fifty in various other groups, says Dr. Culpepper, making a total of around 250 Protestant missionaries on the Island at present.

Four Baptist groups are working in Formosa:

First there is an independent couple, Dr. and Mrs. Hendon Harris, Jr., whose work is chiefly evangelistic and who have established an orphanage.

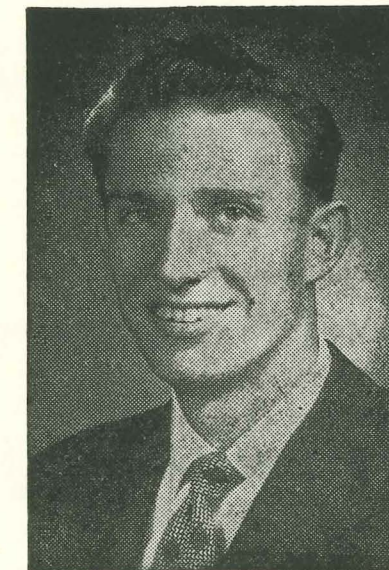
Then there are four missionaries representing the Bible Baptist Fellowship work in two places and a number of chapels and also a radio station.

There is also the Conservative Baptist Mission which began its work during

the last six months and has ten missionaries in three of the small cities in the central portion of the Island. They are engaged chiefly in preaching and in establishing chapels.

Last of all, there are Southern Baptists who began their work in Taiwan in 1943 with Miss Bertha Smith and Pastor Yang who came from the mainland. The first three years of their la-

## James V. Lackey is New Superintendent For Young People



James V. Lackey, newly appointed superintendent of Young People's work, Sunday School Department, Division of Education and Promotion, Baptist Sunday School Board, is a graduate of Oklahoma Baptist University and holds the M. A. degree from Southwestern Baptist Theological Seminary. He succeeds Brother Gainer Bryant, who has been moved into promotion and publicity.

bor brought about the establishment of one church and several preaching centers. From 1950 to 1952 several other missionaries came and more churches were established. A seminary with 34 students enrolled also began. During the past year the work of Southern Baptists has emphasized the establishment of churches, and there are now eight, organized Baptist churches and sixteen chapels which have regular preaching service, Sunday school, and various other meetings. The seminary students serve

as pastors of the chapels and help to give guidance to the work.

The greatest need here in the Island, from the standpoint of our missionary endeavor, is for added workers, and more adequate resources with which to erect chapels, and with which to assist in the building of churches.

Southern Baptists, for instance, have around 18 missionaries on the field at present with a prospect of a few others in the near future. But a hundred would not be enough, if they were here, to meet the challenge. The doors are wide open, and the opportunity is swiftly passing, because daily people die and pass to their eternal reward without the knowledge of Jesus.

In the words of Jesus, "The Harvest indeed is plenteous but the workers are few! Pray ye, therefore, the Lord of the Harvest that he may cast forth workers into his harvest!"

## Oklahoma Assembly Attracts 19,002

DAVIS, Okla. — (BP) — History was made recently at Falls Creek Baptist assembly when the 1953 registration reached 19,002, an increase of 583 over last year's attendance.

During the assembly a special offering of \$2,400 was taken for the Oklahoma Baptist Orphans' Home.

J. D. Grey, pastor, First Baptist Church, New Orleans, La., served as assembly pastor.

James L. Sullivan, executive secretary of the Baptist Sunday School Board, Nashville, Tenn., and Carl E. Bates, pastor, First Baptist Church, Amarillo, Tex., will serve as pastors of the assembly in 1954. T. B. Lackey, executive secretary, Baptist General Convention of Oklahoma, announced.

The Falls Creek Assembly is often described as the largest of its kind in the world. It has only two six day sessions each August.

CONFIDENCE: The popular creed of "believing in yourself" is a dangerous one, unless at the same time you believe in something beyond yourself. . . . —Sydney J. Harris, *Chicago News*.

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