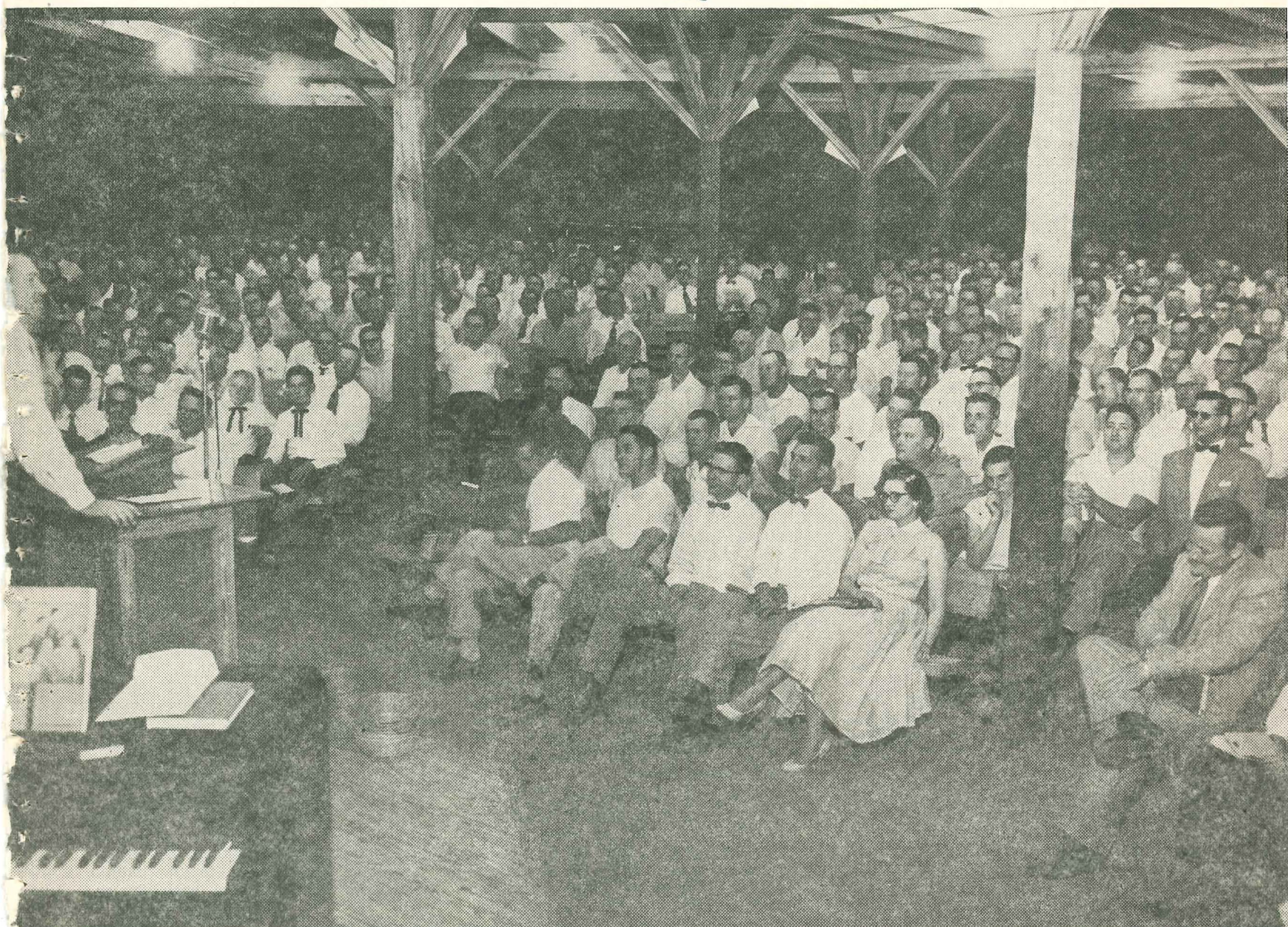


Western Recorder

KENTUCKY SOUTHERN COLLEGE
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A part of the 1,685 men attending Brotherhood Night at Cedarmore Baptist Assembly, Bagdad, Kentucky, Friday, June 25, 1954.

►Mrs. William E. Haltom, missionary in Hawaii, sustained a serious spinal injury while on a young people's outing.

►Mrs. B. O. Herring, wife of the president of Grand Canyon College, died June 24, after an illness of one year.

►Pastor F. G. Schlafer has resigned at the First Baptist Church of Paducah, Ky., to accept the care of the Woodlawn Baptist Church, Birmingham, Alabama.

►Pastor Truett Miller has resigned at the First Baptist Church, Danville, to accept the pastorate of the First Baptist Church of Providence and will begin his new work about August 1.

►Dean Walter F. Taylor, of Blue Mountain College, has just released the Honor Roll for the second semester, which shows that Mrs. Dora Pennington, Walton, Kentucky, heads the list of students having a total of 57 quality points—the highest number in the student body.

►Word comes that Brother Ben C. Fisher has had his operation in the Baptist Hospital at Winston-Salem, N.C., and it is thought that the operation was successful. He is still confined to his bed, but hopes to be up in time to resume his work at the Southeastern Seminary at Wake Forest, N.C., this summer.

►Dr. Adiel J. Moncrief, pastor of the First Baptist Church, St. Joseph, Missouri, conducted Bible conferences for the chaplains of the armed forces in the Alaska military area June 15 to June 25 under the auspices of the United States Air Force. Meetings were held at Elmendorf Air Base, Anchorage, and Ladd Air Base, Fairbanks.

►The cornerstone laying took place at the Cloverport Baptist Church Sunday afternoon, July 11. Rev. Eldred M. Taylor was the principal speaker. F. L. Snyder, chairman of the building committee, brought a short message and Pastor G. C. Sandusky laid the cornerstone. The entire new building is made of Bedford limestone, and will be up-to-date in every detail.

►Gerald Smith, student at the Lexington Baptist College, Lexington, Ky., was ordained to the Gospel ministry by the South Broadway Baptist Church, Lexington, April 23. Ralph Huffman was moderator; George M. Trout, interrogator, and James Hamilton delivered the message. J. R. Gillis led the ordination prayer and Pastor J. E. Davis, of the South Broadway Church, presented the Bible. Brother Smith has been called to be pastor of the Ephesus Baptist Church, Ephesus, Ky.

►Representatives from eleven churches from the Greenup Association met at Crane Creek to organize the mission of the Barrett's Creek Church into a Missionary Baptist Church. A council of ordained ministers and deacons was selected to examine and investigate the matter. Sixteen charter members and five coming by letter from other missionary Baptist churches and one for baptism constitute the present membership. Pastor Louis Ader, Olive Hill, preached on "A New Testament Church."

►Miss Martha Mae Davis, Southern Baptist missionary to Mexico, has been seriously injured in an automobile accident and is in a hospital in Irapuato, Mexico, according to a telegram received at Southern Baptist Foreign Mission Board headquarters. The message said she was in a coma and that injuries include a fractured skull and broken legs. A native of Aspermont, Tex., Miss Davis was appointed to Mexico in 1953 and has been serving as assistant director of the Girls' Student Home in Guadalajara.

►Poplar Grove Church, Casey County Association, dedicated its new education rooms May 30. Rev. T. S. Curry, Campbellsville, delivered the morning message, securing sufficient money and pledges to purchase new pews for the auditorium. Dinner was served on the grounds, following which a devotional was conducted by Brother Valda Cooper, a student at Clear Creek. Pastor Simpson B. Rowe, Russell Springs, preached the dedication sermon, after which Pastor James C. Porter, Poplar Grove, offered the dedication prayer. The benediction was given by Pastor T. S. Gordon, Liberty.

►Dr. Walter L. Johnson, pastor of the University Baptist Church, Fayetteville, Ark., together with Mrs. Johnson, and their daughter, Kathleen, have been visiting their son, Paul Johnson, director of music at West Monroe, La. They then came to Lexington, Ky., to visit his sister and brother-in-law, Mr. Roy H. Silvers, superintendent of maintenance of Southeastern Greyhound Lines, and Mrs. Silvers. They also visited Mrs. Johnson's mother, Mrs. W. B. Kemper, and sister, Willena Kemper, in Owen County. Passing through Louisville they also visited friends in the Kentucky Baptist Building.

►A special joint committee representing the Woman's Missionary Union and the Baptist Brotherhood of the South has been formulated for administering Royal Ambassador work until such time the R.A. organization is completely transferred to the Brotherhood. John W. McCall, Memphis, was elected chairman of the committee and Ruth Provence, North Carolina, vice-chairman. Other members are: for the WMU, Alma Hunt, Margaret Bruce, both of Alabama, Mrs. George R. Martin, Virginia, and Mrs. Mattie Morgan; for the men, George Schroeder, R. L. Sherrick, Ned Smith, all of Memphis, Tenn., and Gordon T. Ryan, Texas.

►Dr. James Hervey Durham, 77, in former years pastor of Baptist Tabernacle, Louisville, and later for many years a practicing chiropractor here, died at Flatonia, Texas, May 4. He retired and went to a farm in Texas about ten years ago. Born in Allen County, Kentucky, May 29, 1879, he was a son of Permelia Anne (Long) and James Page Durham. In early life he graduated from Baylor University, and preached in Texas and Kentucky. He also graduated from the Palmer School. He mar-

Western Recorder

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

Vol. 128 No. 29 July 22, 1954

WESTERN RECORDER

KENTUCKY BAPTIST BUILDING
127 East Broadway
Louisville 2, Ky.

Published Weekly by the
GENERAL ASSOCIATION OF BAPTISTS
IN KENTUCKY

The Purchasers of the Western Recorder
The Baptist World and The
Kentucky Mission Monthly

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Entered as second-class matter at the Post-office in Louisville, Ky., acceptance for mailing at special rate of postage provided for in Section 1108, Act of October 3, 1917, authorized January 20, 1920.

SUBSCRIPTION RATES — Individual subscriptions, \$2.25 per year; single copy, 5c; Church budget rate, \$1.25 per year; Club rate, ten or more in Club, \$1.75 per family. All subscriptions payable in advance. Send both name and address with subscriptions or renewals.

SUBSCRIPTIONS ON THE BUDGET PLAN are considered continuous unless notice of suspension or cancellation of the plan is sent to the Western Recorder office thirty days in advance of expiration date or before the end of any quarter in the subscription year.

ried Fairy L. Faires, of Flatonia, Texas, November 15, 1911. His wife survives him, as do two daughters—Mrs. Lois Durham Spears, Knoxville, Tenn., and Mrs. Anne Durham Seminario, St. Petersburg, Florida, and two grandchildren.

►Pastor John R. Flynn has resigned at the Audubon Baptist Church, Henderson, Ky., and has accepted the place of associational missionary of West Union Association, with headquarters at Paducah, and began his new duties there July 1. Just prior to that, June 21-30 held a revival meeting with the Eddyville Baptist Church, where he was formerly pastor during the ten year period from 1933 to 1942. In Pastor Flynn's years at Audubon, 547 members have been added to the church roll; two missions have been started, and one of these has become a church which now has 175 members; three young men have entered the ministry and four others have been licensed to preach; a new organ and a carpet have been purchased and a \$22,000 addition has been erected.

Mocking, Raging And Deceiving

(Proverbs 20:1)

By JUDGE EUGENE F. SILER, Moderator of Kentucky Baptists

It was a very judicious and understanding author that wrote Proverbs 20:1 for all the earth's inhabitants for every age to come, giving forth the following potent observations upon that great evil which plagued mankind back in 1000 B.C. fully as much perhaps as in 1954 A.D:

(1) Wine is a mocker; (2) Strong drink is raging; (3) Those deceived thereby are unwise.

Now whatever mocks, whether wine or a desert mirage, always puts on a sham and a false show and thus misleads all those willing to follow after erroneous conceptions. Wine makes a poor man feel rich—but only in mockery. It makes a good woman doubt the greatness of her own virtue—but only in mockery. It makes a teenage person feel a sense of mastery over a hot rod car before the inevitable crash—but only in mockery. It once made King Belshazzar feel adequate enough to flout the very power that created the earthquake, the tornado and the tidal wave, for you remember Belshazzar listened to wine's siren song until the early morning hours, when some very real handwriting suddenly came out and supplanted some completely counterfeit "mockery" produced by the best wine in all Babylon. It is certainly too bad that many Christians are currently willing to consider wine as quite a respectable and acceptable article of daily use. But God's word said it is a "mocker" and no thinking person should want a "mocker" in his home or stomach or place of business.

And if wine is the A-bomb of man's destruction, then strong drink or whiskey is the H-bomb of his complete annihilation. Strong drink is "raging," which means it is angry and violent and furious. As Shakespeare so aptly said, "O God, that men should put an enemy in their mouths to steal away their brains!" No longer than a month ago, the people of my own county saw a drunken citizen go out to kill a neighbor and face the unspent years of his young manhood in prison. The only enemy he had was the one he deliberately put in his own mouth to steal away his brains. Garibaldi was telling the unvarnished truth when he said, "Bacchus has drowned more men than Neptune," for the daily paper is scarcely ever printed without a story of one or more lives being completely drowned in strong drink. It would be a much more accurate picture of the "Man of Distinction" if the great whiskey advertisers would portray King Belshazzar, the dis-

tinguished man of Babylon, lying on the floor of the banquet hall with his body flyblown and bloated after the drunken party, after the mysterious handwriting, after he met death in drunken stupor.

Both wine and strong drink are deceiving, but the very significant thing to remember is that all the people deceived by those known and recognized enemies are "not wise." A man may be deceived by a pitfall neatly covered by vegetation and still be wise. He may be deceived by a clever harpy and still be wise. He may be deceived by a finished liar and still be wise. But when a man deliberately picks up the glass or the bottle, in which he well knows his enemy is lurking, he is "not wise" at all. That is true because, the deception was one of premeditated character and he himself was an accessory in a calculated plot to destroy himself. Therefore, such a man is "not wise." The author of Proverbs 20:1 just had a nice way of saying all those deceived in such a manner were merely "first class fools."

According to statistics, there were \$9,150,000,000 spent for alcoholic beverages in 1951. I certainly hope that about 99 44/100% of Kentucky Baptists can join with me in saying that "Not one dime of those alcoholic billions came out of my pocket." There are said to be about 67,000,000 alcoholic drinkers in America today. I hope there may be only a minute fraction of Kentucky Baptists among all those "Men of Distinction" and that thousands of people in our Commonwealth may some day come to understand that the "people called Baptists," more than half a million strong in Kentucky, are the open enemies of the liquor traffic from Dan to Beersheba, now and forever.

Changing Pastorates

By S. H. JONES
Editor of Baptist Courier

We have felt for some time that one of the most serious problems of our churches is that of the short tenure of pastors, or the tendency to change pastorates too often. It is mentioned here with full realization that no word of ours can do more than merely focus attention upon it and indicate a general line of thought.

The church-pastor relationship is, obviously, one which concerns all church people. The church should aim to find and keep a suitable pastor, and a pastor should want to find and stay with a

suitable church. The difficulty of accomplishing these aims constitutes the problem. A church may have, but be unable to hold, a pastor with which it is well pleased; and it may have difficulty because it is not pleased with its pastor, for whatever reason. On the other hand, a pastor may be unhappy with the church he serves and be unable to get a call to the sort of church he desires. Tensions, unrest, and even strife, may result to the hurt of all concerned. Such, briefly and inadequately stated, is the problem.

We recognize, to be sure, that there are good and sufficient reasons why many pastorates should be short; and it is quite possible that some are too long. In general, however, we believe that the average could be lengthened, to the benefit of both churches and pastors, if the matter were approached more realistically by both parties. Two simple suggestions are offered.

1. To churches, we would suggest that a change of pastors is not usually the solution of the problems of the church, for the simple reason that the church members, rather than the pastor, may constitute the source of difficulty. When things are not going well in a church and people begin to cast about for a reason, the pastor, being in the center of things and the object of attention, may be seized upon and made a sort of "scape goat" to bear the blame. Need one say more? Admitting that no pastor is perfect and that some are not so able as others, church leaders should think long and pray much before concluding that it is time for the pastor to go elsewhere. Perhaps what is needed is for the church to improve the pastor it has by treating him better and giving him better cooperation.

2. To pastors, we would suggest, in all kindness and deference, that a move to another field might not solve the problem at all. This might be true for at least two reasons: (1) Most church problems are very much the same in all churches, with only varying combinations, and (2) one might find that he needs to change his own attitudes and make other adjustments rather than seeking another field. We are all familiar with the advice that the way to get a better church is to improve the present one, and that the way to get a bigger position is to out-grow the smaller one.

We offer this brief comment in no critical spirit and with no pretense of knowing how to deal with every individual case, but with a desire to help by directing attention to this ever-present problem. For every church that has not been able to secure and keep a suitable pastor and for every pastor who has not yet been able to find and hold a suitable pastorate, we have profound sympathy. This is a matter which deserves the thought and prayers of all Baptists.

►Rev. A. V. Reese is now located at 20 Eighth Street, S.W., Cairo, Grady County, Georgia. He is open to supply churches on Sundays or preach in revivals.

Origin and Significance of The Baptist World Alliance

By W. H. BAYLOR
Baltimore, Maryland

No one can be indifferent to the happenings of the world. Just as truly should no Baptist be indifferent concerning Baptist happenings and programs. All of us should take an interest in the vital things of our denominational life and inform ourselves about the methods and progress of our work.

In the long ago, the Lord spoke through one of his prophets saying, "My people are destroyed for lack of knowledge." While we must know God, we should also know how He works through his people in all the earth. We should gladly welcome any plan or movement that will better honor God and serve the people. We want to know the truth from whatever source it comes, and should follow the light wherever it shines. Baptists of all people are unafraid of the truth and gladly welcome the light.

The ninth Baptist World Alliance is to be held in London next year where it was organized in 1905, so it will be the 50th anniversary. Baptists from every part of the world will be in attendance and, in sweet fellowship, will talk about the progress of the Kingdom. The following have been the places and the dates of these meetings in the order named. London, 1905; Philadelphia 1911; Stockholm 1923; Toronto 1928; Berlin 1934; Atlanta 1939; Copenhagen 1947; Cleveland 1950. The long period between 1911 and 1923 was occasioned by the first World War. The following have served as presidents in the order named—Alexander Maclaren, Robert Stuart MacArthur, E. Y. Mullins, John McNeill, George W. Truett, J. H. Rushbrooke, C. Oscar Johnson. F. Townly Lord, who was elected at Cleveland, will preside over the coming meeting in London.

It is interesting to know just how this remarkable organization began. Who were the men and what were the circumstances calling it into existence? The impulse starting the Baptist World Alliance came from the South. It was around 1900 that Dr. W. W. Landrum, then pastor of the Second Baptist Church, Richmond, first conceived the idea of such a meeting. He suggested to Dr. R. H. Pitt, editor of the *Religious Herald*, the advisability and value of such a meeting. Dr. Pitt in turn repeatedly urged it through the columns of the *Religious Herald*. After a little while the *Baptist Times and Freeman* of London endorsed it. Then Dr. J. N. Prestridge, editor of the *Baptist Argus*, later the *Baptist World* of Louisville, urged it through the columns of this paper—Dr. A. T. Robertson of the South-

ern Baptist Theological Seminary, writing an editorial appeal for such a meeting. Dr. J. H. Shakespere of London then took hold of the idea in earnest. This gifted man, in his resourceful way, crystalized the thought of Doctors Landrum, Pitt, Prestridge and Robertson, and made possible the first gathering of the Baptists of the world in London in 1905. He was elected European secretary, which office he held for many years. Thus we have before us the men, who under God, were responsible for bringing into existence this movement which through this half-century has meant so much to Baptists around the world.

We should also have proper estimate of the Baptist World Alliance. What is it? What does it stand for? What are its powers? It is a great evangelistic and missionary body composed of repre-

Evangelist Eddie Martin Coming to Lexington For City Tent Revival



Eddie Martin

LEXINGTON, Ky., June 16. — The Lexington Baptist churches are preparing for the largest united revival effort in the city's history. A large tent seating more than 3,000, with 2,000 additional benches on the outside, will be erected for the crusade beginning September 12 and continuing for three full weeks.

Evangelist Eddie Martin will be the speaker. He has just finished a similar campaign in Paris, Texas, where 7,000 or more gathered nightly at the Fair Grounds.

sentatives from the more than 20,000,000 Baptists scattered all over the earth. Our number has more than doubled since the first meeting in 1905. No one who attends its sessions can doubt it is both evangelistic and missionary. From beginning to end, it throbs with missionary fervor. It does not launch programs but it does cheer mightily and hearten tremendously those who are projecting worthy enterprises. Hope for the down-trodden and discouraged ever gleams before those weak and timid souls who long for the dawn of a brighter day.

It is a great gathering of fellowship, for better acquaintance with one another, for information concerning world conditions, for inspiration to undertake larger things in the name of our conquering Lord! There are diverse opinions, yes, but manifestly a Baptist unity and brotherhood—all standing together for the truth. It encourages co-operation in the tremendous task ahead of us. There cannot, there must not be aloofness. This is one world—surely one Baptist world. We must better understand one another and systematically work together for the salvation of the whole world. We are no longer far apart, even though seas and continents separate us. We are now neighbors; and neighbors should be on friendly and intimate terms with one another—especially Baptist neighbors. In the Alliance we are listening to the sobs and heart-breaks of many, and learning how we may be big brother to them. We also hear the triumphant note of others and join in their glad hallelujahs. Indeed, this is a school in which we can learn how better to do the work of the Master.

The power of the Alliance is wholly moral and spiritual. It seeks no centralization of power, it exercises no authority, but necessarily much influence. This is as it should be. It has no ecclesiastical authority over any individual, church, association or convention. It does not establish missions, found educational institutions or undertake any kind of benevolent work. It however wields a powerful influence, an influence which will cause individuals, churches and organizations to undertake the things which the Alliance cannot. It gives expression to the great Baptist mind and heart. It must therefore be a mighty force and its influence felt around the globe. How men and women are heartened who attend these meetings and return to their tasks to begin any new service or make any needed sacrifice. God be praised for the Baptist World Alliance!

Having attended the London meeting in 1905 and almost every meeting since, the writer knows the value of this fellowship and urges the brethren to go to the next one, if at all possible.

►Miss Sarah Kathryn Bingham, Southern Baptist missionary of the China staff, has moved from Louisville, where she has been serving on the faculty of Carver School of Missions and Social Work, to Rock Hill, S. C. Her street address is 120 Oakland Avenue.

COMFORTING THE BEREAVED: Most of us have heard people say, even pastors sometimes: "I never feel quite certain what to say when talking with those who have lost a loved one." This writer has always sensed inadequacy when trying to console those who have given up a child, a mother, father, or a companion. After the effort was over, there has almost always been a feeling that the right word was not spoken and that, surely, another could have done much better.

But as we ourselves suffer, we discover that comfort is not imparted by *mere words*. Words have value when there is an understanding heart behind them; and this understanding, no matter how much men may wish it were otherwise, comes in its fullest only by experience. Personal grief and suffering creates a different kind of *self*—a better equipped self for the ministry of helpfulness. The sorrowing know immediately whether they are listening to mere words or to a heart that understands and is giving *self* to help fill the vacuum which grief has brought.

Years ago, Queen Victoria was visiting Scotland and living, quietly, far back in the hills. One day the word was spread around that a little child had been run over by a cart and killed. When the Queen heard, she quickly threw a cloak about her and, forgetting that she was the ruler of the Empire, rushed to the humble home where a brokenhearted mother was holding a dead child in her arms—dumb with grief. Days later, when it was discovered that she was the Queen, someone asked the mountain mother: "What did she say? What did she do?" The little mother answered with new strength: "She said not a word. She just held me in her arms and cried like her heart would break." Victoria knew grief. She, too, was a mother. She understood and *gave herself*—what the little mother most needed.

Most of us believe that, in comforting the bereaved, the emotional state of the sorrowing should be considered, and that in every possible way they should be protected. People are different and therefore manifest varying patterns of behavior in their grief. Some are highly emotional while others seem outwardly calm but, as one person expressed it, "their souls are dying under the weight of their calamity." Both types have at least one thing in common—*grief*—no matter how it is manifested or whether it is expressed at all.

The ministry of the understanding friend is to bring comfort. We have seen many funerals in which the purpose seemed to be to wring more tears from hearts already crushed. Poems were read and songs sung which opened anew the wounds. And, once in a while, it was the sermon. Forgotten was the need to dry the tears and give hope, by causing the bereaved to look away to Him "whence cometh our help;" to look beyond life's dark day to the Father's House where there are glad reunions and no more separations; to know that the light which broke on the empty tomb of our risen Saviour will shine away all grief.

If there be a song, favored by the deceased and requested by the loved ones, and if having it sung by an understanding friend or choir will help bring comfort, then it should be used. However, there is a drift away from solos and special music by choirs at funerals, and this is in consideration of the bereaved. Christianity is a religion of hope, not gloom. We worship a living, risen Lord; and He said: "Let not your hearts be troubled;" "Because I live, ye shall live also;" "He that liveth and believeth in me shall never die."

In this connection we believe the service should,

as a usual thing, be brief but of finest dignity. Prolonged services do more harm than good, frequently. But on the other hand, we have seen services rushed through in such fashion as to make the impression that it had to be over as soon as possible so something else could be taken up. It is heartbreaking.

Perhaps it might help to suggest that most people feel, at the time, that their grief is heavier than any other's. Their feeling should be respected, though they are mistaken. If it can be done sincerely, commend their devotion. Again, most people feel that the loved one was "the most wonderful person in all the world." If, therefore, it can be done sincerely, speak words of praise for the departed one. The fact that the deceased is sincerely appreciated and honored warms the heart of the bereaved. Appreciation indicates *understanding*, and understanding is needed so much!

Maybe, also, it is wisest to stay entirely away from the giving of advice as to how the bereaved should bear their grief. It is no time for a lecture, though we have heard it done many times privately and publicly. Even beautiful words can become carriers of confusion and creators of resentment.

In conclusion, the great need is to make the bereaved know you are their friend. Genuine friendship is what counts when the clouds are low and heavy. Nothing comforts like a sense of the presence and power of the Christ Who understands and loves; and next to that is the *certain knowledge* that a Christian friend who understands is standing by to help. A warm handclasp, an understanding heart, will be worth ten thousand words.

SWEINSBERG SPEAKS OF PERSECUTION: Dr. H. W. Sweinsberg, Southern Baptist missionary to Colombia, said at the St. Louis Convention on Foreign Mission Night:

"During the past five years, 42 protestant church buildings have been completely destroyed by dynamite or fire, this, apart from the 31 other buildings partially damaged, as was our own Baptist building in the city of Bogota. During this period 110 protestant schools have been closed down. Fifty-one church members have been cruelly murdered, including five native pastors. During the past year, 1953, there were 49 different attacks by the national police upon congregations that were gathered for worship. Subsequent and careful investigation by the Evangelical Confederation of Colombia has revealed that 70 per cent of these attacks were personally inspired or directed by some minister of the established state church.

"Make no mistake about it, dear brethren," the missionary said, "we assure you, after years of close and constant contact with the problem, that this persecution and opposition is inspired and directed, in almost every case, by the leaders of the Roman Catholic Church in South America reaching back to their ecclesiastical superiors in Rome." Missionary Sweinsberg also said: "Cardinal Luque, archbishop of Bogota, Colombia, commenting upon the recent government circular, No. 310, in which non-Catholic religions are outlawed, made the statement publicly that this decree was 'an immense benefit to the nation.'" Thus does the state church of Colombia feel toward evangelicals.

—o—
▶A person's wisdom as he looks outward upon others can only be as deep as the wisdom he possesses as he looks inward upon himself.—Childhood Education.

European Baptist Pastors' Conference

By J. W. STORER, Tulsa, Okla.

RUSCHLIKUN-ZURICH, Switz., June 26. — This conference, the third I believe, to be held here, has some seventy pastors attending. It began on June 23, concluding July 2. Groups are here from France, Belgium, Great Britain, Denmark, Yugoslavia, Austria, Germany, Finland, Sweden, Italy, Spain, Portugal, Norway, Holland, and Switzerland. Most of the men speak some English, but through a system of head phones and a translator for each language. Much on the order of the dis-United Nations, each gets his own word in due season.

The program is a very full one, reminding one of our state conventions. Such subjects as "Variety and Unity in the New Testament Doctrine of the Church," "Baptism and the Lord's Supper," "The Origin of the Church," "The Nature of the Church," "Church and State," "The Function of the Church," are discussed by the brethren in a rather glorified Hyde Park (not New York!) way, following the presentation of the speaker.

There is great diversity of opinion, but in the essential meanings, the brethren stay in the middle of the road. One thing clearly develops, the shadow of "state churchism," and the tragedy of infant baptism which in this part of the continent invalidates Christianity as an actual experience. I mean, infant baptism is a substitute for regeneration.

Dr. Arnold Ohrn, the Executive Secretary of the Baptist World Alliance, has a course on Ephesians, and I have a series on preaching; and pastoral relationship.

Ruschlikon is six miles from Zurich and one of the most beautiful spots in the world.

The property, an estate purchased in 1948 by the Foreign Mission Board from a wealthy man who had built it for his wife, who shortly thereafter died, can only be described as magnificent. Formal gardens ablaze with flowers of all kinds—roses being especially beautiful.

Dr. Joseph Nordenhaug, the president, our people will remember from his connection with the Commission, is outstanding in his leadership. The J. D. Hughley's, Jr. will be leaving the latter part of July for the States, and are looking forward to it, and then to their return to Ruschlikon. Baptists have taken new stature in Europe, because of this seminary.

It was certainly by the leading of the Holy Spirit that the Foreign Mission Board was led to locate it at Zurich, rather than at Geneva, and God's hand is seen in its unifying and strengthening influence amongst peoples so nationally antagonistic. As I see it this is not only a seminary for the training of ministerial students from all over Europe;

it is missionary work of the purest and highest order.

Fortunate are we in having Joe Nordenhaug as the president, for he has an unusual grasp of the potentialities involved, and he has the ability to make his dreams come true. Add to this, please, that he is a man of conviction as to the fundamentals of the faith, and a Baptist without apology, whilst at the same time being a Christian gentleman. It is a real pleasure to be around him. Sometimes, unfortunately, I've had to spend time with men whose Baptist standing did not square with their Christian professions;

H. L. Carter Resigns at Calvary, Bowling Green

Brother Harry L. Carter has resigned as pastor of the Calvary Baptist Church, Bowling Green, effective July 31, due to the condition of his physical health. He has been pastor there for the past 18 months. Prior to his going to the Bowling Green Church he was a mission worker with the General Association of Baptists in Kentucky, pastor at Scottsville, Ky., and Dickson, Tennessee, and



Harry L. Carter

at one time was a mission worker in China.

Pastor and Mrs. Carter will leave the last of July to go to Albuquerque, New Mexico, for about 60 days of rest. After that he hopes gradually to get back into the harness.

During his pastorate at Calvary a sanctuary has been erected over the basement, 143 new members have been added to the church roll, the Barry Mission has been established and gifts through the Cooperative Program have been increased 300%. A Brotherhood has been organized and the WMS, GA, RA and Sunbeams reorganized.

its like a bit of sand in your eye—the sand may be pure, but makes your eye very uncomfortable.

Those of us who live in the States simply cannot comprehend the racial and nationalistic fear, prejudices, and reserves which exist, and which the gospel alone can remove. Therefore the great resident in such an institution as this, where young men meet in a place long neutral, unscarred by war, is like an island of serenity in an ocean of turbulence. Here they study the Word and come to know what is meant by the Prince of Peace—where barriers are broken down, and they come to know what is the essence of "Blest be the tie that binds."

So, I contend, the Foreign Mission Board never spent a better missionary dollar than here at Ruschlikon. I wish there was a chapel—a fittingly built complement to the beautiful estate house—it is sorely needed. While talking to Dr. Nordenhaug about it, I asked him if there was anything I could do to help? He replied, "We will pray—it will come!" Just as simple as that. It will—for God will honor a man of faith like that.

Today at lunch—all furnished free to those pastors attending the Conference—Dr. Ray Summers of Southwestern Seminary, and his son David, dropped in for a visit. He is taking some work at the University of Basle—about sixty miles away. He is another of our strong young men. We—Nordenhaug, Ohrn and I went in to Zurich this p.m., and sat in on the session of the Swiss Baptist Union. There are over 1,350 Baptists in Switzerland, and the attendance was about 100. The language was Swiss-German, and I only know a few phrases of "high" German—so it was all "Dutch" to me. But I had a hunch it was a financial report, from the strong accent on each last word—and so it was. The report was adopted unanimously—no negative vote taken.

In front of me sat an extremely fat burgher, his coat off, and his suspenders putting such a strain on the buttons I expected every second to see the parting of the weighs—but when I left, his anchor was still holding. The brethren paused long enough for an introduction of the visitors. I'm afraid my "danke" sounded more like "donkey." But it was quiet and peaceful—gave me the St. Louis blues.

Incidentally, when you get far away from the sound of battle, and have not had your mail forwarded (purposely) things begin to take on a new and, I'm persuaded, proper perspective. I do not know, for example, who is leading the National or American League race—what has become of Orphan Annie—and actually, it does not seem to halt the sun if I don't.

But the birds sing, the linden trees are beautiful, and by the top of the hill over-looking the lovely lake, one can see the Alps; as the sun sets in the west, my heart turns to Him Who holdeth the world in His hands. "He that watcheth over Israel doth not slumber or sleep"—that is the essential thing.

On the Tenth Anniversary of The Death of Dr. Geo. W. Truett

By W. A. CRISWELL

Ten years ago, July 7, 1944, the Prince of Preachers, the Pastor Incomparable, Dr. George W. Truett, was translated from earth to heaven. His death grieved the whole Christian world. He was for forty-seven years Pastor of the First Baptist Church of Dallas; but he was more than that. He was President of the Southern Baptist Convention; but he was more than that. He was leader, spokesman and President of the Baptist World Alliance; but he was more than that. Dr. Truett was God's prophet to the world of the Twentieth Century; he was Christ's apostle bearing the message of salvation to thousands; he was the Lord's anointed to bring inspiration and comfort to untold millions.

In his preface to the first edition of the life story of Dr. Truett, his biographer, Dr. Powhatan W. James, writes: "This is the story of one of the most effective and best beloved preachers of modern times. Out of the rugged mountains of North Carolina he came and took deep root in the fertile soil of Texas where for fifty years he has wrought and grown until his influence girdles the globe. He has become the recognized spiritual leader of twelve million Baptists. And untold millions of other faiths, and of no faith, esteem him as a man of God who preaches and lives the gospel of Christ. His name has become a household word in many nations and he is a prophet upon whom untold honors have been bestowed in his own homeland." This was written during Dr. Truett's lifetime, in the latter years of his world-famous ministry. Now that he is dead, and ten years have passed, what of Dr. Truett? Is he still remembered? Does he still live in the hearts of the people? Does he still encourage and inspire the young people who seek to do Christ's will in the earth? Is he still our "Prince of Preachers?" The answer to these questions is a decided, emphatic, unequivocal "Yes!", and more so with the passing years.

On transcriptions played and replayed over the radio and in the private homes of the people, Dr. Truett still preaches. In the vast Truett Memorial Hospital in Dallas he still ministers to the sick. In the Truett memorial auditorium at Southwestern Seminary he still encourages the preachers. In the spacious Truett Memorial Building of his beloved First Baptist Church in Dallas he still breaks the bread of life to the people. In the Truett Memorial College in Georgia, in the Truett memorial churches all over the nation, in his published volumes of sermons, in the boys whose devout Christian mothers named them "Truett," in the memorial erected at the home place in North Carolina,

and in countless other ways and places Dr. Truett is still the preacher and apostle of Christ. As the years multiply so does his marvelous influence.

Through the unfolding decades that lie ahead and to the generations yet to be born Dr. George W. Truett will ever be our "Prince of Preachers," our Baptist spokesman proclaiming to the world the unsearchable riches of glory in Christ Jesus. Whether on the capitol steps in Washington, D.C., or on a tape recording, or in a printed sermon, or in a biography, or in a memorial building, he is ever the flaming evangel of the gospel. He will never die; he dedicated his many talents to do the will of God, and in his own words, To do the will of God is life's greatest achievement;" and in the words of God's Book, "He that doeth the will of God abideth forever."

Ivan L. Bennett, Ex-Chief Of Chaplains, Now With American Bible Society



Ivan L. Bennett

Dr. (Major General) Ivan L. Bennett, retired Army Chief of Chaplains, has been appointed a secretary of the American Bible Society and executive secretary of the Washington City Bible Society, with headquarters in the Nation's Capital. He will serve as the Society's Liaison man with the armed forces in distributing Scriptures to men and women in the armed services and with the diplomatic corps in Washington.

►Brother W. G. Potts, Route 4, Louisville, Ky., supplied for Pastor John Snawder at the Ralph Avenue Baptist Church, Louisville, on June 13 while the latter was out of the city.

What Is A Deacon?

By I. E. MASON, San Augustine, Texas

In the April issue of the Baptist Standard there was an article entitled "What Is a Deacon?" written by L. R. Elliott of Southwestern Seminary. In this article the writer stated, "Conferences with pastors and district missionaries lead me to believe that many deacons of Texas churches are functioning as governing boards."

He cited isolated cases to prove his point. Evidently he had not talked to many, if any, deacon bodies. It might be interesting to talk to a few of the deacon bodies and see how many of these think that pastors try to "run" the church without advice from the deacons or membership.

I think our deacons are an average group, a group of men that have a deep interest in the salvation of souls and saving the lives of the Christian. In all of my 30 years' experience as a deacon I have never heard a deacon tell the pastor that must, or must not, preach on any subject.

Deacons believe that the pastor is God-called and as long as he preaches the Bible in its purity it will help everyone present including pastor, deacons, membership, and visitors.

No deacon has the progress of his church at heart if he tries to "boss" the pastor; neither is the pastor right when he tries to "run" the church without the church giving him that authority. For example, if the members vote to spend \$1,000 for building improvements does the pastor have the right to spend \$2,000 without consent of the membership prior to the spending of that amount?

One may find instances where the deacons act as a "governing board" just as one may find a church member that habitually gambles, gets drunk often, or does numerous other things contrary to the teachings of the Bible. Again, one may find a pastor that tries to act like a dictator, but the average deacon tries to be led by the Holy Spirit and works for the upbuilding of his church that its influence can be felt for miles around.

If a few deacons try to "boss" the pastor does that condemn all deacons? If that is true are we, as deacons, to condemn all pastors just because one pastor tries to "run" his church? May God forbid that this attitude ever gets into the minds of deacons, pastors, teachers, or members. Only the membership has the right to form the policies of a Baptist church, not the pastor or deacons, working alone or together. [Well said, Brother Mason! R. T. S.]

►Dr. Homer G. Lindsay, pastor of the First Baptist Church, Jacksonville, Florida, delivered the baccalaureate address at the Summer School Commencement, Southwestern Seminary, July 16. Dr. Lindsay is a graduate of Southwestern, having been given the Th.M. degree in 1930. He is vice president of the Southwestern Seminary Alumni Association, and at St. Louis last month he was elected vice president of the Southern Baptist Convention.

GA has Coronation at First Church of Mayfield



Picture taken at the recent G. A. Coronation at the First Baptist Church of Mayfield, Kentucky. Mrs. George Gardner is the Junior G. A. Leader, and Miss Merella Reed is the Intermediate G. A. Leader.

Back Row (Left to right): Delia Holmes, Carole O'Daniel, Ruth Ann Merritt, Patsy Gray, Donna Duncan, Dorothy Cashon, Judy Wilson, Jo Ann Watson, Ruth Ann Browning, Patricia Hall, Nancy Garland, Alyce Riley, Sarah Jane Bruce, Mollie Winslow, Barbara Shipwash, and Carol Cook.

Front Row: Annie Mae Futrell, Janice Holman, Geraldine Wheeler, Laquita Perkins, Mary Jane Browning, Frances Bousman, Vickie Russell, Aleita Thacker, Ellen Neely, Martha Williams, Mary Ruth Duncan, and Mary Martin Futrell.

Center: Miss Merella Reed.

'Separation' Not in Constitution, Say Catholic Daughters of America

WASHINGTON, D. C. The concept of "separation of church and state" was read out of the United States Constitution by the Catholic Daughters of America at their recent semi-annual meeting in New Orleans. This line was taken in order to support the organization's contention that certain "minimum essentials" of parochial school expenditures may constitutionally be financed by the government—such as bus transportation, purchase of non-religious textbooks, and health services.

Completely ignored by the Daughters was the historic struggle for the First Amendment and the many clear-cut statements of principle made by James Madison, Thomas Jefferson, and other leading formulators of the "separation" concept, and upheld repeatedly by state and federal courts up to and including the United States Supreme Court. "... the expression, 'separation of Church and State,' " argued the Catholic women leaders, "is not part of the First, or any other, Amendment to the Constitution, but is merely one used unjustly by those who twist the true wording—'Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.' . . . Our Founding Fathers sought only to protect America from . . . an 'established' religion in order to guarantee freedom of religion here."

But the expression, "freedom of religion," which the Daughters use to summarize the intent of the First Amendment, does not appear in it, either—nor, indeed, anywhere else in the Constitution. According to the Daughters' own logic, therefore, it was not the intent of the Constitution to provide for

religious freedom, because that precise expression does not appear in it.

If the phrase "separation of church and state" is a distortion of the "true wording" of the First Amendment, as the Daughters contend, then it would appear that Thomas Jefferson was responsible for this "twisting" of the American concept—for he it was who made the phrase popular. Writing to the Danbury (Conn.) Baptist Association on January 1, 1802, Jefferson—then President of the United States—declared: "Believing with you that religion is a matter which lies solely between man and his God, that he owes account to none other for his father or his worship, that the legislative powers of government reach actions only, and not opinions, I contemplate with sovereign reverence that act of the whole American people which declared that their legislature should 'make no law respecting an establishment of religion, or prohibiting the free exercise thereof,' thus building a wall of separation between church and state . . ."

On the same day that he wrote these words, President Jefferson wrote also to his attorney general, Levi Lincoln, telling him of the careful thinking upon which they were based. "Averse to receive addresses, yet unable to prevent them," he wrote, "I have generally endeavored to turn them to some account, by making them the occasion, by way of answer, of sowing useful truths and principles among the people, which might germinate and become rooted among their political tenets. The Baptist address, now enclosed, admits of a condemnation of the alliance between Church and State, under the authority of the Constitution. It furnishes an occasion, too, which I have long wished to find, of saying why I do not proclaim fastings and thanksgivings, as my predecessors did." He added that he knew his view would "give great offense to

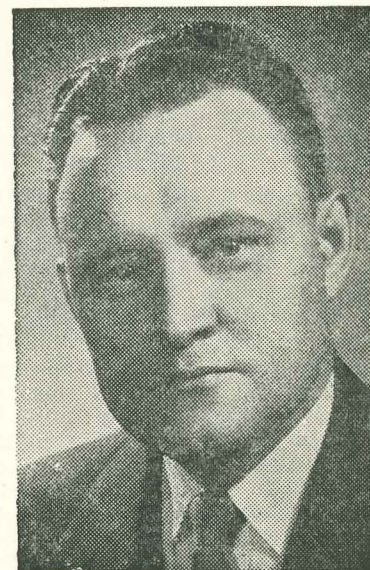
the New England clergy; but the advocate of religious freedom is to expect neither peace nor forgiveness from them."

Jefferson's "wall-of-separation" metaphor, then, cannot be dismissed as a carelessly contrived figure of speech. The author of the Declaration of Independence had always been known for his "felicity of expression," and he brought his powers fully to bear in composing his letter to the Danbury Baptist Association.

The Catholic Daughters of America—like "the New England clergy" who fought for church-state union in Jefferson's day—will give to "the advocate of religious freedom . . . neither peace nor forgiveness." Nor can the advocate of religious freedom expect historical truth to be honored by them as they struggle towards achievement of their Church-State ideal.—*Church and State.*

Prince E. Claybrook Goes to Cynthiana

Rev. Prince E. Claybrook, for the past three years a student in the Southern Baptist Theological Seminary, and for the last two years, pastor of the Mount Vernon Baptist Church, Shelby County Association, assumed his duties as the new pastor of the Cynthiana Baptist Church, Cynthiana, Ky., the first of June. An impressive installation service was held for him by the members of the Cynthiana Church, led by Judge William Boswell, chairman of the deacons, on June 6. This, coupled with a reception given in honor of Pastor and Mrs. Claybrook in the church parlor and many other expressions of welcome have gotten this young couple off to a good start with the people of the Cynthiana church. Brother Claybrook is the son of Pastor and Mrs. Lyn Claybrook of Oneida, Kentucky, and a nephew of Dr. R. T. Skinner, editor of the Western Recorder. He is a graduate of Union University, Jackson, Tenn., and Southern Baptist Theological Seminary.



Prince E. Claybrook

Kathleen Mallory Died And was Buried in Selma

Miss Kathleen Mallory, retired, but for 36 years executive secretary of the Woman's Missionary Union, auxiliary of the Southern Baptist Convention, died at Selma, Alabama, June 17. Burial took place in the Live Oak Cemetery, Selma, Ala., by the side of her parents, Col. and Mrs. H. S. D. Mallory.

She was born January 24, 1879, making her 75 years of age at the time of her passing. In early life she attended Goucher College, and was graduated by that institution in 1902. After teaching school for one year at Demopolis, near Selma, she was elected superintendent of Selma Association WMU. She next became Alabama State YWA leader, and then State WMU corresponding secretary and treasurer for Alabama.

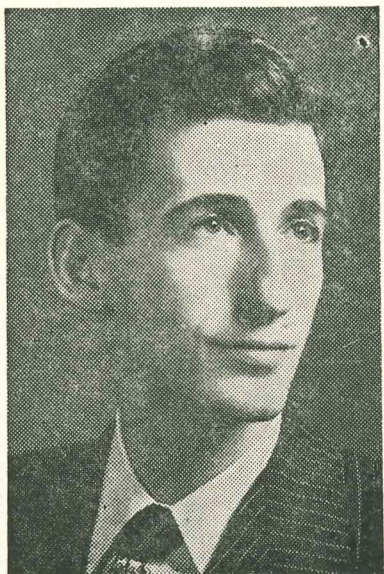
Since her election as Southwide WMU leader in 1912 she saw the 6,654 WMSs increased to 14,043; and the 3,909 young people's organizations increased to 32,679. She led in promotion of the WMU Training School both in 1917 and 1914 in the erection of their two buildings. She saw the Christmas Offerings increase from nearly \$29,000 in 1912 to \$1,472,411 in 1948; and the Annie Armstrong Offering from \$19,180 to \$654,432.

She was the editor of Royal Service for 28 years.

Arthur L. Walker, Evarts Pastor, Goes to Ohio

EVARTS, Ky. — Rev. Arthur L. Walker, pastor of the Evarts Baptist Church for the past four years, has accepted the call of the First Baptist Church, Miamisburg, Ohio, and will begin his pastorate there July 18.

In the four years, the Evarts membership has increased from 272 to the present 475. A total of 261 new members were received, 177 of them by baptism. The church has led Upper Cumberland Association in baptisms two of the four years; and it has been sec-



Arthur L. Walker

Last Note on Old Cedar's Meeting House Paid Off and Burned



Shown in the picture of the Old Cedar Note-burning are (left to right): J. W. Hawkins, Foster Smith, Roy Ellis, Pastor W. M. Wilson, Elza Smith, Kenneth Kasner, Lucas Claxon and Arthur Rodgers.

The first Sunday in May was note-burning day at Old Cedar Baptist Church in Owen Association, near Monterey. The dreams of many years were finally realized in this accomplishment. This leaves Old Cedar free from debt.

The basement of the building was started in 1929 under the leadership of Pastor Edward E. Lawson. The depression came on and the work was stopped. The congregation continued to congregate in the basement until 1949.

and only to the Harlan Baptist Church in gifts to missions for three years.

The present associational year, since last Sept. 1, has witnessed the greatest progress in the history of the church, with 72 baptisms and the financial strength of a year ago. The Sunday school has also exceeded its quota in the "Million More in '54" campaign with a net gain of 124, making the present enrollment 456. Their quota for the campaign was 67.

The Miamisburg Church will soon launch an extensive building program. Brother Walker succeeds Pastor John Bunyan Wallace, who has gone to a pastorate in Alabama.

A Word To Catholics

Abraham Lincoln vs. Pope Pius IX

*By Emmett McLoughlin

Most Americans don't stop to realize that Abraham Lincoln and the reactionary Pope Pius IX were contemporaries and opponents in the great battle for the freedom of men's minds and the freedom of their governments.

Abraham Lincoln stood as the spokesman of the free world. Our pictures of him splitting rails, studying by candlelight, campaigning in frontier towns, and fighting to save the Union are the pictures of an American giant snapping the stultifying fetters of thought control and church control of government.

No one can stand at the foot of his statue in the Lincoln Memorial in Washington and fail to feel his spirit and hear the echo of his words at Gettysburg "government of the people, by the people, for the people."

We can remember also his warning:

In June of that year the present pastor, Brother W. M. Wilson, was called. In a few months work was resumed to complete the erection of the meeting house. This work was done by volunteer labor. The new meeting house has a beautiful auditorium and 13 rooms. It is situated on Highway 35 between Frankfort and Owenton, and stands as a monument to those who labored and sacrificed both time and money.

Six preachers have been licensed and ordained by this church.

"What constitutes the bulwark of our own liberty and independence? Our reliance is in the love of liberty which God has planted in us. Our defense is in the spirit which prizes liberty as the heritage of all men, in all lands everywhere."

During all the years that Abraham Lincoln was President of the United States, Pius IX was Pope of Rome and the leader of Roman Catholicism. He tried to destroy what Lincoln and the young Republic were building. In his "Syllabus of Errors" he formally condemned the basic American principle of Separation of Church and State.

In 1864, during our Civil War, the Pope repudiated for all Roman Catholics Lincoln's Gettysburg address by denying that government is "of the people" and stating that it comes only through the Catholic church which has power "not only over all individual men, but also over nations, peoples and their rules." (Ency. "QUANTA CURA," Dec. 8, 1864.)

What a difficult choice of loyalty faces the thinking American Catholic. He must embrace the ideals of Abraham Lincoln or of Pope Pius IX. He can't take both. They are contradictory.

*Mr. McLoughlin, author of *People's Padre*, was for 14 years a Franciscan priest at St. Mary's Church, Phoenix, Arizona, and is now superintendent of Memorial Hospital, Phoenix.

►Mr. and Mrs. Edward L. Oliver, Southern Baptist missionaries to Japan, have returned to the States on furlough and may be addressed until September 1 at 5111 Suwanee Avenue, Tampa, Fla. After that date their address will be 202 North Birchwood, Louisville, where they make their permanent American home. Mrs. Oliver, the former Susan Pyles, is a native of Louisville.

SUNDAY SCHOOL DEPARTMENT

ROY E. BOATWRIGHT
State Secretary

Standard Sunday Schools

Bowling Green, Eastwood—Pastor William H. Rogers; Superintendent Sam Todd.

Fourmile, Riverside—Pastor Ralph S. Voris; Superintendent John S. Osborne, Jr.

On to Victory With the Cradle Roll

By Miss Mary Ella Davis,
Elementary Secretary

Sunday school Superintendent, nine months of our "Million More in '54" crusade have almost gone. Has your Sunday school reached its quota?

There is yet time if you will make use of one of your best Sunday school builders, a good Cradle Roll Department can add babies, parents, and other children to your attendance for a baby never comes to Sunday school alone.

Begin a Cradle Roll Department if you do not have one. Secure three workers for every 100 church members. The workers needed are: Superintendent, Associate Superintendent, Secretary, and a visitor for every five or six homes where there are babies.

If you already have a Cradle Roll lead your workers to set a goal of enrolment for July, August, and September. Urge them to find every baby in every home that should be ministered to by your church.

Start additional departments if they are needed. Some churches have several Cradle Roll Departments. In many cases enrolment has been doubled as a result of multiple departments.

Remember there is no scarcity of babies. We can enrol them if we provide workers for this most important Department.

Is Your Department or Class Standard?

We would like to call your attention to the Standard record of the Cradle Roll through the Junior Department. You will notice in the Primary and Junior Departments a number of classes that are Standard as well as departments. Have you checked on your department or class lately? You may be meeting the requirements. If you need a class or Department Standard please write to the Sunday School Department, 127 E. Broadway, Louisville, Ky., stating the number you need and we will be happy to send them:

Cradle Roll Standard Departments—Lexington, Calvary; Lexington, Grace.

Nursery Department—Louisville, Audubon; Lexington, Immanuel, Department 1, Department 3, Department 4, Department 5.

Beginner Departments Standard—

Clay, First; East Bernstadt; Hopkinsville, Second; Lexington, Grace—Department 1; Louisville, Crescent Hill—Department 1; Vine Grove; Winchester, Central; Owensboro, First—Department A; Clarksville, Indiana, First.

Primary Departments Standard—Lexington, Calvary; Louisville, Clifton; Louisville, Shawnee; Louisville, Victory Memorial—Department 1; Fort Thomas, First.

Primary Classes Standard—Ashland, First—Class 2A; Lexington, Calvary (1) 6-Year Class; (2) 6-Year Class; (1) 7-Year Class; (2) 7-Year Class; (1) 8-Year Class; (2) 8-Year Class; (3) 8-Year Class; Louisville, Clifton—(1) 6-Year Class; (2) 6-Year Class, (3) 6-Year Class; (1) 7-Year Class; (3) 7-Year Class; (4) 7-Year Class; (1) 8-Year Class; (2) 8-Year Class. Louisville, Shawnee—(1) 6-Year Class; (2) 8-Year Class.

Louisville, Victory Memorial—(1) 6-Year Class; (1) 7-Year Class; (2) 7-Year Class; (3) 7-Year Class.

Fort Thomas, First—(1) 6-Year Class; (2) 6-Year Class. (1) 7-Year Class; (2) 7-Year Class; (3) 7-Year Class. (1) 8-Year Class.

Junior Departments Standard—Lexington, Immanuel—Department No. 2; Hopkinsville, First—Department No. 2; Louisville, Walnut Street—Department No. 2.

Junior Classes Standard—Corbin, First—Shining Lights; Covington, Latonia—Shining Lights; Willing Workers. Hopkinsville, First—(1) 11 Year Girls; (2) 11 Year Girls, (3) 11-Year Girls; (1) 12-Year Girls; (2) 12-Year Girls; (3) 12-Year Girls.

Lexington, Grace—9-Year Boys No. 1; 11-Year Girls; 12-Year Girls.

Lexington, Immanuel—Busy Bees; Cheerful Helpers; Good Workers, Immanuel Knights; King's Daughters; Knights of the King; Rebecca. Lexington, Porter Memorial—11-Year Girls. Louisville, Lee's Lane—Busy Bees, 9-Year Girls.

Louisville, Walnut Street—Character Builders No. 2; Character Builders No. 3; Character Builders No. 4, Cheerful Helpers No. 1; Cheerful Helpers No. 4, Faithful Doers No. 2; Light Bearers No. 1; Light Bearers No. 2; Light Bearers No. 3; Light Bearers No. 4; Loyal Soldiers No. 3; Truth Seekers No. 1, Truth Seekers No. 2; Truth Seekers No. 3; Mr. Clyde F. Ensor's Class.

New Salem (Nelson Assn.)—12-Year Girls. Princeton, First—Sunshine Class; Cheerful Helpers; His Followers; Truth Seekers. Shepherdsville—Busy Bees. Williamson, W. Va., East—12-Year Girls.

CEDARMORE
SUNDAY SCHOOL WEEK,
AUGUST 9-13
INSPIRATION, INFORMATION,
FELLOWSHIP FOR ALL
SUNDAY SCHOOL WORKERS

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, JUNE 11, 1954

(Numeral after church indicates number of missions.)

Church	T.U.	S.S.
Ashland, First	88	687
Unity	99	425
Bardstown	---	270
Bellevue	63	375
Blackford	92	200
Buffalo	70	248
Burlington	100	258
Campbellsville (3)	---	618
Pleasant Hill	136	276
South Campbellsville	---	361
Carrollton	---	228
Central City (1)	---	221
Clay, First	---	254
Corbin, Central (1)	122	526
First	116	392
Covington, Calvary	---	640
First (1)	140	358
Latonia (2)	174	---
South Side	85	449
Crestwood	30	241
Cynthiana (2)	---	351
Danville, First (3)	212	216
Lexington Avenue (1)	---	499
Dawson Springs	---	253
Elizabethville, Severns Valley (3)	139	762
Erlanger	60	329
Evansville, Ind., Calvary	126	545
Falmouth	---	207
Ferguson (1)	74	257
Florence	72	322
Fort Thomas, First	63	241
Frankfort, Crestwood	46	248
Thorn Hill	96	---
Fulton	140	469
Georgetown (1)	---	364
Glasgow (1)	97	618
Greenville, First	106	332
Harrodsburg (2)	222	933
Hawesville	---	241
Hazard	---	344
Hazel	64	311
Henderson, First	165	526
Immanuel Temple (1)	112	620
Hima, Horse Creek	---	262
Hopkinsville, First	98	650
Second	142	831
Hudgins, Aetna Grove	---	216
Independence	133	256
Junction City	---	233
LaGrange, DeHaven Memorial	---	289
Lebanon, First (1)	103	433
Leitchfield	59	278
Lexington, Calvary (2)	136	760
Grace (2)	120	669
Immanuel	205	752
Porter Memorial	125	568
London, First (1)	150	618
Louisville, Baptist Tabernacle	144	634
Baptist Temple	---	261
Beechland	101	509
Beechmont (2)	116	889
Bethany	---	243
Bethlehem	78	231
Broadway (1)	---	287
Carlisle Avenue (2)	241	1,240
Clifton (1)	85	377
Deer Park	---	446
Eastern Parkway	---	518
Farmdale	---	343
Harmony	55	272
Hazelwood	65	400
Highland (1)	149	505
Highland Park First	---	401
Jeffersontown	48	252
Kenwood	---	211
Lee's Lane	141	302
Lynn Acres	60	---
Ninth and O (1)	282	1,315
Okolona (1)	54	431
Parkland	209	946
St. Matthews (1)	135	604
Shawnee	---	274
Shively (1)	165	777
Southside	121	458
Victory Memorial (1)	233	773
Walnut Street (4)	256	1,420
West Broadway (1)	118	580
Ludlow, First	89	333
Madisonville, First	254	1,040
Marion	---	265
Mayfield, First	260	796
Middlesboro, First (5)	114	654
Monticello, First	61	244
Morganfield, First (1)	---	454
Morgantown	116	209
Mt. Vernon, First	107	449
Mt. Washington	63	248
Murray, First (1)	91	811
Newport, Trinity	---	222
Owensboro, Eaton Memorial	188	413
Buena Vista (1)	116	439
First (1)	133	876
Hall Street (1)	---	404
Macedonia	92	326
Seven Hills	79	248
Third (1)	289	976
Paducah, East	158	481
First (1)	143	546
Oaklawn (1)	112	284
Trinity	111	255
Twelfth Street (1)	123	337

(Continued on Page 13)

**Baptist Training
Union Department**

JAMES H. WHALEY
State Secretary

**Reservations at Cedarmore
August 16-20**

The speaker for the evening services at Cedarmore during Training Union week will be Dr. Samuel G. Shepard, pastor of the First Baptist Church of Caruthersville, Missouri.

Dr. Shepard is the son of a former missionary to Brazil. He needs no introduction to many Kentuckians. For three years he was pastor at Nicholasville, and during that time traveled extensively over the state speaking in Schools of Missions. The Shepherds have two children—a boy seven, and a girl two years old.

Come to Cedarmore and let your heart be thrilled to the message each evening from this servant of God.

Mr. Byrdwell, Cedarmore Manager,

tells us that reservations for Cedarmore are really coming in fast. In fact, two weeks ago more than half of the avail-



Dr. Samuel G. Shepard

able spaces had been taken. If you haven't made your reservations, do so now. Use the following letter in writing Mr. Byrdwell:

Mr. Marvin Byrdwell
Cedarmore Baptist Assembly
Bagdad, Kentucky

Dear Mr. Byrdwell:

Enclosed you will find \$_____ for reservations for _____ persons at Cedarmore for the Training Union Week, August 16-20. The above amount is at the \$2.00 per person reservation fee with the understanding that this amount will be deducted from my bill.

I have checked below the number of each type of reservation I am requesting. The charge is the total cost of the camp—Monday supper through noon Friday.

No. of Accom.	MOTELS? <input type="checkbox"/>	No. of Accom.	GRACEMORE LODGE? <input type="checkbox"/>
			ANNEX? <input type="checkbox"/>
			CEDARMORE INN? <input type="checkbox"/>
_____	with 2 persons per room	\$16.00	_____with 2 persons per room
_____	with 3 persons per room	\$15.00	_____with 3 persons per room
_____	with 4 persons per room	\$14.00	_____with 4 persons per room
_____	Men or Boys in Dormitory\$11.00	
_____	Ladies or Girls in Dormitory\$11.00	

_____Kentucky
_____Baptist Church

NOTICE

Insurance may be secured, if requested with this reservation, by adding 50c to the rates given above. This will insure each person requesting it from the time of departure from home until arrival home.

FALLEN ASLEEP

THOMAS M. LEE

CAVE CITY, Ky. — The Cave City Baptist Church lost another true and faithful deacon on April 4. Mr. Thomas M. Lee, age 67, died of a heart attack at his home in Cave City. His death came as a great shock to all his friends and loved ones, and it was a tremendous loss to the church. He had proved his love and loyalty to his church in many ways. He has already been missed very much by his Sunday school class and his pastor. Mr. Lee had been for many years chairman of the deacons of his church, was church treasurer, and had held other important posts in the church. His funeral was attended by scores of friends who came to pay their last tribute to their friend.

MRS. B. T. (SUSIE LITTLE) VINCENT

MILTON, Ky., June 25. — Mrs. Susie Little Vincent, 81, passed from this life at her home in Madison, Ind., to be with her Saviour on May 30 at 11:50 a.m. She leaves to mourn her loss, her husband, Rev. B. T. Vincent; one son, Thomas; a daughter-in-law, two granddaughters, two great grandsons, of Madison; a sister, Mrs. Mary Howell, Philadelphia, Penna.; several neices and nephews and a host of friends.

Mrs. Vincent was a native of Louisville, having joined the Eastern Parkway Baptist Church there in early life.

She was united in marriage February 23, 1899, to Rev. B. T. Vincent, who was for many years a minister in Sulphur Fork Association, and for a number of years was a moderator.

She was laid to rest in beautiful Cave Hill Cemetery on Tuesday, June 1, following funeral services at Lytle Mortuary conducted by her pastor, Rev. Brainard Lee.

MISSOURI GEE

The Western Recorder is in receipt of a poem of lovely sentiment, written by Mrs. Mary G. Fraley and sent us by her pastor, W. T. Durham, First Baptist Church, Grayson, Kentucky.

The poem honors Mrs. Fraley's sister, Missouri Gee. She speaks of her great loss sustained in the home-going of the sister; of the host of friends who also mourn over the loss of this cherished loved one. She also writes of her sister's devotion to Christ and service in His name. She also expresses gratitude to the many friends for their acts of kindness. In the concluding verse Mrs. Fraley looks forward to a glad reunion with her sister in "the heavenly home that awaits me far beyond the starry skies." The Western Recorder extends sympathy and expresses regret that the poem was longer than could be published in entirety.

►Two thousand people registered at Ridgcrest for the Second Sunday School week, sponsored by the Sunday School Department, Nashville. Dr. Duke McCall brought the evening messages daily and Dr. H. H. Hobbs, Oklahoma City, Okla., had the noon sermon. W. H. Souther, First Baptist, Dallas, Texas, led the singing for the conference. Dr. W. A. Criswell, pastor, First Baptist, Dallas, was principal speaker for Third Sunday School Week, which began July 1.

1948 - 1954

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Attend WMU Week At Cedarmore August 23-27



Miss Mary Sampson
Formosa

Will lead Vesper Services each day and will bring missionary message one day.

Plan to spend WMU Week, August 23-27, at beautiful Cedarmore. Fill your car and come for a vacation that re-creates. Meet and hear many missionaries just returned from their fields of service, attend conferences for new ideas and methods for your work, catch a vision of God's plan for greater usefulness for your life, at Cedarmore! See the WMU Page of last week's issue of the Western Recorder for rates for room, meals, registration fee, Kentucky W. M. U.'s expense plan for Associational officers, etc. Come and stay the whole week as each day the program will be a continuation of the one for the day before. If you cannot possibly come for the week, fill your car and drive in for the day or for the evening services. All programs at Cedarmore are on Day-light Saving Time this year.

W.M.U. WEEK AT RIDGECREST

We regret an error in publicity on this page recently and in "Keynotes," our quarterly WMU bulletin, which gave the wrong dates for WMU Week at Ridgecrest. **The correct date is August 5-11, 1954.** The date given was the date for last year.

A MESSAGE FROM THE PRESIDENT OF CARVER SCHOOL

"Carver School of Missions and Social Work will begin its forty-eighth session and the second under its new name on September 20. Orientation



Mrs. L. M. Bratcher
Brazil

Will lead Morning Watch each day and will bring missionary message one day.

and matriculation will start on September 16.

"In addition to some advanced courses which are now available in the fields of missions and social work, the school offers a two year program of study leading toward the Master of Religious Education degree open to college graduates who desire further preparation for Christian service.

"Majors are offered in Christian education with emphasis either in social work or group work. The first is designed for those who will serve at home or overseas in children's homes, mission centers, homes for the aged, and churches—helping primarily through individual counsel and guidance. The second will equip Christian workers for service at home or overseas in neighborhood houses, good will centers, camps, and churches—helping primarily through group relationships and activities. A third major is offered in the general field of missions.

"A two year basic course of study leading toward the Bachelor of Religious Education degree is planned for those who are not college graduates but have at least 60 semester hours of undergraduate college work.

"Carver students take some of their classes such as Bible, theology, and church history, at the Southern Baptist Theological Seminary.

"Carver School is now open to men and women students.

"For additional information write the

school at 2801 Lexington Road, Louisville, Kentucky. Color slides on the school are available free of charge for showing in local societies, camps and churches. These may be secured from the Carver School trustee of your state.—Emily K. Landsdell, President."

NOTE: Kentucky's Carver School trustee is Mrs. Ira J. Porter, 11 Ridge Road, Louisville.

MISS KATHLEEN MALLORY PASSES ON

It was with much sadness of heart that we learned of the passing of Miss Kathleen Mallory, who for thirty-six years was the Executive Secretary of Woman's Missionary Union auxiliary to the Southern Baptist Convention. She was widely known and greatly loved in Kentucky because of her many visits here. She had been ill for several months. Following are excerpts from a letter from Miss Hunt which came later after a telegram announcing Miss Mallory's death on June 17.

"Her leadership in Woman's Missionary Union spanned more than half its history. It was as strong in quality as it was long and far-reaching. Yet the note sounded at her funeral was not leadership but life. Her pastor said of her that she was the most completely consecrated Christian he had ever known. Having paid her this highest tribute he chose not to eulogize her, for that would be against her wishes, but rather to speak words which she would want said and they were words of faith and loyalty on one's church and love for all mankind.

"Immediately upon the release of the news of her death friends began to ask to what causes memorial gifts could be sent. Her family suggested that those desiring to express their appreciation of her in this way could do so through any of the causes dear to her heart, among which are:

"The Lottie Moon Christmas Offering, perhaps designated for Seinan Jo Gakuin, Kokura, Japan, where Woman's Missionary Union erected Mallory Hall at the time of her retirement.

"The Annie Armstrong Offering—may be designated for the Kathleen Mallory Good Will Center, Baltimore, Maryland.

"The Kathleen Mallory State Mission Offering may hold a special appeal for some. Many societies in Alabama were gathered for their State Mission Season of prayer and the ingathering of this offering at the time she slipped away.

"The Kathleen Mallory Scholarship Fund of the First Baptist Church, Birmingham, a fund in which she was vitally interested and by which worthy young people are enabled to enter college.

"When I reported to our Executive Board in May I pointed out our heavy losses during the past year in the death of Dr. Rankin, Dr. Carver and others. Now we add another which makes me feel even more than each of us must shoulder a heavier load that the leadership which these have given shall not be lost in our day."—Alma Hunt, Executive Secretary, WMU, SBC.

(See News release on page 9.)

For August 1, 1954

By H. C. Chiles

Christian Worship and Fellowship

Worship is a proper recognition of the worth of God, an adoration of His person, and a veneration of His name. It means to honor with love and submission.

Fellowship is the intimate association of two or more people on a friendly basis. Both worship and fellowship are essential to Christian growth.

I. An Example. Acts 2:46-47.

Members of the first church in Jerusalem were characterized by steadfastness. Regardless of their circumstances and hardships, those early Christians remained steadfast in the things of the Lord. They were eager to receive instruction from the apostles, who had been taught by Christ. When the apostles instructed them in the things of Christ, the Christians gladly accepted them and promptly put them into practice. A faithful teaching ministry is one of the crying needs in our present-day church life.

Those early Christians continued in intimate fellowship with God. Bound together by the unbreakable ties of Christian love, they enjoyed a wonderful fellowship. Instead of indulging in criticism, they prayed for and encouraged each other. True brotherly love prevailed among them.

They were steadfast in the breaking of bread. This expression is usually interpreted as having reference to their observance of the Lord's Supper. None of them refused to obey the dying command of their Lord. What a pity that so many church members today act as if the command, "This do . . . in remembrance of Me," had never been uttered!

They also continued in the attitude and spirit of prayer. Their prayers indicated their reliance upon God. Had they failed to pray their efforts would have been fruitless, but as a result of their praying they were powerful and influential. They were reverent, whereas many of our church services are characterized by the lack of reverence. They were very generous and sacrificial because of their love for their Lord and their love for others.

They were happy in the Lord and in their work together for Him. Their gratitude to God for His blessings upon them found expression in praise to Him. Their spirit, fellowship, attitudes, conduct, testimony, labors and service won the admiration, esteem and love of the unsaved around them, and resulted in the salvation of many precious souls and their addition to the church. Fellowship with those who know the Lord and truly love Him is one of the greatest and most glorious privileges which God gives to His children. As they together devote themselves to the doing of His blessed will, He delights to fill their

souls with joy, to bless them, and to win others through them.

II. An Explanation. Colossians 3:12-17.

After exhorting the Colossian Christians to "put off" various vices. Paul tells them to "put on" numerous virtues: compassion, kindness, humility, meekness, long-suffering, forbearance and forgiveness. But, ever remember that it is God's grace which enables a Christian to forbear with those who disagree with him and to forgive those who have done him injury. The outer garment, which is to cover all of these beautiful virtues and hold them together, is love, "the bond of perfectness." Love binds all of these excellences together.

These virtues, which Paul enumerated, are to be displayed as one displays the garments which he wears. The believer in Christ is to be clothed with them, not only in private but also when he is seen mingling with others. The Christlike way of living should always appear in those who are hid with Him in God. Instead of permitting their old master to dominate them, Christians should let Christ control their lives. The enthronement of Christ in His rightful place, as the Lord of the life, will enable a Christian to perform his duties acceptably and effectively.

Christ's legacy of peace is the most precious of gifts, an inheritance which the world can neither give nor take away. It is independent of outward circumstances. Spiritual peace is based on a conscious fellowship with God, and it results in an absolute trust in Him that whatever life may bring it is for the best interests of those who trust in the Lord. Peace must be allowed to arbitrate in all spheres of the life of a Christian. What a blessing that peace prevails among those who are at peace with God!

Paul admonishes the cultivation of a thankful spirit. Such a spirit pleases the Lord, enriches the lives of those who observe it, and greatly benefits those who possess it. Thanksgiving is one of the most beautiful things that grows in the soil of the human soul. It is a duty incumbent upon all to render thanksgiving unto God for mercies received and blessings enjoyed. Let us thank Him with the gratitude of our hearts, with the praise of our lips, and by the obedience of our lives for our material blessings, our physical blessings, and our spiritual blessings.

Special attention is called to the word and the name of Christ. Every Christian must ever remember his vital relationship with Christ. Everything in the life must be related to Him. All that the child of God says and does should be in the name of Christ and for His glory. The supreme purpose of all

Christian living, working and praising should be that the Lord Himself may be honored and glorified.

III. An Exhortation. Hebrews 10:23-25.

Worship is inherent in man. It is universal. Every person worships somebody or something. Christian worship is a personal acknowledgment to God of one's reverence for and homage to Him.

Some Christians become unfaithful in their attendance upon the worship services of the believers in Christ and those who neglect the church services lose their spiritual warmth and glow.

While it is possible for the Christian to worship God in solitude, it is incumbent upon believers to join their fellow-Christians in worship. They are urged not to forsake the assembling of themselves. Church services provide a marvelous opportunity to instruct believers, to strengthen their faith, to incite them to good works, and to increase their love for and devotion to Christ; also, to win the unbelievers to a personal faith in the Saviour. Proper worship of God will call forth the best that is in those who participate in this spiritual exercise. If Christians do not enjoy assembling for prayer, praise, instruction, exhortation and worship, it is simply because Christ does not have His rightful place, that of pre-eminence, in their lives. Growing Christians rejoice in the privilege of fellowship with the children of God in genuine worship.

W. H. Rossell Elected to Southwestern Faculty

FORT WORTH, Texas. — Dr. William H. Rossell, 39 Kansas City, Kans., has been elected professor of Old Testament by the trustees of Southwestern Seminary, Fort Worth, Texas.

Dr. Rossell, who is at present a professor of Biblical philology at Central Baptist Theological Seminary, Kansas City, Kans., will teach in the field of Hebrew and other Semitic languages. His preparation has been in this field and he reads Hebrew, Aramaic, Ethiopic, Sumerian, Assyrian, Arabic and Coptic.

He holds the A.B. degree from Elizabethtown College, Pa., the Th.M. degree from Eastern Baptist Theological Seminary, and the Ph.D. degree from Dropsie Hebrew University.

He will begin his teaching duties with the fall semester. He has a wife and one small son.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, JUNE 11, 1954

(Continued from Page 10)

Paintsville, First (3)	78	300
Pikeville, First	66	302
Pineville, First (1)	183	440
Prestonburg, Irene Cole		
Memorial (1)		342
Princeton, Second (1)	81	272
Russellville, First (1)	74	405
Somerset, Calvary	121	305
First		643
Pleasant Hill No. 2	54	---
Sonora	72	265
Springfield, First	125	438
Sturgis, First		259
Versailles	76	---
Williamson, W. Va.,		
East Williamson	73	290
Willisburg	101	325
Winchester, Central (1)	122	432

New Book Cites Georgetown With High Production Rating, Training Scientists

By CLARICE SUSAN MUNRO,
Department of Publicity,
Georgetown College

GEORGETOWN, Ky. — Georgetown College, according to a recent survey, rates fourth highest out of a total 489 American colleges, in "scientific production efficiency." This means that Kentucky Baptists' senior college ranks high among the educational institutions of the South in producing scientists from its ranks of graduates. Only one other Baptist college ranks higher than Georgetown in this respect.

The study appeared in the book by Knapp and Goodrich; *Origins of American Scientists* (University of Chicago Press, 1953). The "productivity index" is defined as "the number of scientists attaining the doctoral level in a scientific field per thousand baccalaureate male graduates."

In the production of scientists, the smaller liberal arts colleges surpass the larger institutions to an amazing degree. Of the top 20 colleges listed, 17 are church-related, two are state universities, and one is a municipal college.

Eight Southern Baptist senior colleges are included in the 13-state study.

The fact brought out in the survey is a sobering one. Greater than ever is the challenge to present Christ plus education to our Kentucky Baptist students, since so many of them will take their places in the scientific world.

EDITORIAL NOTE. — Most of us have long known many graduates of Georgetown College who have been successful along the lines of the ministry, religious education, teaching, and kindred and related literary pursuits. But we were utterly surprised to learn from this outside source that statistics show that it is among the highest of the colleges in the number of scientists "attaining the doctoral level in the scientific field per thousand baccalaureate male graduates." That is like finding that we have a gold mine (or an oil well) in our back yard.

The survey was based on actual accomplishments of the colleges, and not on grandiose, exploitation promises of what they hope to accomplish, as so much bait to attract students. This is significant.

While we have not yet had an op-

portunity to read this new book, we take it that their findings were obtained by analyzing the doctor-graduates from the universities and tracing them back to the colleges they attended. This is an unbiased method of ascertaining which colleges are producing the "finished products." Just as students are graded on the work they do, so this method accurately grades the colleges on the "brand" of students they turn out. And this does not minimize the even higher spiritual values achieved by Georgetown College.

Mary Lou Massengill, Missionary Day, at First, Middlesboro



Pastor Wendell H. Rone, of the First Baptist Church, Middlesboro, Ky. is shown presenting the "Love Gift" from the Church to Miss Mary Lou Massengill, recent appointee to Japan. With Miss Massengill is her twin sister, Betty Sue. This event was part of the features of MARY LOU MASSENGILL DAY observed by the Church on Sunday, June 27.

Letters to the Editor

Concerning Sabbath Desecration

"Dear Brethren:

"You have seen what is in the wind, and they don't seem to know what kind of oil to pour on troubled waters.

"In the dark days of the depression none of the giant companies and few of the small independent remained open on Sundays. But the food business has done more to destroy Sunday than any other business in America. . . The food business, of course, pushes for the dollar value, but it doesn't seem to appreciate the good years we have had and that this volume can easily be lost. I wonder just what is going to happen to the people in the industry who put the dollar mark first. The operators of many of these stores say they have a very poor first-of-the-week business. Well, they started it out over Friday, Saturday and Sunday. So, they have to have a poor Monday and Tuesday.

"As one of the powerful religious papers of this country, I wonder if you could kick off a movement to see if we can awaken the people to the danger of desecrating the Christian Sabbath, as some papers are doing and as you can see from clippings enclosed. Really, in most of our cities, Sunday is just another day. It is a shame—after the Lord has given us all these fine foods and then we haven't enough horse sense to use and sell them in the right way.

"I ran a store on Sunday once, and it wasn't a small store either. I decided to close this store on Sunday, and during the week I was doing several hundred dollars more business than with my Sunday operation. So I am convinced that it will work. In my small town none of the stores open on Sunday. Just think—so many fine stores are open on Sunday and are also becoming beer parlors. Any of this material you can use will be appreciated."

A. P. Walker
Walker's Grocery
Frankfort, Indiana

BOOK REVIEWS

DREAMS, DUNGEONS, DIAMONDS, by Dr. Norman W. Cox, executive secretary, Historical Commission of the Southern Baptist Convention. Broadman Press. Price 50c.

This small book is a concise statement of Baptist history. The author follows the purposes, the sufferings, the victories of Baptists through the years. We have greatly enjoyed reading it and have found ourselves going back through it again and again. It can be purchased through the book stores of the Sunday School Board.

One to Eight, by J. N. Barnette, published by the Baptist Sunday School Board, The Broadman Press, 161 Eighth Avenue, North, Nashville 3, Tenn.

"One to Eight," by J. N. Barnette, the galley proofs of which I have read, and that is soon to be published, is pointed directly at one of our fundamental short comings, that we Baptists win only one for every twenty members of our churches. The whole purpose of the book is to suggest ways by which we may come to win one for every eight members of our churches. There is nothing new or startling in the book, but it is a powerful emphasis on using the Sunday School to reach the unsaved. Even though no thinking person is left who will deny that our most effective evangelizing agency is the Sunday school, this book ought to inspire greater application of an acknowledged truth and method. Dr. Barnette will have rendered a great Kingdom service if through this book we reduce the ratio of one to twenty to one to eight. This reviewer sees a real value in the use of this book in relation to our current effort to reach a "Million More in '54," and in preparation for the great Convention-wide crusade in 1955.—W. R. Pettigrew, Walnut Street Baptist Church, Louisville, Ky.

Across the Pastor's Desk, by Denver Jackson Davis, is a book of 187 pages printed by Dorrance and Company, and has the copyright date of 1954. The introduction is by Norman Vincent Peale.

Dr. Davis is a minister of the gospel. Like many other ministers of our day, he has found that a great part of his time is taken in personal counseling, and in the writing of letters to those who are in distress or confronted with some decision.

Dr. Davis has allowed the reader to listen in on many of his conferences, and to read portions of many of the letters he has written to those who have sought counsel at his hands. He has not given us in his book the long and often tedious backgrounds and explorations of the problems under consideration. He has recorded for us the critical and vital words which he feels meet the problem and bring light upon a dark situation. As one reads this book he is conscious of the fact that many of the suggested remedies are bound to fall far short of the solution of the problem. In this most pastors can be sympathetic with Dr. Davis. There are, however, many helpful suggestions for anyone who is trying to help his fellow men.—W. R. Pettigrew.

Sermon Outlines, by Charles Simeon, and others. Baker Book House, Grand Rapids 6, Michigan. Price \$6.95.

This 1,028-page book of approximately 324 sermon outlines, sermon sketches, and sermon skeletons was designed to cover the whole system of Scripture truth. The selections are taken mainly from Chas. Simeon's HORAE HOMILETICAE (expository outlines on the whole Bible); also there are selections from such men as Wm. Jay, Isaac Watts, and John Tillotson. We congratulate the Baker Book House on bringing again this work into print. It is actually a work on theology in sermon form and will encourage doctrinal and expository preaching. It can be had from the publishers or from your Baptist Book Store. Any student of the Bible would be fortunate to own it.

►The First Baptist Church, Hutsonville, Ky., has just closed a ten day V.B.S., July 14-25, with an enrollment of 178 and an average daily attendance of 135, cared for by 36 workers. Great interest was manifested throughout the ten days, including the commencement and its display of handwork from the nursery through the Intermediates. The School was Grade A, with 280 extra points, and seven conversions. Brother W. R. Bradshaw is pastor.

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We Went To Camp!

Your Brotherhood Secretary was privileged to be Camp Pastor for the Junior Royal Ambassador Camp at Cedarmore Baptist Assembly, June 28-July 2. Two hundred and two boys were enrolled. There were 35 staff members and counsellors. The Lord blessed us with a glorious service on "decision" night as many boys came forward to acknowledge Christ as their savior with a number of others who dedicated their lives to full time service for the Lord, some as preachers, others as missionaries.

Brethren, Royal Ambassador work is Brotherhood work. Get under, get behind and get with the boys in your church. "It is better to save a boy than to salvage a man."

Watch Your Mail!

Pastors and Brotherhood Presidents are urged to "watch" their mail for special promotional literature from this office pertaining to LAYMEN'S DAY, October 10, and suggestions for your installation service of new officers this fall. These are two of the most important days in the year for men of our churches. Plan them well and in advance.

Spiritual Life Conference For Military Forces

RIDGECREST, N.C. — JULY 1. — A Spiritual Life Conference for Protestant Air Force Personnel will be held here September 2-6, according to Willard Weeks, Assembly manager.

The conference, sponsored by the Chief of Air Force Chaplains, is open to officers, airman and their dependents.

Three such conferences are scheduled for this summer, a result of the overwhelming success of the first conference held here last September. One conference was held July 13-17 at Asilomar Conference Grounds, Pacific Grove, California. Another is to be September 7-11 on the campus of the University of Oklahoma, Norman.

Chaplain (Colonel) Charles W. Marteney, Office, Chief of Air Force Chaplains, and who was conference director for the 1953 meet, will again serve in this capacity.

Among the faculty scheduled to attend are: Dr. Dale Moody, Theology Professor, Southern Baptist Seminary, Louisville, Kentucky; Dr. Herman L. Turner, Covenant Presbyterian Church, Atlanta, Ga.; Rev. Wynne C. Bolick, Trinity Lutheran Church, Greenville, S.C.; Dr. Chester A. Pennington, The

The Final S-T-R-E-T-C-H

We are in the final "stretch" for a "Million More in '54," and we are urging the men of our churches to pull with all your strength, and push with all your might. Strain every muscle. Exert all your energy to help meet this great goal. You will be happy when "Victory week" rolls around September 19-26. The Brotherhood is dedicated to the support of our total local church and denominational program. Come on men, help your Sunday school forces in this "stretch" drive.

Congratulations!

Hats off! to Brother G. R. Pendergraph, General Worker in our State Missions Department, promoting the Rural Church Program for our General Association, upon the successful conferences conducted by him at Bethel College and Campbellsville College the first part of this month. We were privileged to attend both conferences and were made happy to see so many rural pastors in attendance. The programs were well balanced and we heard many pastors express their appreciation for the opportunity of being in such conferences. Many rural churches are organizing Brotherhoods. How about your church brother Pastor? Is it a "four star" church?

Church of St. Paul and St. Andrew, (Methodist), New York.

Over 800 men attended the first Spiritual Life Conference here last year. Air Force officials report that they expect at least this many to attend the Ridgecrest meeting this year, even though there are conferences in middle and western US of a similar nature.

One of the many letters received from airmen who attended the event last year said that "this has been one of the greatest, if not the greatest, experiences of my life." Another called it "the finest fellowship in the spirit of Christ that I have ever experienced."

Parents and friends of airmen have been urged to write Air Force servicemen and women and inform them of the conference. It is designed for all Protestant Air Force men and women.

Chaplains at Air Force bases have additional information for airmen who are interested in attending the conferences, Manager Weeks said.

►The largest gathering of laymen ever seen in Kentucky is what Dr. Will Cooke Boone said of a crowd of 1,624 men gathered at Cedarmore for the Brotherhood Assembly. The meeting was organized and led by Lucien E. Coleman, Sr., state Brotherhood secretary for Kentucky.

CLASSIFIED ADS

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Lynch Church Ordains Two to Gospel Ministry



J. C. Carpenter

LYNCH, Ky. — A council, composed of brethren from the churches in Pine Mountain Association of Missionary Baptists met here May 15 to examine Adie Dossett and J. C. Carpenter concerning their call to the Gospel ministry. John R. Isaacs, associational missionary, was elected moderator; Allen F. Soward, Lynch Church, was elected clerk; and G. J. Walters, pastor at Cumberland, in-



Adie Dossett

terrogator. After two hours of interrogation, the council voted unanimously to recommend that the Lynch Baptist Church proceed with the ordination. The church, on May 16, ordained these two young men. Mr. Guy Carpenter, father of "J.C.", led in the ordination prayer. Pastor Alfred R. Hoe brought the message and Charles Stewart gave the charge and presented the Bibles.

Virgil H. Moorefield, Jr., Debater, Ordained at First, Hopkinsville

HOPKINSVILLE, Ky. — Virgil H. Moorefield, Jr., son of Mr. and Mrs. Virgil H. Moorefield, Sr., of this city, was ordained to the Gospel ministry by the First Baptist Church of Hopkinsville, June 6. The council called by the church to examine Mr. Moorefield had been held on the night of May 24, and it unanimously recommended to the church that it proceed with the ordination of Mr. Moorefield.

Dr. W. Edwin Richardson, president of Bethel College, preached the ordination sermon and Dr. William Peyton

Thurman, pastor of the church, led in the ordination prayer and presented the candidate a certificate of ordination and with a Bible from the congregation.

Mr. Moorefield is a graduate of Hop-



Virgil H. Moorefield, Jr.

kinsville High School and also is a graduate of Wake Forest College where he received his A. B. Degree in 1953. At the present he is a student at Southeastern Seminary in Wake Forest. Last spring he was sent to England to represent the United States in debating. He debated in the leading colleges and universities in England and then toured the Continent before returning home. Mr. Moorefield is an able and convincing preacher of the Gospel and he gives every evidence of fully carrying out the charge of being "a good minister of Jesus Christ."

►Denton R. Coker is the new assistant professor of religious education in Southeastern Seminary.

Sand Spring Has 53rd Anniversary; Whittles Debt; Ordains Three Deacons


LAWRENCEBURG, Ky., June 27. — The Sand Spring Baptist Church celebrated the fifty-third anniversary of the church and the second anniversary of the erection of the new building on June 27, 1954. A goal of \$1,500 had been set for the debt retirement offering for this occasion which would more than cut in half the more than \$40,000 debt owed when the church was dedicated June 29, 1952. The people rallied together and when the final count was made the offering totaled \$1,718.

There are five charter members of the church who are still living and three of these attended the services Sunday. They are Mr. Forrest Moore, church clerk; Mrs. Leonard Short, supt. of the Junior Department of the Sunday school; and Miss Mary Williams, a teacher in the Junior Department.

At the evening service the church ordained Brethren Marvin Goff, Sr., Julian Birdwhistell and Clell McMurray as deacons to serve terms of three years according to the rotation plan adopted by the church several years ago.

The day's activities were climaxed by the baptism of eight people who by this act followed their Master and pictured the new life which had been imparted to them when they took Christ as their Saviour. The pastor at Sand Spring Church is Brother John W. Kruschwitz.

►The merchants of Santa Fe, New Mexico, are observing Saturday as Glorieta Day, for the benefit of those attending the assembly who want to do their shopping in the stores of the town.



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