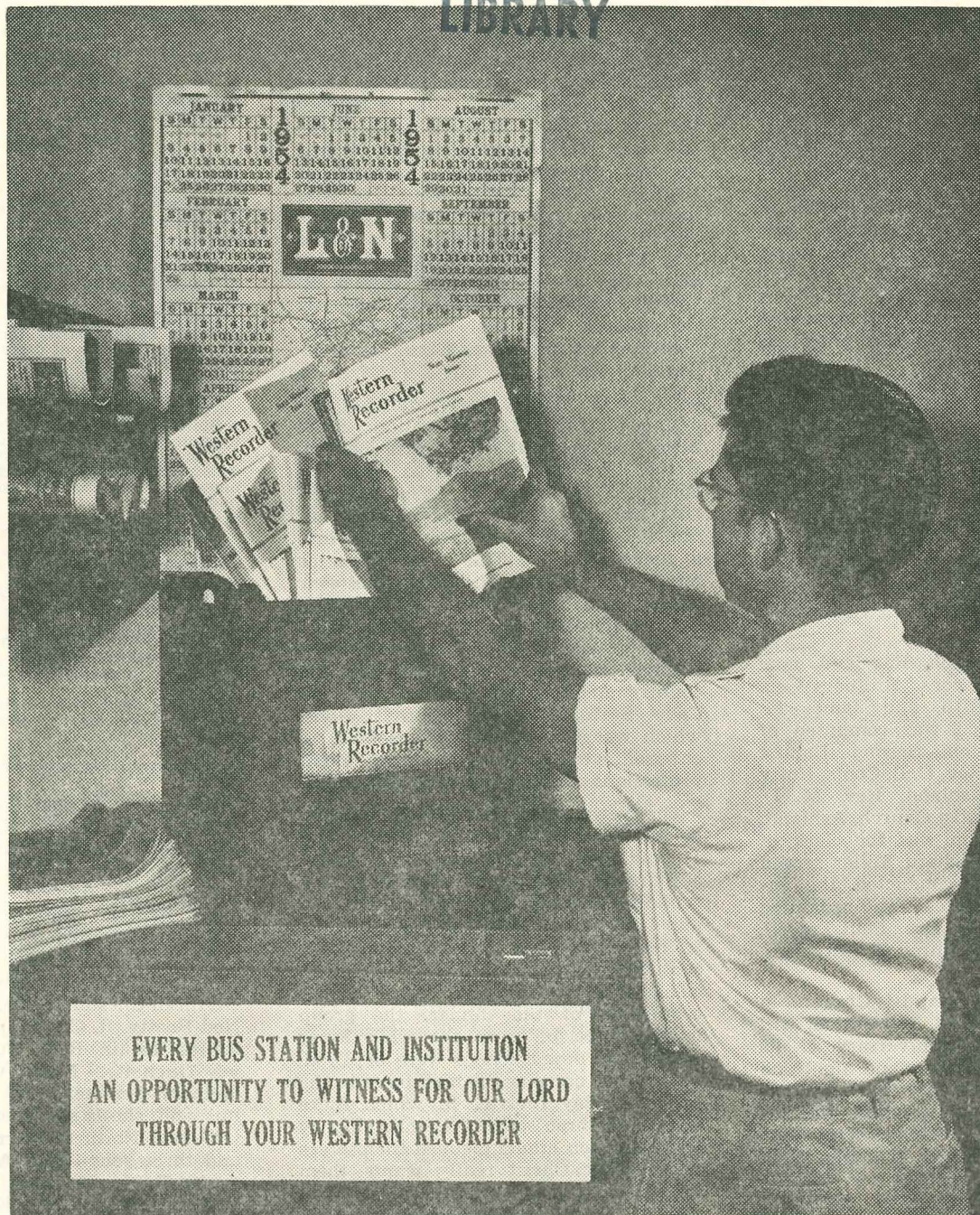


Western Recorder

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►Visalia Baptist Church, near Covington, had its annual homecoming August 22, with Judge Eugene E. Siler, moderator of the General Association of Baptists in Kentucky, as the speaker. Robert W. Brown is the pastor.

►Dr. H. Leo Eddleman, president of Georgetown College, was the guest speaker at the meeting of Georgetown alumni and friends August 23, at the Kirk Memorial Baptist Church, Grahn, Ky., where Brother Mason C. Branham is pastor.

►Miss Ethel Harmon, Southern Baptist missionary to Nigeria, will soon return to the States on furlough and may be addressed at Cumberland Falls Route, Corbin, Ky., where she makes her permanent American home. Miss Harmon is a native of Rye, Ky.

►A delegation from the All-Soviet Council of Evangelical Christians (Baptists) left Moscow for Stockholm to attend a "fraternal and fellowship" meeting in Sweden of Baptists and Quakers from the U.S., Great Britain, and the Scandinavian countries, according to the Moscow radio.

►Rev. and Mrs. W. Harlan McGinnis, and son David, are in Louisville now preparing to return to the Gold Coast, Africa, in September. While on furlough they have completed 16 revivals and 4 camps. They may be contacted at 512 Schoolway, Louisville, telephone EMerson 6-3194.

►President Sydnor L. Stealey has announced that registration for the Fall semester at Southeastern Baptist Theological Seminary, Wake Forest, North Carolina began Tuesday, August 24. Classes began on Thursday, August 26, at 8 a. m. The opening addresses were brought by Dr. J. Glenn Blackburn, pastor of the Wake Forest Church, and Dr. Harley Fite, president of Carson-Newman College, Jefferson City, Tennessee.

►First Baptist Church, Raceland, now has three new deacons, Brothers Geo. Reed, Ennis Griffith, and James M. Clark. The council was composed of Rev. L. H. Tipton, Second Baptist Church, Ashland; Rev. C. B. Coots, Unity Baptist Church, Ashland; Rev. M. D. Morton of First Baptist Church, Ashland; Bro. L. O. Branham was the clerk of the council, Rev. Richard Miller served as Moderator and conducted the inquiry of the candidates. The ordaining prayer was given by Bro. Paul Powell, of the First Baptist Church of Flatwoods, Kentucky.

►The Big Sinking Baptist Church, in Wayne County Baptist Association, will observe the 150th anniversary of its history Saturday morning and night and Sunday morning and afternoon, August 28 and 29. Saturday speakers will include Brethren J. D. Selvidge, Ezra Griffith, W. P. Jones, Homer Williams, Vernon Clark, Frank Frogge; and Sunday speakers. J. S. Dick, W. H. Curl, Joe Cox, C. M. Hill and Isaac Hucaby. Bro. Garnet Walker will read a history of the

church on Sunday morning at 10:00 o'clock and former members and visitors will be recognized Sunday afternoon.

►Dr. K. Owen White, pastor of the First Baptist Church, Houston, Texas, is spending most of August in Hawaii engaged in evangelistic and missionary activities. His schedule calls for a visit to Hilo, where he will assist Pastor Hubert R. Tatum at the Kaumana Drive Baptist Church. Mr. Tatum formerly was associate to Dr. White at the Kirkwood Baptist Church, Atlanta, Ga. Also he will address a conference of all Southern Baptist missionaries in the islands who will assemble in Honolulu August 22-27. All his expenses are being assumed by his Houston church.

►The Guthrie Church, Guthrie, Ky., has just concluded a series of revival services with Pastor J. Frank Young, of the First Missionary Baptist Church, Benton, doing the preaching, and Malcolm Rogers, minister of music at Guthrie, leading the song services. Pastor Harry L. Winters says that his people were blessed by the earnest, spiritual messages of Brother Young. There were five who made public professions of faith, two received by letter, and four young people who gave their lives for special service. One of these latter, Charles R. Lyden, is a converted Catholic, who has surrendered to the ministry, and preached his first sermon Sunday evening, July 25.

►Pastor William A. Merryman has announced that their Vacation Bible School at the Auburn Baptist Church, Bethel Association, enrolled 159, including a faculty of 29. This was the first time Auburn Baptist Church has had its own VBS, heretofore going into a union school. This year twice as many were in VBS in Auburn, as ever before, and more than half of these were in the Baptist school. Pastor Merryman reports that Auburn Baptist Church chartered a bus to run into the country and bring in the children. At Cave Springs Baptist Church alone, which was not conducting a school, 18 children went daily to Auburn. Eight professions resulted from the VBS work.

►The Newman Baptist Church enjoyed its regular Sunday morning service July 11, and then, by previous arrangement, adjourned to the area immediately surrounding the meeting house where an appetizing menu attracted members and friends. Barbecue was the chief food, seconded by salads and home-make cakes, iced tea and lemonade. At the conclusion of the dinner, the group moved three miles to the Ohio River where five new converts were baptized. This climax came as the high point in the recent 13-day revival, in which there also came three seeking membership by letter and ten others pledged themselves to be what Christ really wants them to be.

►Mrs. Mary Frances Clark Aspy, 46, wife of Pastor Wm. L. Aspy of the

Western Recorder

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

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Printing of articles bearing signature of authors does not necessarily indicate endorsement.

Poplar Level Baptist Church, near Fisherville, died at the Kentucky Baptist Hospital, Louisville, August 6, 1954, at 10:15 p.m., following several months of illness. The funeral was held at the First Baptist Church of Middletown, conducted August 9, by Brother Fred G. Tucker, institutional worker with the Long Run Association, assisted by Brethren Chester Irvine, I. Ferd. Graves, Ned Beatty, R. C. Knipp, Charles Davis, James Hardin, R. B. Cundiff, and Harvey Quenette. Burial was in the Middletown Cemetery. In addition to her husband, she is survived by one daughter—Mrs. Norman Dearer, Middletown; and three sons—Paul A. Aspy, Middletown; David N. Aspy, Louisville; and William L. Aspy, Jr., Kingsport, Tenn.; and three grandchildren. She also leaves two sisters and one brother.

London Editor Urges Christians to

“DWELL DEEP”

In those far-off Old Testament days the Edomites dwelt in their almost impregnable rock fortress. They were a thorn in the side of their brethren; they came not to their help in the days of calamity, and when their turn came to face the ravages of Babylon, the prophet's message was, "Flee ye, turn back, dwell deep." They were to take refuge in their caves until the calamity had passed.

We are not much concerned with the history; it is instructive but not edifying. Shall we follow the Puritan method and turn it into an allegory? We have to face the ancient enemies of the city of man's soul; the world, the flesh and the devil are still clamouring at the gates of our citadel. What can be done? The answer is in two words: dwell deep.

The quality of life depends upon the level on which it is lived. In religion there is tempest and turmoil over the shallows, but the depths are peaceful. On the surface there is the surf, the flotsam and jetsam; not so in the depths, there is calm and serenity. Doubts and misgivings are very common to those who are satisfied to live on the surface or have not known of better dwelling-places. The value of our holy faith depends upon whether it enables us to come into such close union with the Master that we abide in Him and He abides in us.

In the Love of God

Let us seek to dwell deep in the consciousness of the love of God. He loved me and gave Himself for me.

Think of it. Is it not the most amazing of all the wonders in the marvellous story of the Gospel? "Oh, it was love, 'twas wondrous love, the love of God to me."

Cultivate the consciousness of the divine love, think about it, make sure that the wonder of it is not lost. It is very true that in matters of religion when we cease to wonder we cease to value. Love is never quite separate from the sense of wonder. Is it not amazing that God, supreme ruler of the universe, should care for human creatures who are less than the dust beneath His chariot wheels, that He should love them with a love that will not let them go?

Is not the hope of the world centered in the Divine love? Was not the Cross on Calvary the symbol of the love that gave to the utmost? Let the consciousness of the unspeakable gift be in the thought. It is beyond explanation. All truth tapers off into mystery; yet it may be enjoyed, it may be traced in the experience of individuals, in the story of our own lives.

WESTERN RECORDER

By DR. F. TOWNLEY LORD

Why not trust the Divine love? The nature of God does not change. Is He not the same yesterday, today and tomorrow? The faithful God. We are largely the creators of our own experiences. We may dwell on the surface, tossed by controversies, or we may dwell deep.

In the Word of God

Why not dwell deep in the knowledge of God's Word?

There are those described as ever learning and never coming to the knowledge of the truth. Doubtless there are difficulties in the Scriptures and about the Scriptures.

Spurgeon used to say, "In the joint there are the bones and the meat. We do not refuse the meat because of the bones." God's Word has been discussed and explained, sometimes explained away. Why not read it for the nourishment of the Christian life? Admittedly there is no food for the soul comparable with that to be found within the covers of the Book.

Matthew Arnold once wrote of the qualities necessary in a good translator of Homer. He went on to say that a good translator "will find one English book, and one only, where, as in the Iliad itself, perfect plainness of speech is allied with perfect nobleness: and that book is the Bible."

When a visitor goes into a cathedral from the glare of the sunshine and the noise of the street, it takes a while to see and to feel the calm of the House of God.

Do not read the Bible as many tourists who spend their time in England, rushing from place to place to get through as much as possible in the shortest time. We may be doubtful of the schemes of reading the whole Bible in a year; it is better to read a text, to understand it and assimilate it than to run through the wonderful library described as "the Scriptures."

In the Friendship of Jesus

Why not dwell deep in the friendship of Jesus Christ? He is the Friend Who sticketh closer than a brother. Tennyson has some lines about the Lord of Burleigh who wooed and won a rustic

maiden and took her as his bride to his castle.

"While now she wanders blindly,
Nor the meaning can divine,
Proudly turns he round and kindly
'All of this is mine and thine.'"

Bunyan says, "The school of the Cross is the school of light." But you will only learn that when you dwell deep. My best Friend is the friend of publicans and sinners. He delights to bestow the treasures of His personality upon His nearest and dearest. "I've found a Friend, oh, such a Friend, He loved me ere I knew Him." And now He has become the fairest of ten thousand, the altogether lovely.

Is not that the experience of each one who can say, "My Beloved is mine and I am His?" He belongs to us but the greater joy is that we belong to Him.

How much is missed by not dwelling deep in the friendship of our Lord. Tauler, the old mystic, wrote "As a lode-stone draws the iron after itself, so doth Christ draw all hearts after Himself that have once been touched by Him, and as when the iron is impregnated with the energy of the lode-stone that has touched it, it follows the stone uphill, although that is contrary to its nature, and cannot rest in its own proper place, but strives to rise above itself on high, so all souls which have been touched by this lode-stone can neither be chained down by joy or sorrow, but are ever rising up to God out of themselves. They forget their own nature and follow after the touch of God, and follow it more easily and directly the more they are touched by God's finger."

Dwell deep! There comes a time when neither fear nor hope is necessary to those who have made their home in the depths. Christ becomes all in all. It is not the joy at escape from future punishment that is felt, nor is it the hope for some untold happiness in the future; it is the present rapture of the love that will fill eternity. Those who dwell deep learn to ask nothing, to fear nothing; what more could they have than God? What could they fear when He is their defense and habitation?

—The Baptist Times, London, England.

►Pastor Clyde Freed, Jr., First Baptist Church, Williamsburg, Ky., was guest chaplain in the United States Senate August 5. He was introduced by Vice President Nixon and offered prayer. Pastor Freed, whose parents live in Washington, has been spending his vacation there while doing graduate study in that city. He was guest chaplain in the House of Representatives in the summer of 1949.

Three

Baptist Work in Germany

(Fifth in a Series)

By J. W. STORER

We left Zurich on last Monday for Berchtesgaden and the chaplain's retreat, pausing at Stuttgart for Sunday. Then on July 8, we left for what has been the busiest leg of our journey.

When we drove up to the Europe Hotel at Heidelberg, Chaplain (Lt. Col.) Clarence Q. Jones met us and signed us in. His home is in Muskogee, Okla., and he is a veteran of many campaigns—Europe, Japan, and Korea. A very real Baptist gentlemen [and a Kentuckian, Suh!].

Early the next morning Eherhard Schroeder, the head of our German Baptist Publishing House, together with his wife, was at the hotel to drive us down the Rhine, a trip which took us all day. He was in the states for the Baptist World Alliance at Cleveland and visited Ridgecrest—won second prize in the writer's contest, so he said. He speaks excellent English and is one of our very best German Baptists—never was tainted with the party tag during the Hitler regime. It is impossible to find any who will admit it now, but the Holland and Norwegian pastors had no hesitancy at Rieschlikon in naming some of the Baptist preachers who were—and they say still are.

As I have indicated before the memories are still strong, even if it is nine years since the end of fighting. One can understand why after seeing some things for example, one of my young men in Tulsa, a very fine and active deacon, was a colonel with the first group that got to Dachau, April 29, 1945. He has told me of what he saw, but it seemed too horrible to believe.

We took a short detour after leaving Munich on our way from Berchtesgaden, to go to Dachau. The U.S. has a kaserne there. We went out to the crematories where were burned the prisoners who were starved to death, clubbed to death, or shot—20,000 of them. Then there were those who perished in the gas chamber. Of the 250,000 men of all races who were confined there, 70,000 perished. Twelve thousand of them being Jews, 33,000 were liberated April 29, 1945, the rest were released or transferred—and people don't forget these things.

The Nazis responsible were not all brought to justice at Nuremberg by any means. Yet the people of the beautiful little village, a town rather, swore that they were unaware of what was going on out at the ovens on the edge of town. That does not make sense. All this was a gruesome thing and I only cite it to give substance to the statement, "hatred embers still are there." But Schroeder was not, as to be sure, many, many other Germans were not members of the Nazi party.

The Rhine country is so beautiful—old crumbling castles are still on the banks of the Rhine and the commerce is heavy on the river. Railroads and autobahns on either side of the river. Rest assured that West Germany is strong—give it five years more and it will control Europe.

It is the opinion of the military that with a German army equipped with American aid all fear of Russia will be needless. You just can't keep a people who have the know-how down.

France is through and England is no more the roaring lion—watch out for Germany. And so far as one can judge by the things one sees and hears, a re-surgency Germany is to be welcomed, providing the atrocities which were so unspeakable in Holland, Netherland, Norway, etc., can be eradicated from her life. I don't think economic treaties, sanctions, or barriers, will do that—only the gospel can.

And do not look to the state churches or Roman Catholicism to supply the gospel. Rome is too busy playing politics to care about anything but might, always has been and don't fool yourself, always will.

Enough of that for now. On Saturday, Chaplain David Weaver, another of our good Baptist chaplains, came for us and drove to Kaiserslautern. There we visited a struggling little band of Baptists, most of them refugees from East Germany. The young pastor has the framework up for the church building, but has reached the end of his finances. How I did wish I could have given him what he needed. We went to see a lovely German Baptist family, and sang, together, "Best Be The Tie That Binds"—they in German, we in our brand of U.S. English.

They (the chaplains of that area) had arranged a dinner for us at the officer's club, and the C.O., General Reber, and his charming wife sat with us at the head table. He is not a Baptist but was most kind in his words of commendation for our chaplains in general and Baptists chaplains in particular. After dinner, Chaplain and Mrs. Weaver drove us to Baumholder (about 200 miles) where he is base chaplain, and where I was to preach on Sunday morning. We got to bed about 11:00 p.m. both of us very tired. After service at 11:00 a.m., which was rather formal until it got to me, I was never starved for such, we had a hasty lunch and drove another 200 miles to Karlsruhe, where I had the evening service and my soul was thrilled when some fourteen people (all military) confessed Christ—it was a blessed hour indeed. [The Weavers are Kentuckians.]

Then we drove another sixty miles to Heidelberg and as Pepys says, "so to

bed." Only that old rascal [Pepys] had not been to church!

You will understand that all over Germany we have these military establishments, for security reasons, numbers are not revealed. But they are here—make a peg down on that. And I have been on live karsernes, where in event of an alert things of all branches would be moving within minutes and right now it is the only thing that stands in the way of another war. Our installations are road blocks against Russian aggression and our people back home ought to realize this.

If our country ever had to suffer as these nations have, we would appreciate more what they have gone through, and I wonder if we could take it. We have grown mighty shy of anything that smacks of hardship. Ruins are still in evidence in all these cities of any industrial or transportation importance—it will take years to clear it up. In the meantime, the empty shells of once great buildings, cathedrals, etc. must be a daily reminder of what terrible retribution and blasting London took when the goose step was in power.

This city of Heidelberg suffered little—it was a great hospital center and then, too, the educational culture was, and is, so widely known. I have not yet been about the city much, save to the post chapel of which Chaplain Harry Hand, a Wake Forest man, has charge. He is another of our Baptist chaplains of whom I am proud.

By the way, last night at Karlsruhe, the chaplain in charge, James C. Sherwood, was largely responsible for the wonderful service we had. He is leaving the service and returning to the States in September. He is most worthy, and fully qualified to give, out of a tremendous experience in combat, East and Europe, as well as peace time, to some church preaching and pastoral experience, by which they could richly profit. The German brethren tell me that the army chapels have a spiritual impact and life that is sadly missing from the German churches which go through the (slow) motions and have the form without meat so characteristic of lands long cursed with church-state combinations. It is ritualistic, and the only places where what we call "an invitation" is given, are in the military chapels, and by the chaplains.

(Continued on Page 15)

►The Temple Baptist Chapel, Owensboro, mission of Third Church, observed its third anniversary July 25 and dedicated the Joseph H. Martin Memorial Baptistry during the services. Pastor H. B. Kuhnle, of Third Church, delivered the dedicatory message. At the climax a bronze plaque, bearing the inscription, "To the glory of God and in memory of Joseph H. Martin, October 17, 1953," was unveiled by Joe W. Martin, son of the deceased. In three years Temple Baptist has grown to a membership of 152; Sunday school enrolment, 351; Training Union, 116; also a Brotherhood, W. M. U., G. A., R. A., and Sunbeams have been organized. Brother J. C. Prater is the pastor.

UNFORTUNATE DECLARATION: The recent statement made by Dr. E. H. Pruden, pastor of the First Baptist Church of Washington, D.C., is in our opinion, most unfortunate. He said, among other things of like nature, that "those who insist that Baptists remain apart from the ecumenical movements are only postponing the inevitable." Dr. Pruden was formerly president of the American Baptist Convention (Northern), and his church cooperates with that Convention, though it also is affiliated with the Southern Baptist Convention. He was also at one time president of the National Council of the Churches of Christ in America (formerly the Federal Council).

Dr. Pruden is, of course, at liberty to speak his own mind, even as his church is at liberty to take whatever direction it chooses in its pattern of cooperation with other conventions or the ecumenical movement. But it should be kept in mind that neither he nor any other can speak for Southern Baptists.

Dr. Herrick Hall, editor of *GOOD TIDINGS*, Baptist paper published at Washington, D.C., recently took issue with Dr. Pruden's statements concerning the ecumenical movement. Dr. Hall said in part:

"Every decision made by the Southern Baptist Convention throughout the history of ecumenicism has overwhelmingly instructed the Convention to remain apart from the ecumenical movement. There are individual pastors and churches which have supported the ecumenical movement but the Convention has consistently, fraternally and courteously rejected all recommendations for and overtures from ecumenicism." It would seem that Dr. Hall knows better the mind of Southern Baptists than does Dr. Pruden.

The difficulty with some is, they have misinterpreted the action of the Houston Convention in discontinuing the Committee on Relations With Other Religious Bodies. That action was, in no sense of the word, a softening toward the ecumenical movement.

Remarking on the Hall editorial, Editor Barry Garrett said in the *BAPTIST BEACON* of Arizona Baptists: "Another warning is issued by Dr. Hall. The advocates of ecumenicism are changing the meaning of their terminology. A news release from the Washington Federation of Churches says: 'Ecumenical originally meant *world wide* and is now coming to mean *cooperative*.'

"This is an excellent psychological twist,' continues Dr. Hall, 'and may reflower the drive for mass acceptance of the ecumenical movement . . . The twist would stigmatize the non-ecumenical movement as non-cooperative.'

Editor Garrett continues: "Dr. Hall attacks the ecumenical, church union, super-church ideal as being intolerant with those who disagree and as violating the fundamental concepts of the Biblical doctrine of the grace of God in the hearts of men who are Christians by choice and preserved by the Holy Spirit unto good works. He says that ecumenicism would humanize the kingdom of God on earth and would render the beliefs of Christianity so meaningless as to be superficial.

"This is the ageless battle of authority vs. experience, material vs. spiritual, religion vs. Christianity,' concludes Dr. Hall."

The present generation of Southern Baptists will never enter the ecumenical movement, and, should the matter be brought again before the Convention, it will be known that the discontinuance of the Committee on

Relations With Other Religious Bodies was in no way a step toward ecumenicism.

Editor Garrett warned, and we think wisely so, that "we must not be led into unwise decisions by our lethargy to understand and propagate our basic principles . . . In our resistance to the ecumenical movement we must be careful to maintain proper relations and Christian spirit to other groups of Christians, although we may not agree with them in some important matters. Disagreement with others never gives us license to act un-Christian or ungentlemanly to any body or to any group."

"BIG-PREACHERITIS:" A timely statement, written by Horace G. Hammett of South Carolina and sent us by the *BAPTIST PRESS*, follows:

"Early one Sunday morning on my way to a distant preaching engagement I stopped at a filling station to get a drink of water. Someone asked another, 'Are you going to church?' 'Yes,' he said, 'a big preacher is to be there today.' I thought to myself, 'He ought to go every Sunday, every service because worship is necessary to the redeemed man. In fact, God is always there.'

"Here is the cropping up of a deadly disease—'big-preacheritis.'

"But who started it? Who keeps alive this idea? We all do. Let there come along an occasion of any kind that calls for a speaker or preacher, and what do we say?—'Let's get a big preacher.'

Thus we are in danger of promoting irregular attendance at worship services by encouraging people to come only when they can hear a so-called big preacher. Of course, any church should benefit occasionally by having an outstanding preacher, if such could be found! But why, oh why, every time say, 'Let's get a big preacher.'

"A big preacher! He's right there in your pulpit every Sunday. Who? Your pastor, of course! Every true preacher of the gospel is a great preacher. He has a great call, a great message, great convictions, and great results. Certainly it was the right kind of layman who said recently, 'I'd rather hear my pastor preach than any preacher in the world.' That kind of faithfulness will make great preaching."

Well said, Brother Hammett! Most of the "sorry" preaching heard seems so only because we take along sorry ears and hearts to the worship service. All our pastors are big preachers if our hearts are big enough to worship in the Spirit and in understanding. What we ourselves are has a lot to do with what we think of the sermon. Instead of saying "The sermon was a flop," ask yourself if you perhaps were a flop that day as a listener and worshipper.

►**The Oldest:** A luncheon club, at its weekly meeting, paid special tribute to the manager of a business celebrating its 100th anniversary. "A century is a long time," said the president. "Only a firm based on sound principles and rendering useful service could have made such a record." Then looking around the tables, he asked, "Is there any other member who represents a firm which has been in business that long?" A minister quietly arose and said: "I have the honor." There was a moment of silence followed by a burst of applause as the men realized that the church which met down on the corner was the oldest institution in the city and was a part of the Christian fellowship organized over 1900 years ago.—Walter D. Cavert, "Serving an Enduring Cause."

Critics of Co-operation

By DUKE K. McCALL, President
Southern Baptist Theological Seminary

A good book critic is one who not only points out the weaknesses of the book, but also its strength. Any man who proposes to criticize the co-operative procedures of the Southern Baptist Convention should have sufficient insight and understanding both to point out the bad features and weaknesses and also to underscore the sources of strength which have made Baptists the fastest growing large denomination in the United States. If the critic is to be worth listening to, he will also make constructive suggestions of a better way to substitute for the weak procedure he exposes.

I personally am not above the presumption inevitably involved in the role of the critic. A few months ago I went so far as to prod the Southern Seminary alumni in Virginia for failing to give the volume and quality of leadership to the Convention which Baptists have had from that source since before there was a Southern Convention. (At the time I was speaking only to Southern Seminary alumni through *The Tie*, but when the article was quoted in the Virginia state paper, I willingly let it apply to all Virginia Baptists.) We Southern Baptists need the voice of Virginia Baptists at every level of leadership.

Now if the above reference is enough to illustrate that I am not trying to silence our denominational critics, let us move on to the idea which provoked this column.

Co-operation Is Supreme Virtue

No one familiar with sociological formulas will be surprised that a denomination which has no ecclesiastical controls has made co-operation its supreme virtue. Such virtues as scholarship, the pioneering spirit, the reformer's urge, and so on, get a minor place in our denomination's scale of values as compared with co-operation. The reason is, obviously, a matter of self-preservation. Our denomination would fly to pieces, since it has no external controls, were it not for the co-operative spirit.

Our American Baptist neighbors are quite right in pointing out that the Southern Baptist Convention is a much tighter organization than is their convention. At first this is surprising because the American Baptist Convention has a much better structure for control from the top. Southern Baptists however, being unable to depend in any measure on ecclesiastical controls, have resorted to sociological controls which have proved themselves the most powerful available. We talk more about the independence and autonomy of our churches than any other Baptist body but at the same moment we have the most highly developed sense of con-

nectionalism to be found within any Baptist convention.

Some of our critics recognize this tremendous centripetal pressure. They warn us often against the development of a hierarchy. The warnings when intelligently directed point only to the danger of trying to create denominational structure to express the sociological forces at work among us.

Only Sporadic Moves Toward Hierarchy

Actually there are only sporadic moves toward the development of such organization. Consider for example the almost perfect record of the Sunday School Board at this point. Those who love to view with alarm delight to picture it as a kind of octopus reaching out over the entire Convention and controlling the life of every church and denominational agency. It does reach out into the whole life of our denomination, but it has no tentacles, only helping hands. It proffers procedures and programs, almost too many to number, but it has no power to coerce any church, no means by which to enforce a penalty when another program is used or some cherished goal is ignored.

Some church yells "cheap slogan" at "A Million More in '54" while another

alert church uses it as a battle cry to enlist larger numbers of people in Bible study. One pastor says, "all they talk about is numbers," while another uses the program to reach people in an effort to permeate them with the Word of God. The free services of the Sunday School Board remain available equally to both pastors.

I am proud of the way our Southern Baptist Convention works. I do not want our co-operation organized into an hierarchy, but neither do I want it picked to pieces by friends who wish we could co-operate without making co-operation a primary virtue.—*The Tie*.

►Pastor Robert Morris has just closed a successful revival at the Ten Mile Baptist Church, Gallatin County, following a Vacation Bible School, of which he was principal. He delivered the messages each evening, while Mark Meadows, of Walton, led the singing. Since Pastor Morris came to Ten Mile from the South Carrollton Baptist Church in Muhlenburg County six months ago the Sunday school attendance has increased to 109. He and his wife and their son and daughter are now residing in the new parsonage built by the side of the Ten Mile Church.

OCTOBER —
WESTERN RECORDER
MONTH



A reception was given in honor of the new Church Staff at the Lexington Avenue Baptist Church, Danville, Ky., on June 22, 1954. The church has obtained a completely new staff in the last few months and they are, reading from left to right: Rev. Marvin Warner, mission pastor; Mrs. Warner, Miss Jo Ann Asher, church secretary; Mrs. Lamb, Dr. Elroy Lamb, pastor; Miss Sarah Dean, youth director; Mrs. Lin, and Mr. Richard R. Lin, minister of music. The reception was given by the W.M.U. of the Lexington Avenue Church.

Why Baptists Do Not Invite Other Denominations to the Lord's Supper

By DR. J. N. CAMPBELL, Coolidge, Arizona
In The Arizona Baptist Beacon

A minister (not a Baptist) gave the following invitation just before his church observed the Lord's supper: "Any follower of Christ, irrespective of creed, is invited to partake of the communion which is open to all." That is truly open communion.

The practice of open communion declares that a church of one denomination has just as good a claim to be the true church of Jesus Christ as any other. Now the various denominations are most certainly different from one another, and it is incorrect to say that one church is as good as another! Because, if there is a church today like the New Testament, then it is the best of all. And of course we Baptists believe a Baptist church is the one today like the New Testament pattern. That is why we belong to it.

According to I Corinthians 11:23-26, the church is to eat bread and drink grape-juice to remind us of Christ's dying in our place. The Lord's Supper is not to show our love one to another, but to show our loving gratitude to Jesus.

Once a woman said: "Thank God! I communed with my husband today." But Jesus said nothing about communing with her husband; rather it was: "Remember me" (I Cor. 11:25).

Verse 27 goes on to speak with reference to the "worthy manner" of partaking of the Supper, namely: one must be thinking of Jesus' death for us, with loving gratitude. The point is that if we partake of the Lord's Supper for any other purpose, then it is defeating the very purpose for which the ordinance was instituted by our Savior.

In I Corinthians 11:18, 20, Paul said to the church at Corinth that it was not possible for them to eat the Lord's Supper (A S V) because there were divisions among them, and in I Cor. 1:12 he had named three divisions. Today, Baptists say that it is not possible to eat the Lord's Supper scripturally with other denominations because there are "divisions" among us—not three, but many.

Acts 2:41, 42 names at least four things that must come before the scriptural observance of the Supper: "Then they that gladly received his word were baptized: and the same day there were added unto them about 3,000 souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."

"Breaking of bread" here refers to the Lord's Supper; and there are four things named before it, namely: faith,

baptism, "apostles'" doctrine, and fellowship.

Right here we have the reason why Baptists do not invite those of other denominations to partake with us of the Lord's Supper. (1) We do not believe their baptism is scriptural; (2) We do not believe their doctrine is like the apostles taught; (3) And we certainly are not in church fellowship with them, for we even belong to entirely different kinds of churches.

Do not misunderstand us. The people in other denominations may be converted folks all right. And certainly they are, if they have turned from sin with godly sorrow and put their trust in Jesus Christ and his shed blood alone. But at the very least we earnestly insist that they have not followed the Lord in scriptural baptism, and baptism comes before the Lord's Supper (Matt. 28:18-20).

New BSU Directors For Morehead and Bowling Green Schools

By Beth Hayworth
Assistant BSU Secretary



Sybil Lorraine Bell

Two new BSU directors, Miss Sybil Lorraine Bell, of Eddyville, Ky., and Mr. Roy Shelby Brigrance, of Gloster, Miss., have been employed by the Executive Board of the General Association of Baptists in Kentucky to serve on the campuses of Morehead State College and in Bowling Green at Western State College and the Bowling Green Business University. Both began their duties July 1.

Miss Bell is a 1954 graduate of Georgetown College, and while in college she was a member of the Life Service Band, Sunday school, Training Union, Y.W.A., Independent Women's Organization, and the Sociology Club. Her BSU experience included service as recording secretary on the Freshmen Council, recording secretary of the Executive Council, president during the 1953 Summer Term, devotional vice president, 1953-54. Among the campus honors received by Sybil were election to *Who's Who in American Colleges and Universities*, Valentine Queen, Most Outstanding Girl of 1953-54, president of Woman's Self-Governing Board, chair-

man of Eta Delta Phi (Senior Women's honorary society), and vice president of student body. Before entering college, Sybil worked one year as church secretary and two years as pastor's secretary at Immanuel Baptist Church, Paducah, Kentucky.



Roy Shelby Brigrance

Mr. Roy Brigrance, a native Mississippian, has been chosen to succeed Mrs. Margaret Gordon Collins as director for the BSU activities in Bowling Green. While in school at Mississippi College, where he earned the B.A. degree in 1949, Roy was a member of the Philomathean Literary Society and the Drama Club, president of the Freshman Class, vice president of the Junior Class, and college cheerleader. His BSU activities, besides membership in regular church organizations, included participation in the mission activities, serving on the Greater Council, and working as song leader in youth revivals. From 1949 until 1951, he was Baptist student secretary at Perkinson Junior College in Mississippi. In 1951, he entered the Southern Seminary in Louisville, from which he received a Master's Degree in Religious Education in May of this year. During Seminary days, Roy served as an officer in the Mississippi Club and was director of music and education at the South Side Baptist Church, Louisville. In the summer of 1953, he was youth director at Calvary Baptist Church, Tupelo, Miss.

Purse-O-Nality

Can there be a consecration of your personalities without the "purse-onality" involved? Never! Our material possessions are part and parcel of ourselves.

Then, the one who holds back the tithe is neither truthful nor honest: in his profession he acknowledges Christ as Lord, yet he does not the things his Lord commands.

He who holds back the tithe is covetous: he wants and keeps that which is not his and which belongs to another.

He who is not a tither is idolatrous: if he did not love the tenth part more than God, he would have given it.

The non-tither, likewise, is a robber: he robs God, and he robs himself and others by withholding the blessings of God through withholding his tithe.

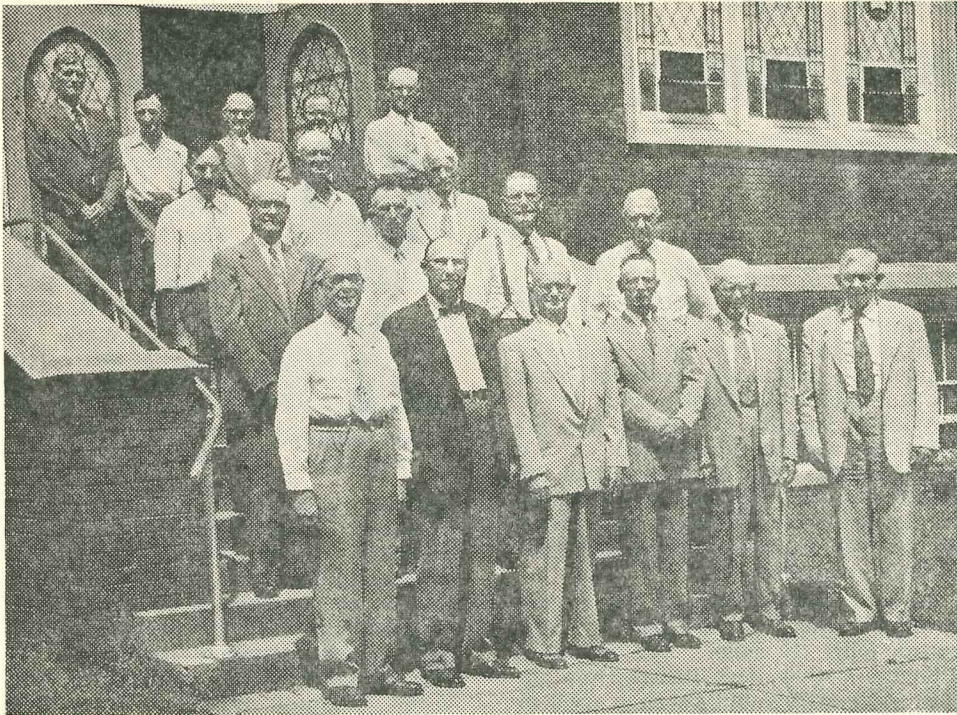
"The tithe is the Lord's," and they who refuse to give it ought to stand fearful before the Lord.

THE BUILDER
First Baptist Church
Bowling Green, Kentucky

"Your husband is getting awfully deaf. Don't you think he should buy one of those hearing aids?"

"He refuses. Says he'll wait until daughter finishes her voice lessons."

Dr. W. J. Shacklette, 84, Teaches Class 30 Years



The Shacklette Bible Class at Hodgenville: Front row, on concrete walk (left to right): J. A. Haynes, Dr. W. J. Shacklette, E. W. Sprowles, Monte Spratt, W. B. Hamilton, H. C. Elliott.

Middle Rows (on steps): W. E. Reed, Robert Perkins, J. T. Skaggs, William Jones, Cephas Price, James Pierce, George Corum.

Back Row: Howard Hill, Bomar Thomas, Lee Graham, L. L. Bennett and S. T. Bennett.

Not present for picture: Logan Duckworth, Jeff Durrett, Emmett Howell, S. C. Lewis, Wash McCubbin, Virgil Morrison, J. S. Nunn, W. R. Smith and D. G. Meers.

HODGENVILLE, Ky. — Dr. W. J. Shacklette will have been the teacher of the Shacklette Sunday School Class of the First Baptist Church, Hodgenville, thirty years this fall. He has been practicing medicine at Hodgenville for even a longer period of time, having come here from Glendale.

Dr. Shacklette is 84 years of age and still active, not only being at his place of

duty in the church each Sunday, but continuing each day his practice of medicine at his office, which is located near the Lincoln National Memorial Park.

Besides the teacher, only two of the charter members remain—W. B. Hamilton and Hal C. Elliott. There are 27 members in the class.—William W. Stevens, pastor.

A Word To Catholics

Catholic Ignorance

*By Emmett McLoughlin

A religious editor reprinted an address that I had given in Washington regarding my reasons for leaving the Catholic priesthood. He received a letter from a devout Catholic threatening to kill him.

A small paper in Arizona reviewed my book "People's Padre." Several Catholics cancelled their subscriptions. One stormed into the office and upbraided the editor in person.

"Have you read the book?" the editor asked. "Of course not," was the answer "It's just a pack of lies and I won't have such filth in my house—nor anything connected with it—such as your paper."

A woman wrote from California: "It was first Lucifer, then Martin Luther, and now you. God should strike you

dead." I have received thousands of such letters from Catholics.

These actions and statements are not only pitifully un-Christian. They are stupid. But we should not be surprised.

We know, of course, that illiteracy is much greater among Catholics than among Protestants. In some Catholic countries it is as high as 80 per cent. The Mexican Government, since the great revolution, has been concentrating on public education. But President Cortines, on taking office, pledged to further reduce the 50 per cent illiteracy that still blights his nation.

But there is hope. Many American Catholics, more American than Catholic, are thinking their way through the haze of indoctrination, with which the Catholic parochial school system enveloped them under the name of "education."

This is a sample from a letter I have received:

"Many Catholics, myself included, have often felt the urge to leave the

church . . . Your break is reassuring to those of us who are wandering around in a semi-quandry, feeling the need of making the break but being unable to take the initiative because of family ties and/or for fear of making a mistake . . . Many of us will now be encouraged to question more and inquire further until we reach that stage of intellectual integrity and spiritual development when we can, with calm resolve, 'take our hand from the plow and turn back' without any qualms of conscience . . . I really envy you."

Both types of Catholics need our prayers!

*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.

Dr. Louise Foreman Blount Comes to Southern Seminary

Dr. Louise Foreman Blount, dean of women at Mary Hardin-Baylor College, Belton, Texas, since 1951, has accepted



Dr. Louise Foreman Blount

the position of director of women's activities at Southern Seminary.

The new position, created recently by the Seminary's Board of Trustees, will relate to the women students and students' wives of the Seminary. Mrs. Blount will also have a major assignment in connection with the evening school, designed primarily to serve students' wives who work during the day.

Many persons, middle aged or older, will remember Dr. Blount, when, before her marriage to the Rev. Oscar Blount, now deceased, she was associate of Dr. Frank H. Leavell in the formative days of the BSU movement.

OCTOBER —
WESTERN RECORDER
MONTH

SUNDAY SCHOOL DEPARTMENT

ROY E. BOATWRIGHT
State Secretary

Standard Sunday Schools

Ashland, Wildwood—Pastor Quentin Lockwood; Superintendent Wm. J. Mills.

Williamsburg, Main Street—Pastor Sam W. Tatem; Superintendent Paul P. Steely.

Is Your Sunday School Standard?

Thus far we have 161 standard Sunday schools in Kentucky for the year of 1954. If your Sunday school is standard and you have not applied for standard recognition please do so at once. Let us reach 200 in '54.

Vacation Bible School Reports

Has your church sent in the report of your Vacation Bible School? If not please do so at once. We are anxious to receive a report of each school within the next few weeks.

Guthrie Church Makes Advancement

A letter from Rev. Harry Winters, pastor of the Guthrie Baptist Church states that a new Cradle Roll has been started in the Sunday school and plans are being made to start an Extension Department. He also states that the Sunday school has grown from an enrolment of 175 at the beginning of the "Million More in '54" campaign to 302 at the present time. Plans are being made to enrol many more in that good church. We wish to congratulate pastor Winters and his people for this excellent work.

Hebron Church Makes Encouraging Growth

The Hebron Baptist Church in Caldwell Association of which Rev. Harvey L. Holland is pastor and Clyde Percy, Sunday School Superintendent, has made outstanding growth in the past few months. In August 1954 the Sunday school enrolment was 96 with an average attendance of 55. The Sunday school showed a steady growth until the present time with 116 enrolled and 111 average attendance. In August 1953 the church membership was 154 and now it is 179. Within the last few months 19 have made professions of faith. A revival meeting was conducted in July with the Reverend Robert Chenoweth, pastor of the Marlborough Baptist Church Kansas City, Missouri, doing the preaching.

We wish to commend this good pastor and people for the excellent work which is being done.

Morgantown, First, Sunday School Has Good Increase

The pastor, H. C. Hedgespeth, wrote an encouraging word about his Sunday school recently. Mr. Jim Spradlin, a

leading business man of the Morgantown community, is the Sunday school superintendent.

The pastor stated that at the first of October they had an enrolment of 212 in Sunday school. They set fifty as their goal to reach. During the month of October the book, *The Pull of the People*, was taught with about fifty people getting credit for the course. From October 1, to May 31, their enrolment has grown to 308, an increase of 96. Also their average attendance has grown from 169 in October to 220 in May. Since the beginning of October they have organized three new departments and three new classes and during the same period of time they have had 63 additions to the church.

It Is Time Now To Plan Group Training Schools For October, 1954

We are urging each association to plan now to promote group training schools this fall. The time suggested is the month of October, if, however, this



date is not suitable to your Association then we would be happy for you to choose a date for these schools. There are many advantages to having simultaneous group schools, one is that of reaching more people and more churches with a constructive training program.

If any church would want to run the above mat in its bulletin it may be obtained free of charge, by writing the Sunday School Department, Baptist Sunday School Board, 161 Eighth Ave., North, Nashville, Tenn.

High Ten In Sunday School Training Through July 31, 1954

Louisville, Beechmont	517
Louisville, Parkland	508
Harlan	486
Stanford	434
Hopkinsville, First	392
Madisonville, First	383
Lexington, Grace	366
Louisville, Victory Memorial	350
Owensboro, First	346
Louisville, 9th and O	304
Newport, First	304

SUNDAY SCHOOL AND TRAINING UNION

ATTENDANCE, AUGUST 15, 1954

Church	T.U.	S.S.
Ashland, First	70	610
Bardstown	---	263
Bowling Green (2)	240	1,069
Campbellsville (3)	---	556
Pleasant Hill	144	298
South Campbellsville	---	237
Central City	228	481
Clay, First	---	214
Cloverport	45	200
Corbin, First	114	379
Covington, Calvary	---	616
First (1)	104	301
Latonia (2)	176	832
South Side	89	396
Crestwood	51	207
Cynthiana (2)	---	377
Danville, First (3)	191	693
Lexington Avenue (1)	---	496
Elizabethtown, Severns Valley	142	590
Erlanger	70	313
Evansville, Ind., Calvary	105	490
Ferguson (1)	69	255
Florence	83	308
Frankfort, Crestwood	50	235
First (1)	---	720
Thorn Hill	132	372
Fulton, First	140	475
Georgetown (1)	---	347
Greensburg	58	223
Greenville, First	130	350
Harlan	119	629
Harrodsburg (2)	233	773
Hawesville	---	228
Hazard	76	314
Hazel	107	325
Henderson, First	134	401
Immanuel Temple (1)	78	551
Hima, Horse Creek	---	235
Hopkinsville, First	95	640
Second	128	749
Independence	153	264
LaGrange, DeHaven Memorial	---	254
Lebanon, First (1)	102	355
Leitchfield	105	258
Lexington, Calvary (2)	94	621
Grace (3)	110	626
Immanuel	177	611
London, First (1)	136	513
Louisville, Baptist Tabernacle	170	613
Baptist Temple	---	253
Beechmont (2)	170	835
Carlisle Avenue (2)	253	1,229
Clifton (1)	86	366
Eastern Parkway	71	491
Eighteenth Street	---	224
Farmdale	---	290
Hazelwood	48	367
Immanuel	65	312
Jeffersontown	67	201
Ninth and O (1)	273	1,177
Lynn Acres	73	---
Okolona	38	363
St. Matthews (1)	130	551
Shawnee	---	292
Shively (1)	137	726
South Jefferson	124	551
Twenty-third and Broadway	182	586
Victory Memorial (2)	---	711
Virginia Avenue	---	216
Walnut Street (4)	278	1,386
Ludlow, First	88	318
Madisonville, First	264	957
Marion	---	257
East Cumberland Ave.	---	244
Monticello, First	79	236
Morganfield, First (1)	---	419
Morgantown	131	212
Mt. Washington	74	281
Murray, First	---	776
Newport, First (2)	100	618
Trinity	105	208
Owensboro, Eaton Memorial	207	364
Hall Street (1)	185	401
Macedonia	---	257
Seven Hills	104	248
Third (1)	273	864
Paducah, First (1)	89	603
Oaklawn (1)	101	286
Twelfth Street (1)	115	349
Paintsville, First (3)	50	232
Pikeville, First (3)	64	352
Prestonburg, Irene Cole	---	394
Memorial (6)	---	257
Princeton, Northside (1)	87	257
Second (2)	61	307
Somerset, Calvary	182	249
First	180	629
Pleasant Hill No. 2	58	214
Sonora	160	276
Springfield, First	123	389
Sturgis, First	---	254
Williamsburg, W. Va.,	---	55
East Williamson	55	258
Willisburg	105	338
Winchester, Central	96	388
First	129	385

►Because of the flood disaster on the Rio Grande, the Foreign Mission Board earmarked \$6,000 from current funds for emergency relief and repairs for Ciudad Acuna and Piedras Negras, Mex.

Record Enrollment Seen As Bethel Opens Sept. 8

HOPKINSVILLE, Ky., Aug. 25. — Bethel College expects to begin its second century this fall with the largest enrollment in its history, according to Dr. W. Edwin Richardson, president.

Reporting 40 per cent more student applicants than the college had at this time last summer, Dr. Richardson said, "Things look better right now than they have since I have been at Bethel."

If the college opens its fall semester on September 8 with an enrollment of 130, as now appears likely, it will have the largest enrollment since it first opened in 1954. Highest enrollment thus far is the school's history was the 126 women enrolled immediately following World War II.

Bethel had only 90 students when it launched its Centennial Session last September. Enrollment grew during the session and finally reached 102.

Extensive remodeling and renovating work has been done this summer on the college buildings, including the installation of air-conditioning units in the auditorium and in the dining room. The basement of the main building has been remodeled and a new concrete floor provided. A new roof was added on the main building, and the building has been painted throughout.

The brighter outlook at Bethel is attributed primarily to the change of the

policy of the junior college to make it a co-educational rather than a woman's college. Last year, the third since men were first admitted, the men students outnumbered the women and included more than 20 ministerial students.

W. Forrest Woodson is Ordained by Little Union Church at Fairfield

Brother W. Forrest Woodson, 1502 South Fourth Street, Louisville, Ky., was ordained to the Gospel ministry by his home church, the Little Union Baptist Church, Fairfield, Ky., Sunday, June 20, 1954. Dr. E. F. Estes, pastor of the West Broadway Church, Louisville, preached the ordination sermon; Pastor Henry Beach, Third Avenue Church, delivered the charge to the candidate; Rev. Fred G. Tucker, institutional worker for Long Run Association, brought the charge to the church; Pastor Frank Kuriger, Jr., Kenton, Ky., presented the Bible; and Pastor Walter E. Bryant, Cox's Creek, offered the prayer of ordination. The service was presided over by Pastor W. P. Perry, Jr., of the Little Union Church. Brother Woodson had been previously examined by a council which met on May 27, at which time it recommended him for ordination.



W. Forrest
Woodson

Dr. Eddleman Resigns As Chairman of State Board's Executive Committee

Dr. H. Leo Eddleman, president, Georgetown College, has resigned as chairman of the Executive Committee of the State Board of the General Association of Baptists in Kentucky. The Committee took action, accepting the resignation effective September 1. Dr. Eddleman's statement of resignation follows:

"Executive Committee of the State Board of the General Association of Baptists in Kentucky:

"I hereby tender my resignation as chairman of this Executive Committee. I do so with deep appreciation for the privilege of serving the Lord and Kentucky Baptists alongside men like yourselves and with deep confidence in Kentucky Baptists to do the will of God directly as well as through elected leaders, and with unabated gratitude for the fair and devoted attitude of our General Secretary. Having moved out of Long Run Association and having become related to one of our state schools as I have, I deem this the proper course.

(signed) "H. Leo Eddleman"

Dr. Eddleman is much loved among Kentucky Baptists, and trusted.

CLASSIFIED ADS

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

Minimum charge \$1.00. Since the above rate covers only the mere cost of publishing, we ask that payment in full accompany each order, thus eliminating the cost of postage and bookkeeping.

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OCTOBER —

WESTERN RECORDER

MONTH

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Church Auditorium lights: 52 inches long plus hanging chain. Beautiful bronze fixtures at less than half price.

International Bus: Ideal for church bus. First class condition, like new tires. A real bargain for some church.

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Pulpit Commentary: Like new—52 Volumes—\$47.50.

SAM ED BRADLEY
Middletown, Kentucky

State Royal Ambassador Camp

By J. C. Ballew, R. A. Secretary

Many times we have given statements as to what state camp had meant to boys who had been campers. This time, read something of what some of the men have to say. Each staffer and counselor was urged to offer suggestions concerning the campaign program. We work together to make the program more effective year by year. Some of the leaders offered a statement concerning the importance of RA work.

Rev. W. L. Crumpler, Pastor of Central Baptist Church, Maysville, Ky.: "The Royal Ambassador organization fills a need in the life of our boys that no other organization in the church or outside of it meets. If every pastor in the state could serve as a counselor for just one week at a Royal Ambassador camp at Cedarmore, he would come to realize just how vital is this organization and this camp. There are still many physical needs at the camp but the main thing—understanding, capable, consecrated leadership—is not lacking. How fortunate we are in Kentucky in the leadership we have in our Royal Ambassador work and how we should get in behind them with all the support we can possibly give. No pastor, if he really knew the values of Royal Ambassadors, would be without an organization in his church nor fail to see that his boys get to Royal Ambassador camp."

Mr. Bill Vaught, Royal Ambassador counselor, First Baptist, Danville, Ky.: "This is my second year as camp counselor. I consider these two weeks terrific helps to me and as two of the best weeks I ever spent. I am not a pastor, but just a Christian trying to serve my Lord. I consider it a privilege to spend a week of my vacation in this camp. I think RA camp is a wonderful inspiration to everyone present. I think it is a real help to a boy and definitely should be given strong support. I will do anything I can to help advance Royal Ambassador work."

Dr. J. T. Burdine, Jr., pastor of the First Baptist Church, Clinton, Ky., states that "generally the camp is well planned and the plans are carried out. The worship programs are effective and interesting. The food is good and well cooked."

Rev. Elbert Carpenter, pastor of the Union Baptist Church, Union, Ky.: "Thank you very much for the privilege of being with such a wonderful group of men and boys—I shall not soon forget the joy and inspiration of State Royal Ambassador camp."

One of the Royal Ambassadors, **Kenneth Lawson, Ambassador-in-chief, "William Walker" Chapter, Central Baptist Church, Paris, Ky.,** writes: I wanted you to know that I thoroughly enjoyed the RA camp last week. I sure am glad of the privilege of getting to come to Cedarmore and I wish to continue to come to the Royal Ambassador camp in future years. You were not only giving spirit to the camp but you made it possible for speakers and missionaries to teach us more about the mission work

here and on foreign fields. Thanks for the wonderful time you gave us RA's."

Announcing: State Workshop for Associational Royal Ambassador Leaders will be held at Cedarmore, State Baptist Assembly, Bagdad, Ky., Sept. 9-11.

Make plans now for the fifth annual state Royal Ambassador Congress. To be held at the First Baptist Church, Middlesboro, Ky., Friday, November 5, 3:00 P.M. through Saturday, November 6, 12:00 noon.



Counselors for State R.A. camp, Junior week—June 28-July 2; left to right: Carroll Hubbard, Jr., St. Matthews; Harold Robinette, Lees Lane, Louisville. Tom Cleveland, St. Matthews; Dallas Vincent, Central City; Rev. John McClanahan, Louisville; second row: Rev. Frank Kuriger, Kenton; Bob Vollmer, Louisville; Robin Northcutt, Louisville; Jerry Stubblefield, Paducah; Bob Key, Mur-

ray; John Barriger, Louisville; third row: Rev. John Mullins, Covington; Rev. W. L. Crumpler, Maysville; Rev. Bill E. Lunceford, Brandenburg; Rev. H. M. Johnson, Louisville; Mr. Bill Vaught, Danville; Rev. H. P. Richey, Earlington; Mr. Fred Wilson, Murray; back row: Rev. Morris Chilton, Mt. Eden; Dr. J. T. Burdine, Jr., Clinton; Rev. Walter Woodson, Jr., Louisville.



Camp Staff—Junior week: Mr. J. C. Ballew, R.A. secretary and camp director; Rev. Reginald Johnson, Missionary, Flemingsburg; second row: Rev. Glen Grober, music director, Princeton; Jim Clark, office, Paducah, Rev. Fred G. Tucker, missionary, Louisville; Rev. Lucien E. Coleman, Sr., Brotherhood

secretary, camp pastor; Rev. Calvin Fields, athletic director, Fleming; third row: Rev. Richard Lucas, water front, Frankfort; Rev. Arlon Davis, missionary, Ravenna; Mr. William McElrath, pianist-ranking, Murray; Rev. Bill Shinto, missionary, New Mexico; Mr. Bob Coleman, handicraft, Louisville.

For September 5, 1954

By H. C. Chiles

Growth Through Useful Work

God is the greatest worker in the universe. To the Pharisee who challenged our Saviour for healing the lame man, He replied, "My Father worketh hitherto, and I work." John 5:17. Christ had a supreme urge to work, which is one of the marks of genius. Men ought to work, not just to make a living but because there is so much that needs to be done. It is our privilege, duty, honor and glory to be Christ's fellow-workers.

Colossians 3:23-24

It was ever the habit of the Apostle Paul to solve the problems related to his Christian conduct by the largest principles. He never separated his theology and his ethics. In this passage Paul was writing to slaves, who must have felt their condition to be irksome and degrading, but he applied a principle which transformed their situation, as he made them realize that they were the servants of Christ. He admonished them to perform even their lowliest duties with an uplifting motive, namely, for the glory of Christ.

It is so easy to be influenced by the way in which the world looks at the various tasks of men. Humble occupations are usually thought to be without honor. For this reason there is a strong temptation to fall into the habit of doing them without any uplifting motive. To think that nobody cares whether or not we do them well is to forget Christ, for He is vitally interested in the most ordinary tasks of our daily lives. He considers them to be of real importance. Even the commonplace things may be done in a noble Christian spirit.

Living to the glory of God lifts one above the commonplace and monotonous. To do everything for His glory is life's deepest inspiration and greatest power. Living for His glory gives dignity to the life and enables one to do his best. When you do anything for the glory of the Lord, you simply bring out His glory and cause it to be seen of men.

Whether work be secular or sacred it can and should be done for Christ. It cannot be done rightly unless it is done for Him. "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus." Colossians 3:17. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." I Corinthians 10:31. Since Christianity has to do with work during the week as well as with worship on Sunday, it should be carried into every department of our lives. Are you doing all that you do as service rendered unto the Lord? Is doing His will your chief aim? Is His glory your chief concern?

I Thessalonians 4:10-11

This passage was written to impress the Thessalonian Christians with the

necessity of brotherly love. After winning his way into their affections through his commendation of them for their brotherly love, which they had already displayed, the Apostle exhorted them to increase more and more in this virtue.

Love for our brethren in Christ is one of the evidences that we are the children of God and the followers of Christ. Without real love for one another we can never prove to others that we are genuine Christians.

Paul also exhorted the Thessalonians to make it their ambition to be quiet. The word "study" implies to seek after an object with ambition, as though it were an honor to obtain it. Seemingly some dread to be quiet. They delight in a row to such an extent that they will create one gladly if it be necessary to do so in order to have one in progress.

All Christians are urged to be diligent in attending strictly to their own business. This procedure will protect one from meddlesomeness and idleness, either of which is a curse to any life.

II Thessalonians 3:6-13

Among the Greeks the idea prevailed that it was beneath the dignity of gentlemen to work; therefore, all work should be done by the slaves. Among the Jews labor was held in very high esteem. Certain members of the church at Thessalonica accepted the Greek viewpoint towards work and refused to do anything, notwithstanding the fact that they did not have the necessities of life.

When Paul was in their midst, he denounced this false conception of life, and taught that every person should have a legitimate occupation and should work for a livelihood. And he was simply telling them to do what he had practiced. He had not hesitated to work with his hands to support himself. Quite naturally, he taught other Christians that they, too, should support themselves by honest work. He did not have any sympathy with professed Christians who were so lazy that they were willing to depend on others to take care of them. Such conduct would naturally bring discredit on Christianity. Unless Christians are willing to work, they cannot hope to enjoy the respect of intelligent and industrious people.

It is the will of God that each Christian should be industrious and active. Our Lord has never placed a premium on laziness. Neither does He encourage anyone to be a parasite on society. There is no place in His economy for a person who is able to work but is unwilling to do so. Honest labor for a living is honorable and is pleasing to God.

Upon learning of the refusal of some

to work, Paul commanded the Thessalonian Christians not to assist such idlers. He said, "If any man would not work, neither should he eat." The necessity of eating proves the necessity for working. No one has any obligation to provide for any person who is able but not willing to work to support himself and those dependent upon him. Furthermore, when people are engaged in doing useful things, they do not have time to become busybodies and to meddle with the affairs of others, which is very unbecoming in anyone and especially in those who call themselves Christians. Since work is a law of life and useful work is a Christian duty, God's children should apply themselves with earnest industry and patient plodding.

President John M. Carter Addresses Summer Grads At Georgetown College

GEORGETOWN, Ky. — Dr. John M. Carter, president of Campbellsville College and currently president of the Southern Association of Junior Colleges, delivered the commencement address at summer graduation exercises in John L. Hill Chapel to Georgetown College College graduates and their friends August 13. Dr. H. Leo Eddleman, president of Georgetown, presided.

Degrees were conferred upon a class of 28. Receiving B.A. degrees were: Ralph Carden Burrows, James Elmo Casey, Jr., Betty Jane Graves, and Mrs. Nannie Clay Fields Warth, all of Georgetown; Bettie Sue Cook, Waddy; Lucy E. Dowden Davis, Falmouth; John Thomas Dunnaway, Jr., Stanford; Peggy Irene Dunn, Cythiana; Charles Frederick Dykins, North Vernon, Ind.; Imogene Faulconer, Hinton; Mrs. Virginia South Feamster, Frankfort; Mrs. Edna Smither Gray, Bagdad; Mrs. Juanita Patrick Hall, Mt. Sterling; Robert Dale Hopkins, Newport; Eugene G. Howard, Neon; Owsley S. Johnson, Virgie; Mrs. Leila Jane Bell Larkey, Lexington; Irma Jo Litton, Stearns; Mrs. Sallie Mitchell Parsons, Ewing; Mrs. Geneva M. Southworth, Sadieville; Viola Louise Sprout, Gypsum, Kans.; and Eugene Harris Webb, Eu-bank.

Candidates for the bachelor-of-music-education degree were: John Edward Clark, Lexington; Martha Byrne Goodwin, Russellville; Kenneth Masaru Hashisume, Honolulu, Hawaii; and Emma Janet Padon, Salem.

Receiving the B.S. degree were: Robert Clayton Burris, Williamson, W. Va.;

►Dr. E. C. Masden, professor of Bible at Bethel College, Hopkinsville, did the preaching in a revival July 29-August 8 at Post Oak Church, Russellville, where Brother Joe Carrico is pastor. There were 20 additions, 14 on profession of faith and for baptism and 6 by letter. Brother Carrico is in his seventh month as pastor, and up to the meeting there had been some 40 additions. He is a student in Bethel College. Calvin Dewey led the singing, assisted by his wife at the piano. Mr. Dewey is also a Bethel student.

District Associational Dates

Date	Association	Meeting Place
August		
*26-27	Lincoln	Pleasant Point
26-27	Enterprise	First, Belfry
*26-27	Baptist	Mt. Olivet
26-27	Breckenridge	Walnut Grove
26-27	Campbell Co.	Oak Island, First Day Wilmington, Second Day
27-28	Bell County	First, Pineville
27-28	East Union	Anthras, Tennessee
September		
1-2	Edmonson	Solly Spring at Grassland
*2-3	Greenup	Unity, Ashland
*2-3	Warren	Oakland
8-9	Russell County	Jamestown
*8-9	Allen	Trammel Fork
*10-	Greenville	Pine Branch
10-11	Booneville	Corinth at Alger
10-12	Middle Fork	Mt. Paran at Saul, Ky.
13-14	North Bend	Bellevue at Grant
14-15	Severn's Valley	Mill Creek, 1st day Franklin Cross Roads, 2nd day
*14-15	Mt. Zion	Oak Grove, Corbin
14-15	Pulaski	Pleasant Hill No. 1, Woodstock
15-16	Lynn	Mt. Tabor, 1st day Oak Hill, 2nd day
16-17	Wayne County	Immanuel
16-17	Upper Cumberland	Sunshine, 1st day Pansy, 2nd day
17-18	Three Forks	Hyden
17-18	Jackson	Mt. Gilead
17-18	Lynn Camp	Poplar Grove, Place, Ky.
17-18	North Concord	First, Barbourville
21-	Christian	First, Hopkinsville
21-22	Ohio Valley	New Harmony
21-22	Elkhorn	Nicholasville
21-23	Russell Creek	Beech Grove, 1st day Big Creek, 2nd day Campbellsville, 3rd day
*22-23	McCreary	First, Whitley City
September		
*10-	Greenville	Pine Branch
10-11	Booneville	Corinth at Alger
10-12	Middle Fork	Mt. Paran at Saul, Ky.
13-14	North Bend	Bellevue at Grant
14-15	Severn's Valley	Mill Creek, 1st day Franklin Cross Roads, 2nd day
*14-15	Mt. Zion	Central, Corbin
14-15	Pulaski	Pleasant Hill No. 1
15-16	Lynn	Mt. Tabor, 1st day Oak Hill, 2nd day
15-16	North Concord	First, Barbourville
16-17	Wayne County	Immanuel
16-17	Upper Cumberland	Sunshine, 1st day Pansy, 2nd day
17-18	Three Forks	Hyden
17-18	Jackson	Mt. Gilead
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21-22	Ohio Valley	New Harmony
21-22	Elkhorn	Nicholasville
21-23	Russell Creek	Beech Grove, 1st day Big Creek, 2nd day Campbellsville, 3rd day

*22-23	McCreary	First, Whitley City
23-24	Caldwell	White Sulphur
23-24	Freedom	Burkesville
24-25	Goose Creek	Girard
24-25	South Union	Crouche's Creek, 1st day—Jellico, Tenn. Upper Marsh Creek, 2nd day—Strunk, Ky.
24-25	Irvine	Stone Coal
October		
1-2	Laurel River	Lily
*1-3	South Concord	Parnell
5-6	Bethel	Forest Grove
6-7	Sulphur Fork	Westport
6-7	Little River	Maple Grove
6-7	White's Run	Ghent
6-7	Little Bethel	Harmony
7-8	Pine Mountain	Central
*12-13	West Kentucky	West Hickman
13-14	West Union	Oscar
13-14	Central	Rock Bridge
14-15	Daviess-McLean	Whitesville, 1st day Utica, 2nd day
14-15	Long Run	Baptist Tabernacle
*19-20	West Kentuckiana	Cypress (Highway 52, 4 miles west of Booneville, 1 mile east of Chandler, Ind.)
20-21	Blood River	New Bethel
*27-28	Graves County	Hickory

NOTICE:—Moderators and Clerks of District Associations are requested to check their group above to determine whether or not the place and dates are stated correctly. The sooner corrections are reported to us the sooner they will appear in future issues. Do not wait until just before your Association meets to make the change. Many persons scan this list and make entries in their datebooks. Hence any errors or changes in the above should be published as soon as possible. Please write corrections to George Raleigh Jewell, The Western Recorder, 127 East Broadway, Louisville 2, Ky., immediately.

*(Not yet confirmed) Where one name is beneath the other is meeting place for 2nd day.

W.M.U. Co-operates With 1955 Evangelistic Crusade

By Edith Stokeley

Woman's Missionary Union has written into its Plan of Work for 1954-55 "co-operation with the 1955 Convention-wide Evangelistic Crusade." Along with other members of the church, the women and young people in the missionary organizations will participate fully in all the plans for the Crusade.

For its specific responsibilities in regard to the Crusade, Woman's Missionary Union suggests that each local organization promote the following plans through community missions:

- (1) Seek out and visit minority groups not accessible to their own churches.
- (2) Plan cottage prayer meetings where there is no Brotherhood.
- (3) Cooperate in church plans for visitation.
- (4) Participate in the associational women's rally.
- (5) Sponsor women's night during the revival and co-sponsor youth night with the Training Union.

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About Ridgecrest

Mr. Julian M. Dyer was one of the men from Kentucky attending the Brotherhood-Foreign Missions Conference at Ridgecrest with us. Following is a statement taken from Mr. Dyer's reaction to his visit at Ridgecrest which he describes as "Next Door To Heaven."

"Besides the marvelous religious programs in the forenoons and at night with tours and hikes in the afternoons, we enjoyed such wonderful fellowship, especially at meal time in the tremendous dining hall. (Of course many lived in little cabins and ate in the large dining room. With ten at each table, and always at a different table, we met so many interesting people from various states and foreign countries. Of course, the real thrill was to meet personally so many foreign missionaries and hear so many of them speak. To me it just

seemed next door to Heaven. Why don't you go to Ridgecrest some time? It's truly on the crest of the Appalachian Highlands were the nights are really cold."

Mr. Kevil Sellers was also one of the men who attended Ridgecrest. He says: "My experience at Ridgecrest is something hard to explain. The thing that impressed me most was the need of other men to attend Ridgecrest to hear people like Garreth E. Joiner, from Ecuador, speak on 'The Forgotten Man,' or Dr. McKay and others impress on the heart the need of men on foreign soil to bear the message of Christ. Even though the needs are world-wide and great, they must be met by men in the local church where decisions are made to become missionaries and where money is given to support this world-wide cause. The experience at Ridgecrest will live on in my life, and I trust will bear fruit in my local church."

Baptist Work In Germany

(Continued from Page 4)

I have met men from all parts of our land—they keep you long after the service is over asking about this place or that person—it makes you long to love them in your heart. This is not to say there are not those of a sorry stripe—there are, and there are many moral problems, grave and sinister. One of the worst is in the marital realm, where men with no moral fiber have let all holds go and disgrace the name of men and the flag that floats over them. I talked with a lovely Japanese girl the other night whose marriage took place in Japan. When her husband was transferred over here he "shacked up" as they call it, with a German girl, by whom he now has a baby—and the poor Japanese girl has to face it—what can she do? Yes, the "sad discussion of sin" goes on over here believe me.

But, the great majority of our men are decent and live as near as they can to the ideals their mothers taught them.

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Alas, there is the increasing rub—the short circuiting of these things back home. It is almost too much to expect that these young men will acquire over here, what they did see was a living reality back home, in mom and dad, and in, God help us, us preachers.

We will not go to Berlin as was scheduled. I am too tired as is Mrs. Storer, and we are going to rest here until Thursday, July 15, when we leave from Frankfurt for London. We will leave London, Monday, July 19, 8:00 p.m. and are due home in Tulsa at 3:30 p.m. Tuesday. Fast flying, but you see we gain time going west. Perhaps, I shall have time for another letter from London. But please know that we are aware of the prayers which have gone up from the many members of the Southern Baptist Convention for us on this strenuous trip, and that we are grateful for them.

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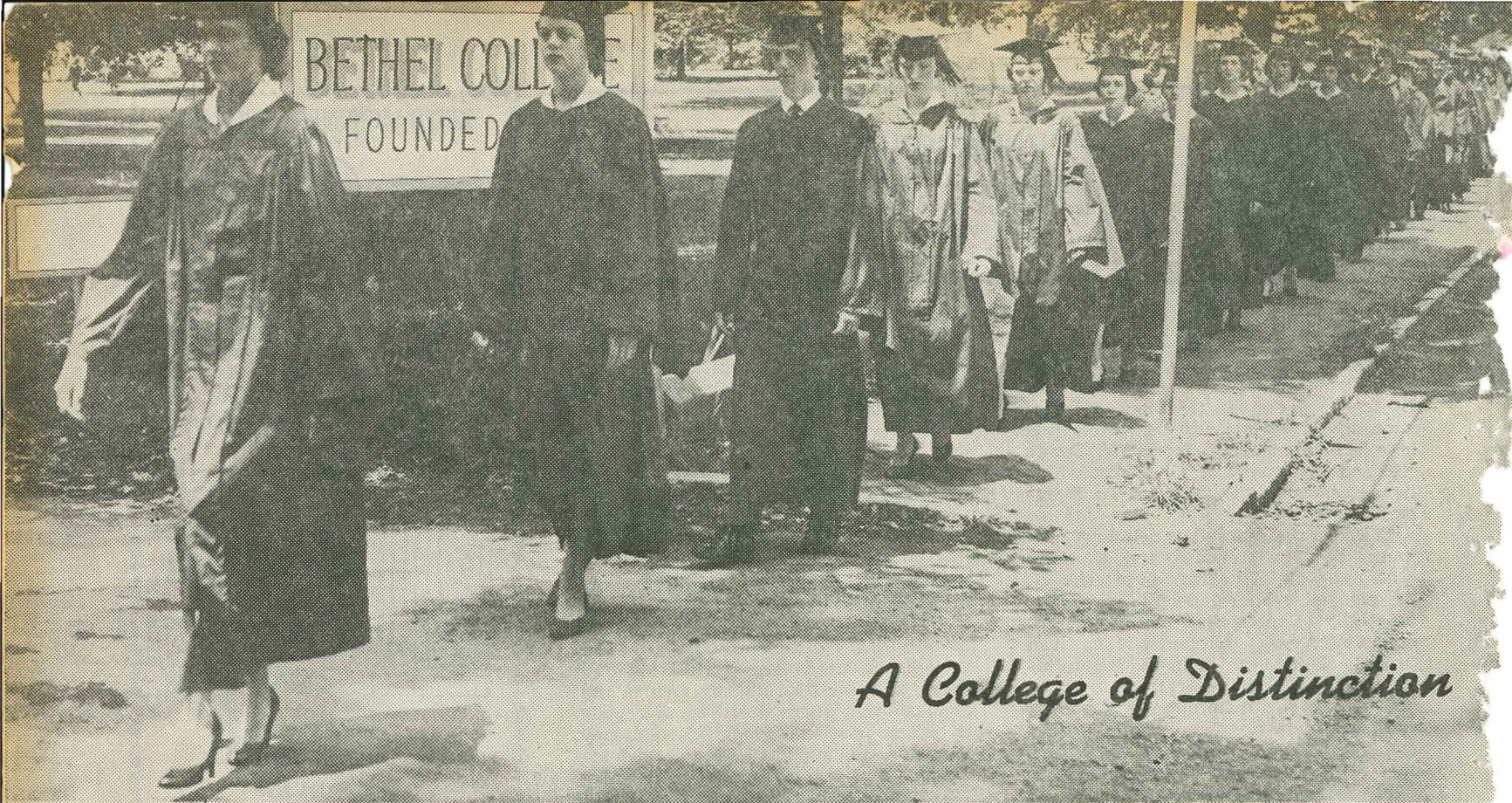
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