

Western Recorder

KENTUCKY SOUTHERN COLLEGE
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“What Will The Harvest Be?”

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September 9, 1954

Gleanings From The Field

▶A special offering was taken at the Trinity Baptist Church, Guthrie, Kentucky on Sunday, August 8, and \$700.00 was the amount raised toward the purchase of a lot and a new building.

▶Pastor H. M. Suthard, Wingo, will assist Pastor J. W. Crowley in a revival at the Mississippi Baptist Church, in Carlisle County, beginning September 12. Brother Crowley will direct the singing.

▶Dr. Alfred Carpenter, director of the Chaplains' Commission, Home Mission Board, Atlanta, left September 3 to visit Southern Baptist chaplains in Alaska, Japan, Korea, Okinawa and the islands of the Pacific.

▶Mr. and Mrs. J. A. Lunsford, Southern Baptist missionaries to Brazil, are in the States on furlough and may be addressed at 3333 South Third Street, Abilene, Tex. Mr. Lunsford is a native of Paducah, Ky.

▶Ralph Douglas, pastor, First Baptist Church, Helena, Ark., has been named associate to B. L. Bridges, general secretary of the Arkansas Baptist State Convention. He assumed his new duties September 1.

▶Dr. Hugh Brimm, faculty of the Carver School of Missions and Social Work, has returned to Louisville after having spent the summer in New Mexico, and having undergone a major operation on his knee in a Memphis hospital.

▶Mr. and Mrs. Daniel R. Cobb, Southern Baptist missionary appointees to Thailand, have gone to their field of service and may be addressed at P. O. Box 832, Bangkok, Thailand. Mrs. Cobb, the former Fannie Morris, is a native of Versailles, Ky.

▶Dr. John E. Davis, head of the Department of Music at Georgetown College, has resigned that position to become director of choral activities at Bradley Teck, Peoria, Illinois. He had been at Georgetown for the last four years.

▶The former Miss Betty Jane Cecil, Louisville, and Mr. J. F. McKinley, Jr., formerly of Albany, Ky., were united in marriage at the Parkland Baptist Church August 20. Mr. McKinley is a graduate of Wayland College, Plainview, Texas, and will enter Southern Seminary in September.

▶Kansas City Baptists have launched a \$1,800,000 fund raising campaign to complete erection of a nine story superstructure of the Baptist Memorial Hospital there. The foundation, sub-structure, and an underground surgery floor has already been completed.

▶Phil Carpenter of Columbus, Georgia, a recent graduate of Wayland College, Plainview, Texas, preached for Pastor Richard Oldham at the Trinity Baptist

Church, Guthrie, Kentucky, Sunday August 22. Mr. Carpenter will be a student at Southern Seminary in September.

▶Mrs. W. J. Tripp, mother of Dr. Frank Tripp, superintendent of the Southern Baptist Hospital, New Orleans, died August 15 at the age of 85 years, in Wynnewood, Okla. She is survived by 9 children, 36 grandchildren, 47 great grandchildren and 5 great, great grandchildren.

▶Perry Morgan, business manager of Camp Ridgecrest for Boys, will retire from active work with Ridgecrest Baptist Assembly at the end of this year. He has been serving with the assembly in some capacity since 1936. From 1936 to 1946 he was assembly manager and since that time has acted as business manager of the boy's camp.

▶Dr. and Mrs. W. L. Jester, Southern Baptist missionaries to Nigeria, are in the States on furlough and may be addressed at Fuller Hall, Southern Baptist Theological Seminary, 2825 Lexington Road, Louisville, Ky. Mrs. Jester, the former Daisy Hicks, is a native of Clay, Kentucky.

▶Pastor Franklin Owen had as guest speaker for the Sunday evening service, August 22, Dr. J. J. Curtis, Jr., pastor of the Memorial Drive Baptist Church, Houston, Texas, at the Calvary Baptist Church, Lexington, Ky. Dr. Curtis grew up in the Calvary membership and was ordained by that church in 1945.

▶The Southwest Baptist Church, St. Louis 9, Mo., is to enter its new educational Building at 6313 Scanlan Avenue on September 26. Brother J. Edwin Hewlett, formerly of Owensboro and Richmond, Ky., is pastor there. Brother Hewlett is a member of the Foreign Mission Board of the Southern Baptist Convention.

▶The Beech Grove Church, Campbellsville, had a record attendance of 173 in Sunday school on August 15. Their revival, just closed, resulted in seven additions to the church. A new \$8,000 parsonage has been completed. Bertie M. Smith is now pastor, having moved to Campbellsville from the First Baptist Church of Nashville, Ill. He plans to attend the Southern Seminary while he is pastor of the church.

▶Mr. and Mrs. Paul E. Sanderson, Southern Baptist missionaries to Brazil who are in the States on furlough, announce the birth of David Paul on July 26 in Louisville, Ky., where they may be addressed at the Southern Baptist Theological Seminary, Box 572. Mrs. Sanderson, the former Martha Masden, is a native of Lebanon Junction, Ky., where she and Mr. Sanderson make their permanent American home.

Western Recorder

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

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WESTERN RECORDER

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▶Brother and Mrs. W. M. Dyal, Jr., missionaries, left Costa Rica, in Central America, on August 21, for a furlough to the United States. They flew southeast to Panama, and then northeast to New Orleans. Their first visit to Mrs. Dyal's parents, at 1010 North Madison, El Dorado, Ark., and then to Brother Dyal's parents, resigning at 2613 Haynie, Fort Worth, Texas. The Foreign Mission Board has arranged a speaking schedule for Brother Dyal during October and November, which will take him to a number of State Student Conventions.

The Church and the Kingdom of Heaven

By CHARLES W. POPE

"Upon this rock I will build my church . . . and I will give unto thee the keys of the Kingdom of Heaven." (Matthew 16:18-19)

This passage of Scripture might well be called the Crossroad of Christianity. Up to this point, most Christian bodies walk together in some sort of general agreement.

Most Christian bodies, Catholics, Protestants, Baptists and others, believe and teach the integrity and inspiration of the Scriptures. Most of them believe in the Deity of Jesus and that some kind of faith or trust in Him is essential to salvation. Most of them believe in and teach future life and the resurrection of the dead.

But the matter of the relation of the church to the kingdom of heaven is a much disputed question. It is the point of departure for Christian bodies. From this point, they separate and go in all directions—from the church as an autocracy to the church as a democracy.

Church and Kingdom Not Synonymous

The most divisive and troublesome doctrine among Christian bodies is that which teaches that the church and the kingdom are synonymous.

Given an erroneous major premise, the arguments from there on out may be logical, but the conclusion reached will be erroneous because the major premise was erroneous.

For instance, the Catholic Church teaches that the kingdom of heaven and the Catholic church are synonymous. The Church of Christ teaches the same thing.

The first statement then, is that nobody can be saved outside the Kingdom of Heaven. That statement is correct. The second statement is that baptism is the door to the church. That statement is also correct, for all Christian bodies require some kind or form of baptism.

But if the Catholic Church and the kingdom of heaven are synonymous, and if no one can be saved outside of the kingdom, then no one can be saved outside the Catholic Church, since they are one and the same. The conclusion is wrong, not because of faulty argument, but because the major premise is wrong. And if the door to the church is baptism, and the church and the kingdom are one

[Charles W. Pope, a native of Georgia, is executive secretary of the Tennessee Baptist Convention. A graduate of Mercer University, he was honored by Carson-Newman College with the D.D. degree in 1931, and by Cumberland University with the LL.D. degree in 1947. He has served as pastor of a number of churches in Tennessee. Before coming to his present position in 1942, he was editor of "Religious Digest" of *Baptist and Reflector*, Tennessee state Baptist paper.]

and the same, then, baptism is also the door to the kingdom of heaven and you have baptismal regeneration. The conclusion is wrong because the major premise is wrong.

Every church which teaches that the church and the kingdom are the same also teaches that it is the only true church, and that baptism is essential to salvation. Ex-communication or expulsion from this church therefore means the individual has fallen from grace and is lost.

The New Testament used two separate and distinct words to describe the kingdom and the church. *Basileia* is the word Jesus used to describe the kingdom, and *ekklesia* is the word used to indicate the church. They are not the same in meaning.

The Church Is a Democracy

The New Testament church in its government is a democracy. It is the rule of the majority. All members have equal rights and privileges. All members in good standing have a right to vote. Candidates for membership are received or rejected by a vote of the body as when Paul was rejected by the church at Jerusalem (Acts 9:26-27). Being a democracy, church programs, calling pastors, and other church business is conducted or authorized by the body. A properly functioning Baptist church is the most democratic organization in the world.

The Kingdom of Heaven is a Theocracy

But the kingdom of heaven is not a democracy. It is a Theocracy—or government of God. In a democracy the people elect their presidents and other rulers and in a democratic church they call their pastors. But no church ever elected Jesus as Saviour and Lord. He himself said, "Ye have not chosen me, but I have chosen you" (John 15:16).

Jesus is not a president; He is a King. He is the eternal King of the everlasting kingdom of God. True, He is a strange kind of King! He was born among cattle and away from home. The only throne he ever had was an old rugged cross with His hands and feet nailed to it; and the only crown he ever wore was a crown of thorns pressed down upon his head. Yet after 1900 years He still reigns in the hearts of more people than any man who ever lived upon this earth. He was born the King of Kings and Lord of Lords. He was never elected or chosen or appointed King, and He will never abdicate His throne. And the kingdom over which He rules will never fall and pass away like human governments, but will stand forever. For the kingdom of heaven is a theocracy—the government of God upon the earth.

In a democracy the people make their own laws and repeal or revise them as in the case of our own Constitution of the United States. But no church or churches gave the teachings of the Scriptures, nor does any church or group of churches or individuals have the authority to repeal, revise, add to or subtract from the Scriptures. They are the principles of the kingdom of heaven and are not subject to human revision.

Door of the Church and the Kingdom

Not only are the church and the kingdom different, but the doors by which men enter the church and the Kingdom are vastly different.

A. The vote of the church, plus baptism, is the door to the church. The vote of a New Testament church is the authority for receiving a candidate for baptism. The ordinance of baptism is the method by which the candidate is inducted into the church. Both are necessary in a regularly functioning New Testament church. The vote alone, without baptism, does not make him a member. And immersion in water without the authority of a New Testament church does not make him a legitimate member.

(Continued on Page 23)

►The New Orleans Baptist Theological Seminary has let the contract for a \$346,293 religious education building, according to President Roland Q. Leavell. The new structure will accommodate the activities of the School of Religious Education, of which Dr. John M. Price, Jr., is director, just as his father, Dr. John M. Price, Sr., is director of the one at Southwestern.

STEWARDSHIP REVIVAL: A very few have feared lest constant stressing of special days and weeks in our churches and the denomination might be conducive, ultimately, to spiritual indifference. This writer does not share that fear. Many heavy emphases are needed each year and will be required throughout the years ahead. There seem to be good reasons for this: (1) there is need for all of us, as nearly as possible, to move together; (2) human nature tends to become apathetic without such emphases, and to drift into deadly stagnation; (3) there are vital causes which cannot be stressed too often or too heavily. One of those needs, ever-present, takes definite form in the coming Stewardship Revival which is to be accented throughout Kentucky and the Southern Baptist Convention territory during the week of October 31 through November 7. A suggested outline of that Stewardship Revival appears on page one of this issue. This outline, followed, will bring results, and results prove the worthwhileness of any plan. There is evidence of a plan in all God's work. This is true in nature. It is no less true of His work through His churches. Thousands of churches already are making definite plans for Stewardship Revival week. Others will join. In so doing, the churches strengthen themselves and their work at home, but they do more: they strengthen the work throughout the state and around the world. Let us make much of Stewardship Revival Week.

COLLIER'S AND ECUMENCISM: The August 20 issue of *Collier's* magazine carried an article by Casper Nannes—"Will All Protestants Unite in One Church?" (Nannes, as do most secular writers and publications, confuses the words *church* and *denomination*. He also includes Southern Baptists among Protestants—a presumed integration which most Southern Baptists do not accept.)

The article sought to measure the impact of the recent meeting of the World Council of Churches at Evanston, Illinois, on the world, and to answer the question posed in his caption.

Nannes said in one place, regarding the meeting: "Just in case anyone should miss the significance, the Council issued a booklet drawing attention to the meeting's implication." And he quoted from the booklet: "Many Christians believe that church unity demands more than co-operative endeavor or federated organization. Denominational barriers of any kind, at least in a limited geographical area, are intolerable to them, as shamefully evident denials of unity in Christ."

And Nannes went on to say himself: "Those intolerable barriers have been tumbling all over the world. In the last half century there have been no less than one hundred organic unions of Protestant churches." He quoted G. Bromley Oxnam as saying: "Present practices of co-operation will lead inevitably to a union of Protestant churches;" and Henry Knox Sherrill as saying: "We Protestants cannot be content until that future day when we have a united church;" however, Franklin Clark Fry, "president

of the Lutheran Church," was reported as saying: "I don't see how an all-inclusive union of Protestants can be achieved in this century;" and Billy Graham as saying: "The difficulties are too great to expect to see a single Protestant church in our time." Dr. Louie D. Newton, also, did not see the possibility of any such union.

Nannes mentioned four barriers to this union: (1) the form and design of baptism; (2) church orders; (3) communion; and (4) Biblical interpretations. So far as this writer is concerned, he might have mentioned only Biblical interpretations. Southern Baptists seek, on all questions, the truth of the Bible, and with them it is only a matter of what the Book says. Those differences, which probably will not be removed within the foreseeable future, are enough to keep Southern Baptists (the vast majority of them) out of the World Council of Churches or any other such federation.

Again, from this writer's viewpoint, Nannes made another mistake. He said: "There was a time when theological differences loomed large to Americans, and they are still important to a few." We are not prepared to say how many in other denominations have little or no convictions regarding distinctive doctrines. They will speak for themselves. But Southern Baptists have grown until now they are a mighty army for the Lord because their convictions are as deep as life itself—too strong to surrender for the sake of outward union.

We, too, wish all could be one in faith and practice and fellowship; and we pray that, one day, this may be achieved—a union based on a common experience of grace in Christ and on the Truth as revealed in the New Testament. But a union which does not rest on this foundation would have neither lasting value nor purpose.

In all our contention for Truth as we see it, let us, in words and attitudes and deeds, show ourselves to be humble servants of Christ and to have respect for all men everywhere. We misrepresent the Truth we hold and the Christ we profess to follow, when we display other than a Christian spirit. Let us pray for, and love, each other. Let us pray for, and love, all men. No Christian has the right to surrender convictions merely for the sake of outward union; neither does being a Baptist give any man the right to be ugly in spirit.

"CUT TOO SHORT:" Some years ago we heard of an Indian who had a dog which kept a neighbor awake night after night by its barking. Finally, in desperation, the neighbor suggested to the Indian that if the dog had its tail cut off it would stop the night-barking. The Indian agreed to co-operate and to operate. They caught the dog and laid it on a log. The Indian had the ax and the neighbor held the tail. As the ax descended, the neighbor yanked the dog toward him and the ax fell hard right back of the dog's ears. The Indian looked for a moment, and then said, solemnly, "I think we cut his tail too short."

We wonder if that isn't happening in some of

our associational and larger meetings. In an effort to abbreviate and intensify, could it be that we are eliminating more than the bark? Time should be provided for thorough and satisfying discussion of all important matters. If our meetings are to remain democratic, then time should be provided for the exercise of democracy. Like everything else, democracy dies without exercise. No doubt there are instances in which an overly long tail should be abbreviated, but it's hard on the dog to have it clipped right back of its ears.

SIGNS OF MORAL COLLAPSE: According to the *Science Digest*, Senator Hendrickson, N.J., is reported to have disclosed before the US Senate the results of a questionnaire sent out by Farleigh Dickson College. Contacted through the survey were 2,500 high school students and 1,000 college students in New Jersey.

The startling discoveries, according to the *Chicago Tribune* which reported on the Senator's disclosures, were: Something like three-fourths of the young people thought that lying and cheating could not be classed as basically wrong. The majority of the young people thought robbing and stealing should be termed anti-social, but twelve per cent did not regard thievery as particularly bad. Nine per cent would not acknowledge that it is wrong to rob. Destroying the property of others was, in the thinking of fifteen per cent, not wrong. In explaining their actions one said: "Three-fourths of high school children cheat on tests . . . How many would actually graduate without cheating?" Senator Hendrickson is reported to have declared that, according to the survey, half of the college students thought parents should be punished for the crimes of their children, while only thirty-five per cent of the high school stu-

dents thought so. One student was reported to have said: "When children see and hear of police taking graft, parents fixing traffic tickets, friends smuggling perfume across the border . . . they feel that they, too, can do something and get away with it."

We doubt that a like questionnaire in all states and schools would bring the same results. However, a trend toward moral collapse is obvious. Young people are influenced, powerfully, by example, particularly from parents and persons in places of leadership.

It was recently reported over the radio that a judge ruled, when some youngsters were brought before him on the charge of stealing watermelons, that almost all boys had, at one time or another, stolen watermelons, and that there was hardly a man in the court that had not, as a boy, done the same thing; therefore the boys should be excused. There again was the power of bad example in high places.

Though the judge was trying to be understanding and kind, he nevertheless hurt those boys and all others who heard or read about his statement. If our young people are to be saved from destruction, morally, we must return to the rigid moral codes of other years—the standards of behavior set forth in the Bible.

This writer personally knew a strong Baptist layman who testified that the example of a rigidly honest father did more to set the behavior-pattern for his life than all other influences. That father had given his word of honor that he would take a certain course of action and he struck to his promise even though it cost him several thousands of dollars. The layman said: "I'd rather remember my father as such a man than inherit a million dollars." That was character.

Everett Lanham, Sockett City, Ind., Ordained by Clarksville, Ind., Church

At the request of the First Baptist Church, Clarksville, Indiana, Ben F. Mitchell called together a council of ministers which met at the Kentucky Baptist Hospital to examine Everett Lanham for ordination to the full gospel ministry.

Superintendent Ben F. Michell was elected chairman; E. F. Estes, questioner; and A. W. Walker, secretary of the council.

Under the direction of Dr. Estes' questions, Brother Lanham gave a full account of his conversion and call to the Gospel Ministry. He then stated his beliefs about God the Father, Christ the Son, and the Holy Spirit, the Church, its Ordinances, its officers, Heaven, Hell and Salvation. He also stated his beliefs in the Baptist Cooperative Program of

getting out the Gospel at home and abroad.

The council then voted unanimously to recommend to the First Baptist Church of Clarksville, Indiana, that they proceed with Brother Lanham's ordination.

Brother Lanham is pastor of the Sockett City, Indiana, Baptist Mission, near New Washington, Indiana.

The ordination services was held at the Clarksville Baptist Church, Sunday afternoon, August 22, at 2 o'clock, the church requested the Superintendent of Missions to act as moderator of the meeting. After the vote was taken on the recommendation from the council the ordination services proceeded.

Dr. E. F. Estes delivered the ordination sermon, followed by the ordination prayer by Rev. L. E. Whitlow, and the laying on of hands. Other ministers present were Rev. Dowling acting as interim pastor, and Rev. Gordon Collins, who has been called as the new pastor of the Clarksville Church and has ac-

cepted. He will begin his new work there September 5. He was formerly pastor of the Muldraugh Baptist Church, Muldraugh, Kentucky.

Also present were deacons from Clarksville Church and the Mission along with a considerable number of the members. The ordination service was appropriately followed by the baptizing of seven persons by Brother Lanham into the new Mission church.

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►Raymond A. Coppenger, professor of Bible, Belmont College, Nashville, Tenn., and formerly Baptist student secretary at Lexington, Ky., is the new professor of religion and philosophy at Ouachita Baptist College, Arkadelphia, Ark.

►The Pellville Baptist Church and its community were saddened by the death of G. W. Gabbert recently. He was born January 14, 1860, and had been a member of Pellville Baptist Church for 81 years. He was the oldest member and never belonged to any other church.

What Is Our Witness?

By **LEONARD MORGAN, JR.**, Chaplain
Eastern State Hospital
Lexington, Kentucky

At one time it was possible to make news headlines by flying the Atlantic ocean in an airplane. At another period, it was necessary only to sit on top of a flag pole for an interminable length of time to become newsworthy.

Now, if a person can become a witness for a congregational investigating committee he is assured of a place in the national news spotlight. Such a witness presents his testimony and then often fades into obscurity. He becomes a witness for a day, so to speak, and then is often required to accept no further responsibility.

This type of witnessing is popular today, even among Christians, but it is not the form of witnessing which we as Christians are commanded to perform by Christ. We have a further responsibility; more profound, more complex, more exhausting.

What is the nature of a witness? He is one who is asked to testify, by word or by action, in behalf of another. What are the characteristics which mark such a witness?

In the first place he must be *truthful*. Ideally, this would mean that the witness should present the truth, the whole truth, and nothing but the truth.

A witness should also be one who can give *information* concerning the persons or experiences in question. This type of information should be of the type which has been personally observed of experience by the witness.

Third, the witness should be one who can speak with *authority*. This authority may be the result of training, study, position, experience, or a unique set of circumstances. A person speaking the truth with conviction and authority about information which has come to him in a direct manner is the epitome of a good witness.

But when all witnesses are accepted by this standard we find that there are still some of them which are deemed undesirable. What is this difference: It would seem that the crux of the matter lies in the fact that some people are a witness *for* something while others are a witness *against* the same thing. Both types of witness may have the same reputation and qualifications, but the value of their testimony is vastly different.

The witness against someone, the negative approach, may give a truthful

representation of the facts in a condescending manner. By facial expression, nervous habits, or by personal background he may cast a shadow of doubt on what he says. His negative attitude may very simply be conveyed by insinuating that the witness himself has "heard" certain things to be true but he is not sure he can substantiate them.

This description applies to court witnesses and to those appearing before congressional committees. Does it not also apply to many who claim to be a witness for the Kingdom of Christ? Is it not possible that we Christians sometimes fall into a negative witness for Christ? Is it not possible that our own life does more harm than good in bringing the fulfilment of the Kingdom of God? These are not easy questions to answer.

We know that the Christian religion

Evansville Preacher Comes to Study at Louisville Seminary



John W. Lynch

John W. Lynch, who has been pastor's assistant associated with Dr. Albert H. Cullen at the Calvary Baptist Church of Evansville, Ind., for the last two years, is coming to Louisville to study at the Southern Baptist Theological Seminary this fall. Since 1935 he has worked with churches and evangelistic parties, directing and developing choirs. Besides his own singing, he also has done trumpet solo work. He is a graduate of Carson-Newman College and last year taught in the Extension School of Campbellsville College.

is the *true* religion. It is based on the solid facts which are revealed in the inspired Word of God. It has endured a history of two thousand years, a test that no false doctrine could endure.

For *information* about this true religion we have only to go to our own Christian experience. What Christianity has done for us, personally, should be convincing evidence and ample testimony to the unsaved. It should be, that is, if our own Christian experience has done for us all that Christ intended it to do.

Our *authority* for being a witness is indisputable. We have been made, "fishers of men," and told to go into all the world, preaching, teaching, and healing—all forms of witnessing.

Even when we accept these truths as the foundation of our faith, we can still be a negative witness for the Kingdom of God. A church member can do as much negative witnessing by a discourteous act on the highway or by failing to remove a hat in the presence of a woman in an elevator (we ministers are sometimes guilty of this) as can a confirmed atheist who stands on the street and condemns God.

When we accept the opportunity to witness for God we accept the responsibility to give information which is truthful and based on an indisputable authority. After we accept this responsibility, we must be sure that our witness is not *against* the Kingdom of God, but at all times and in every way a witness *for* the Kingdom of God.

Going to Israel in '55?

By **MISS IONE GRAY**
Press Representative
Foreign Mission Board
Southern Baptist Convention

RICHMOND, Va. — Missionary R. L. Lindsey, secretary of the Baptist Convention in Israel, is anxious to contact and be of service to all Baptists who will be coming through Israel before and after the meeting of the Baptist World Alliance next summer.

"But due to their numbers we will succeed in helping them only if they get in touch with us as soon as possible," Mr. Lindsey says. Organizers of tours and individuals are asked to write immediately to Dr. R. L. Lindsey, Baptist House, P. O. Box 154, Jerusalem, Israel.

The missionaries will put the travelers in touch with reliable touring organizations, if they wish, and will know how to plan their own time so they can see as many of the travelers as possible. Mr. Lindsey says they are considering the possibility of having the groups come to the Baptist chapel soon after their crossing at Mandlebaum Gate, giving them a short talk, etc.

The Expansion of Democracy

By CLARA McCORKLE BUTCHER
Birmingham, Alabama

"Behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24-49).

Jesus had conquered death. He had arisen from the grave and ascended to the Father. The disciples now had definite proof that Christ was a supernatural Christ!

He had promised to send the Comforter to take His place. Since He was supernatural, they had faith in His promises. They obeyed His commands—they waited in Jerusalem and prayed for the coming of the Holy Spirit. In penitential surrender, they cried and waited for ten days.

When the Holy Spirit came, He came in marvelous power. The disciples were clothed with it—possessed by it. This revolutionary, spiritual power became their most predominant characteristic. It brought about a miraculous transformation in their lives. Under the power of the Holy Spirit, they obeyed the Great Commission of the Saviour—they launched a missionary movement. This was the beginning of an everlasting, world-wide, revolutionary movement which has continuously played a great part in civilization's progress. The development of democracy has always been an integral part of this movement.

The early Christians used everything at their disposal in taking the gospel to the world. They went everywhere from Babylon to Gibraltar, and from Galatia to the cities of Africa. So passionately did they proclaim the gospel that they were accused of turning the world upside down.

Paul became the central figure in this great movement. No other character in the Bible is a more outstanding example of the transforming power of the Holy Spirit. His conversion on the Damascus Road was a glorious Holy Ghost experience unequalled in the records of Christianity. He accepted it as a supernatural miracle wrought by a supernatural power. He fearlessly welcomed this power into all the recesses of his being—every area of his life. He put all the powers of his own personality under its dominion. In utter abandonment, he turned himself over to it. He was "filled with the Spirit."

As the Christ whom Paul served was democratic in His practices and teachings, Paul became the next greatest exponent of democracy. All men became

his brothers—he had a great part in the emancipation of mankind.

The Holy Spirit honored Paul with a "heavenly vision." He obeyed the vision. He took the gospel to the Gentiles. Paul was the greatest Christian missionary the world has ever known. On his last missionary journey, he went to Rome. Although in chains, he preached the gospel there. Among the earliest recorded missionary journeys to England, was that of Augustine in 596. With the preaching of the gospel in England, paganism gradually died out. So in a very real sense, Paul played a vital part in giving to our forefathers the Christian background responsible for their enlightened views of democracy.

But presently there came an apostasy in the realm of religion. Constantine, the Emperor of Rome, became interested in the Christian religion and united religion with the state. All ideas of de-

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mocracy were lost during the Middle Ages when the teachings of Christ were entirely in the hands of the Catholic Church. The world was in complete spiritual darkness.

But the teachings of Paul helped to dispel that darkness. He gave more spiritual instruction in writing than any other man in the New Testament. He made a distinct contribution to Christian and democratic thinking. He made known a "great mystery" which had been hidden throughout the ages—God living in man through the agency of the Holy Spirit. Through actual experience, Paul, a student of the Law, had found that the Son of God, through the Spirit, could do for the individual what the Law could not do. The personality of Christ, living in the heart of the believer—Paul had found this to be the spiritual dynamic that brought about the right relationship with God. The democratic concept in his heart was the result of his Christian experience. All his writings glorified the Spirit and reflected his democratic tendencies.

When the Holy Spirit came into the world on the day of Pentecost, He came

to stay. He is here today waiting to be glorified. The Christians of America must repent of their sins and admit Him into their hearts. They must have Pentecostal experiences as did Paul. If we are to meet the challenge of the hour, we must have supernatural power.

This is one of the darkest hours in history. Powerful totalitarian forces are seeking to defeat all the forces of democracy and conquer the earth. Christians who are "filled with the Spirit" will make possible churches that are vitally connected with Christ. Missionaries will be called into service; the purse strings of our people will be untied. We have the means at our disposal to take the gospel to all the people of the earth. A knowledge of Christ will defeat the enemies to democracy. By carrying out the Great Commission, the churches of America can bring about the expansion of democracy.

Russia's Ten Commandments

[The new manual for godless youth, re-edited from the 1947 original, is now being distributed in the Soviet Union. Here are the new Commandments:]

1. Remember that the clergy, regardless of faith, is the foremost enemy of our Communist state.
2. Thou shalt labor diligently to draw thy friends and acquaintances toward communism, never forgetting that the Communist party is the supreme authority of the atheists of the whole world.
3. Teach thy friends to shun all priests.
4. Guard thyself against spies, condemn saboteurs.
5. Busy thyself in the propagation of anti-religious magazines and newspapers.
6. Let every faithful Communist be also a militant and forthright atheist.
7. Thou shalt resist religious ideas, always and everywhere, protecting thy friends from them.
8. The faithful atheist is likewise a goodly policeman, ever watchful of the security of the Communist state.
9. Give generously of what thou hast to carry on missionary work among the unenlightened, especially outside the Soviet Union where atheism suffers underground.
10. Remember that if thou be not a devoted atheist, thou canst not be a faithful Communist nor even a firm Soviet citizen on whom our state can rely. Atheism and communism are of one bond, and these ideals are the foundations of Soviet power.

►Southern Baptist state papers had a total circulation of 196,000 in 1940. Now it is approximately 1,150,000.

Your Church and World Missions

By G. ALLEN WEST, JR.

The words of Matthew 9:36-38 fit so well the ideas which shall be discussed in this article. They are: "When Jesus saw the multitudes, he was moved with compassion on them, because they fainted and were scattered abroad, as sheep having no shepherd. Then saith he to his disciples, The harvest truly is plentiful, but the labourers are few; Pray ye therefore, the Lord of the harvest, that he will send forth labourers unto the harvest."

Few of our people are doing any serious thinking that probes the needs, the possibilities, the pattern, and opportunities for missions set before us in our world today. There are not many who consider what their churches can do for the world through missions.

Note the Needs

The need for missions in the far off places of the world was pin-pointed for me last summer in an all-too-brief tour of South America. The visits to the several countries revealed certain general needs, among which were:

First, in the area of education. The illiteracy is appalling. In Peru and Equador fully sixty per cent of the population is illiterate. In Paraguay there is an even larger group who cannot read or write. Even so, the governments of the nations are trying to work as fast as money and physical abilities will permit to build new schools. The matter of education is related to this question of missions because the Roman Catholic Church has been there four hundred years and has done nothing to advance public schools or increase the literacy of the people.

Second, we see the needs highlighted in the social side of life. There is an almost impassable gulf between the Indian and the white, between the poor and the rich, between the educated and uneducated. Only during the past twenty years have the needs of the under-privileged been considered by the governments, and in some places helpful laws have been passed providing benefits.

G. Allen West, Jr., is pastor of the Woodmont Baptist Church, Nashville, Tenn. He also serves as one of the Tennessee members on the Executive Committee of the Southern Baptist Convention.

These benefits are coming as an indirect result of the teachings of Jesus through evangelical missions.

The third general area is that of finance and industry. The people are victims of their ancestors' greed and covetousness. Many of the nations of South America have come to fear "Yankee" exploitation of their natural resources. Indeed, there is some ground for their fear, for many companies have gone into those nations to get all they could and leave nothing to show for their getting.

The mass of wealth in Colombia, Peru, Chile, Brazil, and Venezuela, cannot be estimated. The riches in land and forests of Argentina and Brazil is almost unbelievable. But everywhere is the lack of technical "know-how" for the development of their oil fields, the mining, processing and production of iron, coal, manganese, and other minerals. Where North Americans have gone in and helped them, we saw great modern industries that in years to come will be the envy of the world.

Spiritual Needs

The area of greatest need in South America today, as in other nations of the world, is in the *spiritual* realm. Most of the people who have any church relation at all are Roman Catholic. But that faith is a dead faith. In most cases it is little more than heathenism. The priesthood is corrupt, the church is lifeless, and the people find little or no respite for their heartaches and fears.

They are people without a shepherd, harassed and helpless, wandering and lonely. The church and its leaders have exploited the people, fattened their coffers and given very little in exchange. The priests and nuns have come from the orphans homes and the homes of the extremely poor and are not being provided the necessities of life which they deserve. They prey upon the people, beg alms, threaten, cajole, and often boycott those who refuse to co-operate.

The people are helpless. Because they have no help in their church, they have turned to materialism for their hope. Because of their poverty and ignorance, they have become ripe for communist

teachings and, consequently, the communists are active in many of the nations.

There is still another deadly disease of the spirit; namely, the strangling, merciless indifferentism. The missionaries in nearly every country testify that it was not the persecution by a religious order, nor the entangling cords of materialism, but the chilling power of indifference that hinders their work the most. We found this to be especially true in Chile, Argentina, Uruguay, and Brazil.

The people, especially the common people, have seen four hundred years of Christianity (Roman Catholicism) and what it has failed to do for the souls of men. They question it. Most of them have left their religious life in the hands of the priesthood and have died of spiritual starvation. **Their spiritual needs are tremendous.**

Some Specific Needs

Enough has been said about the general needs. The specific needs in South America should be faced squarely by each one of us.

Everywhere one turns the need for more missionaries is seen. Only one missionary couple is working in Quito, Equador, a city of more than 200,000; and only one other missionary couple for the rest of that country—with a population of over 4,000,000.

Our Southern Baptist work in Equador and Peru is new, having been started since 1950. Peru, with more than 8,000,000 persons, has two missionary couples who reside in Lima.

There are more missionaries in the other countries where the work has been established longer. But it is the same story over and over again—more workers are needed.

The missionaries are doing the work of Christ as valiant soldiers. There is very little complaint on their part. You will see them in the schools, in the interior, in the great cities, in the hospitals—but they need help.

They need more co-laborers to open new work in every country in South America, to relieve the older missionaries, to do student work, to develop a program of Christian education.

Then there is the need for more workers to develop the work among the higher classes in the great cities such as Buenos Aires, Lima, Valparaiso, Santiago, and others. There is need for missionary farmers who will be able to teach the people how to use their land.

(Continued on Page 12)

►Pastor J. J. Lawless has resigned the pastorate at Elk Spring Valley Baptist Church, Monticello, Ky., to accept the Caneyville Baptist Church at Caneyville, Ky.

The Office of Evangelist

By THOMAS DILLON
Mt. Eden, Kentucky

Today, churches are using a term perhaps more often than ever before. That term is an office—Evangelist. Often times to the sorrow of church, pastor, and Lord, the title is a misnomer. It has become such a “catchall” that a review of its Bible meaning is in order.

The term in the New Testament means a missionary. The Evangelist is one whose gift and calling is to proclaim the gospel to the children of wrath. A church is doing missionary work of first order when she reaches the local unbelievers with God's Word. If any church walks with her Lord, she will engage in Evangelism 365 days a year.

The Bible speaks of the office of Evangelist in 2 Tim. 4:5: “But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.” And it speaks also of the gift of evangelists to the church in Eph. 4:11: “And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers . . .” The gift is highly necessary to the church. If the Spirit should cease in His call and leading of evangelists, His people would fail in their commission. Churches ought to pray earnestly for this gift.

It is improper and disastrous for a man to exercise the office of evangelist without the call and gifts the office demands. The reason for so many fruitless church revivals, so many heartbroken disappointed pastors, and so many unsaved church members is in my opinion, a result of this very thing. It is seen in the form of good men who have a place in the church but who are neither called nor gifted for the office they attempt.

The reason many pastors are unhappy in their work lies at the same door. They have called a man for evangelist whom the Spirit has not called. Such tempting of the Spirit of the Lord God will not tolerate. Malachi preached that the people were “cursed with a curse” because they had robbed God. Mal. 3:9. So it is with men who rob the Spirit of the leadership that is His alone. This common-place masquerade and pretense are breaking the hearts of pastors and draining the power of churches. It should be stopped.

The evangelist need not necessarily be an ordained preacher. Phillip was a deacon as well as evangelist; Ephraim, evangelist to the Colossians, may have been ordained. We know of cer-

tainty that Timothy, the loved Pastor-Evangelist, was ordained.

The sins of the day—its apostasy, talented temptation, and sham religion—make imperative demand for this gift. Such men must know the Word and be able to make clear the Gospel (I Cor. 15:1-4), “Moreover, brethren, I declare unto you the gospel which I preached and wherein ye stand; by which, also, ye are saved if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins, according to the Scriptures; and that he was buried, and that he arose again the third day according to the Scriptures.” He must be able to isolate man's only hope as did Peter in Acts 4:12, when he preached to the rulers: “Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved.”

The evangelist must know and follow direct leading of the Lord. The Macedonian call, now glamorized into obscurity, needs to be a reality to the herald of God's grace. The evangelist must be able to sound the trumpet in clear tones that will pierce the mind and

heart. He must be able to get to the masses even as did the 120 on the day of Pentecost. An evangelist must believe in the lampstands of this age—the churches and their witness (Rev. 1:12). He who cannot work with pastor and church, building harmony and unity, should examine his calling.

Present conditions often demand a prophetic revival before the Lord can add to the number such as should be saved. Such was the case in Acts 5:3-4: “But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? While it remained, was it not thine own? and after it was sold, was it not in thine own power? Why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.” After the hindrance of covetousness in Ananias and Sapphira was removed, “believers were the more added to the Lord, multitudes both of men and women.” If the pastor and people have not made this adjustment, the evangelist needs to work toward revival among the members first. This makes it necessary that the evangelist be familiar with the problems and responsibilities of the pastor. Most great Baptist evangelists have had pastoral experience.

A true revival and the soul winning power in a revived church is a wonderful and thrilling scene. The church takes its place in the community. The pastor receives his place in the church. To see pastor and people united and marching out to invade the Kingdom of Darkness is a sight akin to the final triumph of Christ in Revelation 19:11-16. May God grant that we may witness more such scenes!

Williamsburg Summer Workers Conduct 11 V.B.S.'s

WILLIAMSBURG, Ky. — Each year the First Baptist Church of Williamsburg employs six students from Cumberland College to assist in organizing and directing rural vacation Bible Schools in churches in and around the Mt. Zion Association. This year these six young ladies, under the direction of Rev. James Bryant, summer assistant to the pastor, directed eleven rural Vacation Bible Schools: viz., Buffalo, Jack's Fork, Greenland, Pleasant Grove, Carroll School Mission, Watson's Chapel, New Mt. Zion, Frankfort, Wofford, Rockhold, Highland Park; and one colored Baptist church—Elm Street in Williamsburg.



Seated (left to right): Doris Jean Vance, Cumberland; Shirley Ann Blair, Baltimore, Md.; Assistant Pastor James Bryant, Jacksonville, Fla.; Alva Flynn, Walton; Martha Highland, Lexington. Standing: Phyllis Jones, Stearns; Betty Sue Harp, Corbin.

Silver Tray Given The Norfleets by Paducah Church



The members of the Imanuel Baptist Church, Paducah, Ky., presented a silver tray to Pastor and Mrs. Frank F. Norfleet in connection with their fourth anniversary on July 25. The presentation was made by Brother Lance Dossett, chairman of the deacons, shown on the right.

Kentucky Baptist General Camps at Cedarmore

BAGDAD, Ky., Aug 23. — Kentucky Baptist General Boys and Girls Camps were held at Cedarmore July 5-16. M. Wendell Belew, of Mount Vernon, Kentucky, served as the camp director.

Featured on the program were Supt. Eldred M. Taylor and Pastor Hoge Hockensmith, both of whom served as camp pastors. Brother Taylor served during Girls' Camp, and Brother Hockensmith during Boys' Camp. Those who served as mission speakers included: Reginald W. Johnson, Flemingsburg; Isadore Childers, Booneville; John Atkins, Sandy Hook; Mrs. Ruth Brewer, Morehead; Miss Helen Sinclair, Lexington; and Eldred M. Taylor, Louisville.

Pastor and Mrs. Quinten Lockwood, Ashland; Pastor and Mrs. Lewis Lynch, Irvine; and Pastor Albert Griffin, Mt. Vernon, assisted as members of the staff and contributed greatly to the program. Miss Lovie Adams, Owensboro, served as camp banker. Mrs. Maxine Pryor, Louisville, and Mrs. Elizabeth Zieger, Mt. Vernon, served as camp nurses.

Miss Helen Sinclair, WMU field worker in Eastern Kentucky, directed the work of the GA's and the Coronation Service during Girls' Camp. Isadore Childers directed the work of the R.A.'s. The Intermediate Training Union of

the Beechland Baptist Church, Louisville, of which Brother Olin W. Stites is pastor, presented an interesting and informative Training Union demonstration. Conferences, having to do with

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problems of young people, were conducted each day.

A total of 290 leaders and campers attended the General Camps. These represented some 44 cities and churches in Kentucky and Ohio. There were 22 professions of faith, 15 dedications to Life Service, and 14 rededications.

The General Camps are directly sponsored by the State Mission Board of the General Association of Baptists in Kentucky.

Dr. Dobbins' Books Chosen By Pastoral Psychology Book Club

Dr. Gaines S. Dobbins, dean of the School of Religious Education, Southern Baptist Theological Seminary, has received a deserved honor. His books, *Evangelism According to Christ* and *Winning the Children*, have been chosen by the Pastoral Psychology Book Club. Concerning this, Dr. Dobbins states: "I like to think of it as a recognition of Southern Baptists as giving vital leadership to effective evangelism. We have reason to be happy because of our growing influence in this supreme field of Christian endeavor."

Concerning the magazine, *Pastoral Psychology*, Dr. Dobbins said that it "is committing itself increasingly to a wide circle of thoughtful and conservative readers. It is constructive and conservative and is making a valuable contribution to a host of ministers."

►Miss Mary Lou Massengill, Southern Baptist missionary appointee to Japan, has gone to her field of service and may be addressed at 350 2-Chome, Nishi-Okubo, Shinjuku-ku, Tokyo, Japan. Miss Massengill is a registered nurse and was graduated from the Kentucky Baptist Hospital School of Nursing where she was serving as a night supervisor at the time of her appointment by the Foreign Mission Board. She is a native of Middlesboro, Ky.

Foreign Mission Board Reports to the People

By MISS IONE GRAY, Press Representative,
Foreign Mission Board, S. B. C.

Areas Need Gospel Now, Says Foreign Board Secretary Latin America's Basic Problem Is Spiritual Darkness;

RICHMOND, Va. — "If Latin America's wide-open door to evangelical Christianity is entered there could develop a vast area of fervent Christian work," Dr. Baker James Cauthen, the Southern Baptist Foreign Mission Board's executive secretary, said upon returning to Richmond this week after a seven-week tour of Latin American countries.

"If that door is not entered it will become closed and it is entirely possible that the appeals of Communism may grip the minds of the people," he said. "We believe in a good neighbor policy toward Latin America. If we would be good neighbors we must share Christ with our friends from the Rio Grande to the Antarctic Circle."

Beginning with the All Spanish Baptist Publishing House in El Paso, Tex., Dr. Cauthen visited every country in Latin America where Southern Baptists have work with the exception of Jamaica and the Bahamas where he will go later. He visited Mexico, Costa Rica, Colombia, Venezuela, Brazil, Uruguay, Argentina, Paraguay, Chile, Peru, Ecuador, and Guatemala, attending the annual Mission meetings in most of these countries and counseling with the missionaries individually and in groups.

(The term "Mission" is applied to the organization of Southern Baptist missionaries within an area. Brazil, for example, is divided into three Missions. The Mission is the agency through which the Foreign Mission Board functions on the field and through which the missionaries conduct a co-operative program of work.)

Dr. Cauthen was to have attended the annual meeting of the Guatemala-Honduras Mission following his visit to Mexico. Due to the revolution within Guatemala at that time, his plane could not land in Guatemala City on June 18. Had he landed that day he would have been there until July 5 when planes were again permitted to leave the country. He completed the rest of the trip and returned to Guatemala where he counseled with the four missionary couples now serving in Honduras and Guatemala.

Dr. Cauthen listed first among his observations of the Latin American mission work the "great achievements of missionary investments in this area where in Brazil alone there are more than 1,100 Baptist churches, a high percentage of which are self-supporting."

He said he was also impressed by the great open door for Baptist work in Latin America. "In some countries there is strong clerical opposition, as in Colombia," he added. "However, in most of the countries the determination of the people to maintain their own freedom causes them to resist ecclesiastical control and makes them open to the Christian witness. This is notably true in Brazil."

Dr. Cauthen said that in some countries, as in Uruguay, clericalism is not the problem. There the people have simply turned away from religion with its clerical representation and are frankly agnostic and even atheistic.

"The basic problems in the countries of Latin America have their roots in spiritual darkness," he said. "A country like Paraguay can never be made into the kind of country it ought to be until there is a transformation of life and character as it is produced by a knowledge of Christ."

The missions secretary pointed out that Southern Baptists have established only beachheads in some of the strategic countries of South America. Peru, with 9,000,000 people and only two Southern Baptist couples, has limitless opportunities, he said. The work in Venezuela, where there are three missionary couples, and in Ecuador, where there are three couples and one other woman, is in great need of expansion.

Dr. Cauthen was extremely pleased with the preparation being made in Latin America for far-reaching advance through its international seminaries. One of these seminaries, located in Buenos Aires, has adequate buildings and facilities to take care of the training of ministers on a high level. Strong efforts are being made in Colombia toward the establishment of an international seminary serving the northern end of Latin America. Seminaries in Rio and Recife, Brazil, have already achieved outstanding accomplishments in theological education.

"It is urgent that we give these areas the gospel now," Dr. Cauthen continued. "It would be a mistake to suppose that Latin America is immune from Communism because Catholicism is widespread there. The truth is that many people are only nominally Catholic and great numbers of people are not even nominally identified with any religion. "Another fact is that many of the phases of clericalism have provided the

soil out of which Communism could spring. The recent effort in Guatemala gave indication that the Communists regard Latin America as an area of penetration.

"To safeguard Latin America from Communism the Bible must be in the hands of the people. Faith in Christ must be vital and personal. Religion must not be a matter of ritual and obedience to ecclesiastical forms. There must be such a consciousness of man's relationship to God by personal faith that the roots of democracy will be deepened.

"Many years ago the desire of the people for liberty led them to break the fetters of clericalism which bound them. The freedom so attained can be preserved only as the truth of the living Christ is made known in the hearts of the people.

"In thinking about Latin America we recall the words of Jesus: 'When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first.'

"Latin America, through struggle, has attained political liberty. The house has been cleansed from some of the things that defile; but unless the gospel of Christ comes in, the powers of Communism may come in and the countries of that area could be worse than before."

Texas Baptists Start Rural Church Ministry

DALLAS, Tex. — (BP) — Carl A. Clark, Baptist associational missionary from El Dorado, Ark., was employed recently by Southwestern Baptist Theological Seminary, Fort Worth, Tex., and the Baptist General Convention of Texas, Dallas, to begin a new phase of rural church work. In the new position Clark will spend half his time teaching on the seminary faculty in the department of pastoral ministry and the rest of his time will be spent working in rural areas with student pastors.

►Arizona Baptists now have their own assembly grounds. The Paradise Valley Ranch, five miles northwest of Prescott, has been purchased by the Baptist General Convention of Arizona as the permanent site of Gambrell Memorial Baptist Assembly. The Baptists paid \$12,600 for the 79.4-acre tract. The new site will be available for the assembly and summer camps in 1955, although all facilities will not be installed by that time.

Your Church and World Missions

(Continued from Page 8)

There is the need for buildings. In Santiago, we saw church buildings that would bring tears to your eyes and heart. Some of them had no flooring, some had no plastered walls, some had no ceilings. Our hearts ached to help them and we found ourselves praying constantly for them and for our people that they might give more to the end that something might be done to meet these needs.

In every nation it was the same—and in all parts of the world the picture is the same cry of need. I have cited South America because it is the only one I have been privileged to visit. But the cries of the multitudes in Japan, Formosa, the lands of Indonesia, China (whose doors are closed now), India (whose doors may close at any time), Africa, the Near East, and in Europe—the cries come for help. What will our answer be?

What Is The Answer?

The answer has been alluded to already—it is the continual preaching of the Gospel through missions. But how can they hear unless someone goes, and how can they go unless someone sends them? That brings us to our part in the over-all scheme of God's plan. We are told to pray for God to call and send laborers into the harvest which is plentiful. Pray that our young people may heed the call of God to go to the mission battle fronts of the world and take the message of redemption to those in darkness. Only God can tell, only God can strengthen, only God can empower them to go.

We must continue to give. All of us must renew our giving in the light of Divine motive—the love of Christ for a world lost in sin. The rank and file of us must give of our means, the rich must give of his means, the poor must give that the Gospel may be spread to the uttermost part of the earth.

What can you and your church do? You can lay on the hearts of your people the tremendous needs of the world for Christ. You can lead in informing them and praying with them to increase the amount going through the Cooperative Program. You can emphasize the three special offerings recognized in the over-all scheme of our stewardship plans—the Lottie Moon offering for foreign missions, the Annie Armstrong offering for home missions, and the State Offering for state missions.

But what else can you do? You can help send your pastor to visit these mission fields. He will be the better preacher for having gone; he will have more concern for the peoples of the world. But more—you can help some worthy laymen to visit and witness on these fields. One thing is known—when they return, they will have their hearts burning with compassion for the needs of men. So then—*think!* *Your church* means everything to world missions, for world missions depends on *your church—and mine.*—*Brotherhood Journal*

Kentucky Pastor Commutes 32,000 Miles to Get One Year of College



George Mason

WILLIAMSBURG, Ky. — Called to the ministry when 32 years old, married and with four children, Pastor George Mason's progress in education reads like a story from a book.

Mr. Mason had only two years of high school work, but after his call to

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the ministry he realized the necessity of special training for his work. He entered Clear Creek Mountain Preachers' Bible School at Pineville. Mrs. Mason worked in the dean's office at the school and Mason took a job as a mechanic in a Pineville garage. Despite the earlier loss of an arm, he is a skilled worker.

After one year at Clear Creek, he decided to work toward a college degree and entered Cumberland College located here. From here he commuted to Pineville three days a week—40 miles each way—to work in the garage in order to pay college expenses. He also served as night watchman at the college and Mrs. Mason worked in the dormitory to help pay expenses. Toward the end of his work at Cumberland College he accepted the pastorate of the Baptist Church at Pine Knot, Ky.

Last year Mason commuted from Pine Knot, Ky., to Carson-Newman College, Jefferson City, Tenn—240 miles round trip. It was necessary for him to get up at 3:30 a.m. and return at five each evening. In obtaining his education for the year, he drove 32,000 miles, used 1,870 gallons of gas and wore out two sets of tires.

Chaplain Weaver Appeals For Used Clothing and Blankets for Refugees

From one of our Baptist chaplains in Germany comes the following:

"Dear Brothers and Sisters in Christ:

"It may seem strange to you that we are thinking about Christmas in August but when one is in a foreign country one must look ahead.

"Yes, I'm writing another begging letter. There are so many refugees pouring in from the East Zone. They can only bring what they can carry. Winter is coming and they will need warm clothing for all ages, as well as blankets, sheets, towels and anything else you can spare. If God has blessed you, won't you share with these needy ones, many of whom are fellow Christians?

"Boxes may be sent to us and we will see that the right people receive them. Mark them 'Used Clothing' and address them to

"Chaplain David E. Weaver
Post Chaplain Baumbolder Det.
APO 34 C/o P.M.
New York, N.Y.

"We are right in the middle of our Vacation Bible School. We have 350 children enrolled. Had it late so summer school would be over.

"May God bless and keep you.

(Signed) "Chaplain and Mrs. David E. Weaver.

"PS Please mail not later than November 15."

The WMU and Cottage Prayer Meeting

By EDITH STOKLEY

[Editorial Note: Where there is a Brotherhood organization the cottage prayer meetings will be sponsored by the men.]

"HALF A MILLION COTTAGE PRAYER MEETINGS planned by Southern Baptists" makes a startling headline. Some who read these words are amazed at such an effort, but Southern Baptists know that a real revival is born only in prayer.

Woman's Missionary Union has long given evidence of loyalty to a prayer program through the observance of the weeks of prayer for mission work around the world. Cottage prayer meetings have also been included through the years in the community missions program of Woman's Missionary Union. The emphasis on cottage prayer meetings continues from year to year because women have witnessed the results.

In one community the momentum from cottage prayer meetings after a religious census led to an unplanned revival. Eighteen people were won to Christ in the prayer meetings. In another town in an underprivileged area the young people led prayer meetings in the homes. The interest shown by the people attending led to a ten-day revival in the mission serving the community. A pastor in a rural church testified that Sunday school attendance had increased over 50% since the WMS began cottage prayer meetings. A circle chairman tells of the joy she experienced in a cottage prayer meeting as she and the other members were used by God to show a lost woman the way of salvation.

Woman's Missionary Union knows the importance of the cottage prayer meetings preceding the Convention-wide Evangelistic Crusade in 1955. Our members stand ready to co-operate in every way possible in this prayer preparation. We rejoice that the Brotherhood has accepted the challenge of planning the cottage prayer meetings, and the WMU willingly volunteers to shoulder this responsibility in churches where a Brotherhood has not yet been organized.

Woman's Missionary Union recognizes, too, the importance of planning. Where the responsibility is that of the WMU, the members will plan meetings in the various sections of the community, locate homes, select leaders, and work out a plan to invite every church member to participate in the prayer meetings.

The goal will be one prayer meeting for every fifteen church members, which in many churches will mean several cot-

tage prayer meetings for Monday, Tuesday, Thursday, and Friday nights of the chosen week. It is a big and challenging plan, requiring much detailed preparation.

Though planning details is important and necessary, Woman's Missionary Union also recognizes that results come not from the framework, but from the prayer that must be the heart of every cottage prayer meeting. The methods may vary, different people or organizations may make the plans, but the purpose of each cottage prayer meeting in every community is sincere and earnest prayer to God for those who do not know Him and for ourselves that we may show them the way. Such prayer always brings a revival!

Grover F. Tyner, Jr.,
Goes to Savannah, Ga.



Grover F. Tyner, Jr.

Brother Grover F. Tyner, Seminary Village, Frankfort at Finley, Louisville, Ky., has accepted the pastorate of the Garden City Baptist Church, Savannah, Ga., where he is succeeding Pastor James Reed, now gone to Claxton, Ga. Bro. Tyner hails from Augusta, Ga., and was graduated from Mercer University before coming to the Southern Seminary, where he has been a fellow in the Department of Speech and where he is still engaged in post-graduate studies. Until a short time ago he was pastor of the Piner Baptist Church in northern Kentucky.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, AUGUST 29, 1954

Church	T.U.	S.S.
Ashland, Unity	104	424
Ashland, First	95	641
Auburn Bapt.	63	242
Bardstown	---	311
Bowling Green (2)	215	1,071
Buffalo	65	246
Burlington	73	247
Campbellsville (3)	---	580
Pleasant Hill	169	288
South Campbellsville	---	280
Carrollton, First	---	204
Central City	197	477
Clay, First	---	206
Cloverport	---	201
Corbin, First	117	369
Covington, Calvary	---	591
First (1)	106	319
Latonia (2)	275	894
South Side	112	441
Cox's Creek, New Salem	---	207
Crestwood	35	229
Cynthiana (2)	---	356
Danville, First (3)	209	672
Lexington Avenue (1)	---	529
Dayton, First	---	247
Dawson Springs	---	287
Elizabethtown, Severns Valley (3)	143	835
Erlanger	56	353
Evansville, Ind., Calvary	93	515
Ferguson (1)	66	265
Florence (1)	81	328
Fort Thomas, First	62	238
Frankfort, First	---	776
Fulton	150	516
Georgetown (1)	---	333
Glasgow (1)	100	537
Greenville, First	141	356
Harlan	141	628
Harrodsburg (2)	206	805
Hawesville	---	231
Hazard	76	379
Hazel	100	311
Henderson, First	142	454
Immanuel Temple (1)	98	589
Hima, Horse Creek	---	246
Hopkinsville, First	102	601
Second	125	731
LaGrange, DeHaven Memorial	---	251
Lawrenceburg, First	60	318
Sand Spring	51	279
Lebanon, First	---	456
Leitchfield	98	236
Lexington, Calvary (2)	113	759
Grace	117	---
Immanuel	175	706
Porter Memorial	81	515
London, First (1)	144	573
Louisville, Baptist Tabernacle	177	611
Baptist Temple	---	274
Beechmont (2)	113	878
Bethlehem	76	258
Carlisle Avenue	248	1,268
Clifton (1)	83	412
Crescent Hill (2)	173	819
Crouches Creek	75	354
Eastern Parkway	70	---
Eighteenth Street	---	420
Farmdale	---	323
Harmony	110	303
Hazelwood	60	422
Highland Park First (1)	106	425
Immanuel	76	353
Lee's Lane	120	338
Lynn Acres	70	---
Ninth and O (4)	274	1,329
Okolona	44	411
Parkland	233	921
St. Matthews (1)	62	739
Shively (1)	133	726
Victory Memorial (2)	184	738
Virginia Avenue	---	227
West Broadway (1)	128	642
Ludlow, First	80	245
Mackville	---	209
Madisonville, First	356	1,208
Marion	112	282
Mayfield, First	258	848
Middlesboro, First (5)	96	679
Monticello, First	78	256
Morganfield, First (1)	---	375
Morgantown, First	143	239
Mt. Washington	71	308
Murray, First	---	754
Nelson Creek	130	---
Newport, First (1)	92	655
Trinity	109	244
Owensboro, Eaton Memorial	209	414
First (1)	---	944
Hall Street (1)	---	460
Seven Hills	100	274
Third (1)	424	1,249
Paducah, Oaklawn (1)	137	282
Trinity	162	313
Twelfth Street (1)	137	359

(Continued on Page 20)

Baptist Training Union Department

JAMES H. WHALEY
State Secretary

Regional Conventions

Notice Your Date

Region	Date	Meeting Place Baptist Churches
Central	Aug. 30-31	Shively, L'ville
Southern	Sept. 10-11	Morgantown
South Central	Sept. 17-18	First, Berea
Western	Sept. 24-25	Hartford
S'western	Oct. 8-9	Harmony, Paducah
S'eastern	Oct. 11-12	First, Pineville
N. Central	Oct. 15-16	Central, Winchester

Standard Organizations For Last Quarter

Congratulations to:

Associational Baptist Training Unions

Muhlenberg—Mr. Carl C. Cary, Director
Salem—Mr. G. C. Miller, Director

First Baptist Church, Mayfield

12 yr. No. 3 union of Jr. Dept. No. 2—
Mrs. C. S. Hodge, Leader

First Baptist Church, Newport

Workers for Christ Adult Union—Mrs.
George Justice, President

Tabernacle Baptist Church, Paducah

Senior Adult Union—Mrs. Laurence
Cunningham, President

Junior Adult Union—A. W. Lawrence,
President

Intermediate Union—Mrs. J. G. Lantrip,
Leader

Junior Department—Mrs. U. W. Frank-
lin, Department Director

Junior Union—Mrs. J. F. Hixon, Leader
Pastor's Pals Junior Union—Mrs. Wal-
ton Lady, Leader

The Training Union of the Crescent
Hill Baptist Church, Louisville, held a
profitable retreat at Cedarmore on Fri-
day and Saturday, August 20 and 21.
Dr. Rollin S. Burhans is pastor and Mr.
Freeman Micou is the director.

The attendance was excellent. There
were twenty-two who were there dur-
ing the week for the State Training
Union Assembly which closed on Friday
at noon. These and eighty-five others
were present for the retreat. There were
Adults, Young People, Intermediates,
and Juniors. There were general, de-
partment, and union officers, leaders,
and sponsors.

The purpose of the retreat was main-
ly to make plans for the remainder of
this year and next year. It was also a

time of inspiration and fine fellowship.
From 2:30 to 5:00 p. m. Friday was
free for recreation. Dinner was at 6:30
p.m. From 8:00 to 9:00 p.m. during the
workshop session, the children were
shown a film; "beef sessions" were held
for Juniors in one and Intermediates in
another; and the General Officers and
other Adults met in conference. From
9:00 to 9:30 p.m. a lakeside service was
held for all and Dr. Burhans brought the
message. At 10:30 p.m. all retired to
their rooms and lights were out at 11:00
p. m.

On Saturday morning following break-
fast at 7:45 the second workshop session
was held. The children were taken for
a nature walk. Leaders met with the
Juniors and Intermediates separately for
a short time and then met with the
workers separately. The General Of-
ficers had a conference. Recreation
was conducted for the Young People and
boys and girls. From 10:30 to 11:30 all
leaders, sponsors, directors and other
general officers met to prepare recom-
mendations for presentation at the gen-
eral session. From 11:30 to 12:00 all
were assembled and recommendations
were adopted. The pastor brought a
brief closing message. After dinner all
checked out.

Some of the recommendations adopted
were: (1.) Two study courses next year,
one in Church Membership. (2.) Survey
of prospects and lists given to work-
ers. (3.) Three Junior Unions in the
eleven and twelve-year old department.
(4.) Visitation 5:00 - 7:00 p. m. on Wed-
nesdays after Monthly Officers' Council
(which is on Monday night after the last
Sunday of each month.) (5.) Goals for
October, November, and December: 10%
monthly increase in enrolment, 30%
quarterly increase in enrolment, and
33-1/3% yearly increase in enrolment.
(6.) Sponsor Prayer Meeting attendance,
especially in January, February, and
March. (7.) Get behind the building
program even more than ever. (8.)
Sponsor Youth Week and other such
activities. (9.) Continue Monthly Offi-
cers' Council Dinner Meetings. (10.)
Adopt a Theme Song. (11.) Continue In-
tegrated Services. (12.) Officers' Clinic
during opening department assembly
period the first two Sundays in October.
(13.) Hold similar retreat at Cedarmore
at the same time next year.—BCSDeJ.

►Pastor Don Bayes, Beaver Baptist
Church, near Cynthiana, Ky., writes of
a revival in which he directed singing
and Pastor Floyd T. Whistler was even-
gelist. There were 16 additions by bap-
tism and five by letter. Pastor Bayes
states that the effect of the revival con-
tinues and people are coming every Sun-
day for baptism and church member-
ship. There has also been heavy growth
in the Sunday school and Training
Union. The Sunday school has attained
its goal in the "Million more in '54"
campaign.

Frank Travis, Pleasant Hope Pastor, Ordained By Union Ridge Church

MURRAY, Ky., July 14. — The Union
Ridge Baptist Church met Sunday, July
4, at 2 o'clock, to consider the propriety
of ordaining one of its members, Brother
Frank Travis, to the work of the Gospel
ministry.

Inasmuch as Brother Travis had been
called to the pastorate of the Pleasant
Hope Baptist Church, the Union Ridge
Church had previously invited a council
for the examination, composed of
Brethren J. H. Thurman, pastor of the
host church; John W. Kloss, Pastor,
Hamlet; T. L. Campbell, pastor, Briens-
burg; Buron Richerdson, pastor, Zion's
Cause; Otis Jones, pastor, Flint and
Kirksey; Arlet E. Jones, Corinth; John
Stringer, Hamlet; Willie Johnson, New
Harmony; and R. A. Slinker, a State
Mission Board worker.

After a thorough examination, the
council recommended to the church that
he be ordained. Willie Johnson led in
interrogating the candidate; John String-
er preached the sermon; Buron Richerd-
son presented the Bible. The ordina-
tion prayer was led by Otis Jones.

[NOTE: We are glad to remind our
readers that the Pleasant Hope Church,
in Marshall County, is the old home
church of Dr. J. M. Price, long dean of
the School of Religious Education,
Southwestern Baptist Theological Semi-
nary, Fort Worth, Texas, and also of
the late Judge Joseph L. Price (who
died in Paducah January 2, 1949) the
father of Pastor George Norman Price,
Parkway Baptist Church, Jackson, Miss.]

►Pastor Dan Thomas assisted Pastor
J. B. Metheny at Finley, Tennessee, in
revival services August 9-18. The meet-
ing resulted in 25 additions to the
church, with 21 by baptism and 4 by
letter. On Sunday during the meeting
all previous Sunday school records were
broken. The church expects to begin
a building program in the near future.
While Pastor Thomas was away his
Owensboro pulpit was supplied by
Pastor James Emmerson Byler, of First
Baptist Church of Cleveland, Tennessee.

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Lexington, Ky.

Week of Prayer for State Missions—September 13-17, 1954

By MRS. GEORGE R. FERGUSON



We trust that you have planned well for a worthy observance of the Week of Prayer for State Missions, September 13-17, 1954. Spend at least one hour each day of the Week of Prayer in study and prayer for our work in Kentucky. Splendid program material was prepared by our committee composed of Mrs. C. P. Gunther, chairman, Mrs. H. C. Randall, Mrs. Frank Hill, with our State president, Mrs. Encil Deen and your executive secretary as ex-officio members of the committee. Use every one of their suggestions, in so far as is possible in your situation. A brief outline of the essentials of the program for the week is given here. Do make your offering a generous one in consideration of the tremendous needs in Kentucky and in gratitude to God for His blessings upon you.

Theme for the week: "Kentucky Our Kentucky."

Scripture for the Week: "Let our people also learn to maintain good works for necessary uses that they be not unfruitful."—Titus 3:14.

Daily Topics:

Monday—"Let our people also learn"—LEARNING.

Tuesday—"Maintain good works"—EVANGELIZING.

Wednesday—"For necessary uses"—TRAINING.

Thursday—"That they be not unfruitful"—BUILDING.

Friday—"Learn of Me" (Matthew 11:29)—CHRIST'S INVITATION AND COMMISSION TO US.

Theme Song: "Know Our Kentucky" (Tune: "My Old Kentucky Home.")

We want to know more about Kentucky's need,
We'll study and learn all we can;
The unit needs of our schools are great, indeed,
Christian education is God's plan.
Our young folks stroll in the paths where they are led,
Good training is vital for all;
They need good camps where on Scripture they'll be fed,
So they'll hear and heed the Saviour's call.

CHORUS:

Let's know our Kentucky with all its Gospel needs,
Let us pray and give
As for Jesus Christ we live,
Then support our gifts and prayers with our deeds.
There are lost souls in the cities and our State,
In the mountains and rural sections, too.
They must be reached now, before it is too late,
With the message of salvation true.
So, let us learn that good works we must maintain,
For uses in our mission field.
We'll bring forth fruit when our labor's not in vain,
As our prayers and gifts to God we yield.

—Written by our program chairman, Mrs. Charles P. Gunther.

Suggested Prayer List For State Missions

(Copy this list and distribute to every WMS member, to be used all during the month of September.)

"Someone had prayed, and faith a reaching hand took hold of God and brought Him down that day; so many,

many hearts have need of prayer—Oh, let us pray."—Grace Noll Crowell.

1. Pray for our State, for Governor Lawrence Weatherby, and all government officials.

2. Pray for Judge Eugene E. Siler, moderator of the General Association of Baptists in Kentucky; for Dr. H. Leo Eddleman, chairman of the Executive Board, and for every Board member.

3. Pray for Dr. W. C. Boone, general secretary-treasurer of the General Association of Baptists in Kentucky; for Rev. Eldred M. Taylor, superintendent of missions and evan-

gelism, and for those who are associated with them.

4. Pray for Dr. R. T. Skinner, editor of the Western Recorder, and his associates.

5. Pray for Miss Christina Stokmann, manager of the Baptist Book Store; and for those associated with her.

6. Pray for Rev. Roy E. Boatwright, state Sunday school secretary, and for the departmental workers and field workers.

7. Pray for associational and local superintendents, and teachers and officers; pray for the churches without Sunday schools.

8. Pray for all women and young people who are meeting this week to observe the Week of Prayer for State Missions.

9. Pray for Mrs. Encil Deen, president of Kentucky WMU; for Mrs. W. H. Jeagle, treasurer; for all members of the Executive Committee.

10. Pray for Mrs. George R. Ferguson, executive secretary of Kentucky WMU; for Miss Beulah Wingo, young people's secretary; for Mr. J. C. Ballew, Royal Ambassador secretary.

11. Pray for the WMU Office workers—Mrs. R. D. Bennett, secretary; Miss Ann Griffin, bookkeeper, and Miss Myrtle Rosenbaum, secretary; for WMU mountain missionaries, Miss Annie Allen; for mountain field worker, Miss Helen Sinclair.

12. Pray for Mr. L. E. Coleman, Sr., Brotherhood secretary and his associates.

13. Pray for Mr. James Whaley, state Training Union secretary, and the departmental workers and field workers.

14. Pray for associational and local Training Union officers and leaders; pray for all Training Unions in Kentucky and for the churches that do not have Training Unions.

15. Pray for J. Chester Durham, BSU secretary, and for his associates.

16. Pray for the Baptist Student Unions in Kentucky, and for the boys and girls who are members of the Baptist Student Unions.

17. Pray for our Orphanages; for the superintendents and all who assist in the work; for every child in these homes.

18. Pray for the Kentucky Baptist Hospital, for Superintendent H. L. Dobbs; for West Kentucky Baptist Hospital at Paducah, for Superintendent Emmett F. Johnson; for Central Baptist Hospital at Lexington, for Harold Warren; for the doctors and nurses on the staff; for nurses in training; for patients.

19. Pray for all 2,323 Baptist churches in Kentucky; for every pastor; for the 571,472 members of these churches.

20. Pray for our Department of Christian Education, Mr. Erwin L. McDonald, secretary, and the workers in that department.

21. Pray for Georgetown College, Kentucky Baptists' senior college; for Dr. H. Leo Eddleman, president; for the trustees, teachers, and students.

22. Pray for Bethel College, Hopkinsville; for Dr. W. Edwin Richardson, president; pray for Campbellsville College, for Dr. John M. Carter, president; for all their trustees, faculties and students.

23. Pray for Cumberland College, Williamsburg, for Dr. James M. Boswell, president; Masoffin Institute, Mountain Valley, for Thomas H. Francis, president; Oneida Institute, Oneida, for Rev. D. Chester Sparks, president; Clear Creek Mountain Preachers School, Rev. D. M. Aldridge, president; for all their trustees, faculties and students.

24. Pray for the Southern Baptist Theological Seminary at Louisville; for Dr. Duke K. McCall, president; for trustees, students and their families; pray for the faculty and students.

25. Pray for the Carver School of Missions and Social Work (formerly WMU Training School); for Dr. Emily K. Jansdell, president; for trustees, faculty and students.

26. Pray for co-operative city mission work in Kentucky cities and for those connected with it; pray for our rural mission program, and for Rev. G. R. Pendergraph, secretary.

27. Pray for work among Negroes, Jews, and Foreigners in the state; pray for wisdom in helping them.

28. Pray for our county and associational missionaries; pray for missionary pastors.

29. Pray for the directors of the Kentucky Baptist Foundation, and Dr. A. M. Vollmer, secretary.

30. Pray for all phases of our Baptist work in Kentucky. May we "maintain good works for necessary uses that we be not unfruitful" (Titus 3:14).



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OCTOBER— WESTERN RECORDER MONTH

Mrs. W. W. Lawton, Sr., Dies

Mrs. W. W. (Ida Deaver) Lawton, Sr., 85, who served Southern Baptists as a missionary to China for 42 years, died August 28 at Ridgecrest, N.C. Burial services were to be held today at Ridgecrest.

A native of Franklinville, Pa., Mrs. Lawton was graduated from Dickinson Seminary and Pennsylvania State Normal School and taught for several years in the public schools of Mifflintown and Altoona, Pa.

In 1896 she went to China as a missionary teacher in the Methodist Girls' School in Chinkiang. The following year she was married to Wesley Willingham Lawton, a native of South Carolina who was serving as a Southern Baptist missionary in China, and was appointed by the Southern Baptist Foreign Mission Board. They did pioneer mission work in Chengchow and Kaifeng until their retirement. Mr. Lawton died in 1943.

Mrs. Lawton is survived by five children: Rev. W. W. Lawton, Jr., missionary to the Philippines; Rev. Deaver M. Lawton, missionary to Thailand; Miss Olive A. Lawton, missionary to Formosa; Mrs. Eph Whisenhunt, former missionary to China, now a pastor's wife, Clayton, N. C.; and Mrs. Thomas T. Holmway, wife of a field secretary of the American Bible Society, Dallas, Tex.

Barren River Association Withdraws From Southern Baptists

A letter of notification, dated August 26 at Tompkinsville, Ky., that Barren River Association had voted to withdraw from Southern Baptists has been received by Dr. W. C. Boone, General Secretary-Treasurer of the Executive Board of the General Association of Baptists in Kentucky. The action, according to the letter, was taken August 19, 1954.

Dr. Boone states that the communication will be brought to the attention of the Executive Committee and presented to the General Association in November.

It will be remembered that last year a new association was formed—the Monroe Baptist Association—by nine churches formerly affiliating with the Barren River Association. This new association, upon application, was received last November by the General Association.

It is not known what connections, if any, the Barren River Association will make.

Notice To All

This is to say to all that Mr. J. R. Anderson, supposedly of Booneville, Kentucky, is in no way connected with our work of the General Association or any of its departments or institutions. It is reported that he has been soliciting collections and clothing for, as he says, Kentucky Baptist Mountain Work.

►The Baptist Digest, Kansas state Baptist paper, will become a weekly publication this fall.

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Note of \$15,000 Debt Burned by Jeffersontown Church



Deacon Julian Alcorn, left, Pastor Chester Irvin, center, and Deacon William Thompson, at the noteburning of their \$15,000 debt at the Jeffersontown Baptist Church. Just as they succeed in

getting their present building paid for, they are having to enter another building program to provide an educational building.—Photo by The Jeffersonian, Jeffersontown, Ky.

FALLEN ASLEEP

MRS. MAYMIE MORRISON

ERLANGER, Ky. — God, in His great wisdom, has been fit to remove from us one of the most faithful and devoted members of the Crescent Springs Baptist Church, Erlanger, Mrs. Maymie Morrison, who departed this life July 6, 1954.

Therefore, be it resolved that we, the members of the WMS of the Crescent Springs Baptist Church, express our gratitude to God for her exemplary Christian life of service in this society, in her church, her community and home; also for her untiring and faithful efforts in teaching her Sunday school class and as a group leader in the Training Union.

May we reverently submit to the will of God and may the bereaved family find comfort in Him who doeth all things well.—MRS. S. L. BRANHAM, Committee.

MRS. MARY ROBERTSON MARTIN

SHELBYVILLE, Ky. —MRS. MARY ROBERTSON, 78, wife of Shelby W. Martin, formerly of Waddy, was buried in Grove Hill

Cemetery, at Waddy, near here, on Friday afternoon July 30, after funeral services conducted at Shannon Funeral Home here by Dr. A. M. Vollmer, Louisville, and Pastor Hugh High, of Waddy Baptist Church.

Mrs. Martin, the only daughter of the late John W. Robertson and Martha L. Robertson was reared at Chestnut Grove. She attended the old Stewart's College in Shelbyville, Judson College, and other schools in Alabama.

She was married to Shelby W. Martin in 1897. To this union were born (1) Eugene Ray who died in 1924, (2) Shelby Junior who died in infancy, (3) Lewis Waller, now secretary of Missionary Education of the Baptist Home Mission Board, Atlanta, Georgia,

and (4) Mrs. E. Henry Vance, prominent in church and civic club activities in Birmingham, Alabama. After residence in Ohio, Ohio, and Louisville, Kentucky, Mr. and Mrs. Martin made their home with their son in Decatur, Georgia, and daughter in Birmingham, Alabama.

Mrs. Martin was talented, cultured, and very active in her church. She was a devoted wife, a sacrificial mother, a considerate friend, and an exemplary and faithful Christian.

She had been in poor health, yet died from a heart attack.

In addition to her husband and children, she is survived by two brothers; Charles A. Robertson of Smithfield, Ky. and C. Meredith Robertson of Buechel, Ky.; four grandchildren and one great grandchild.

JAMES SETH CAMPBELL, SR.

CAMPBELLSVILLE, Ky., Aug. 5. — We, the members of the Adult Training Union of the Campbellsville Baptist Church, feel we have sustained a great loss in the death of our beloved member, James Seth Campbell, Sr., who was called to his heavenly home July 2, 1954.

He loved his church and all of its activities. To know him was to love him. His life was an inspiration to all of us.

Therefore be it resolved that the Adult Group of the Baptist Training Union has lost a loyal member, the community a loving friend, the family a devoted husband and loving father.

Be it further resolved that the Adult Training Union extend to his family sincere and heartfelt sympathy, and that a copy of these resolutions be recorded in the minutes of this Union and a copy be sent to the Western Recorder for publication.—Woodruff Chandler, Adult Director.

►The Pennville Baptist Church had an eight-day singing school recently with Maxwell Chambers, of Walnut Street Baptist Church, Owensboro, Ky., as the director. Much interest was shown. The school had an average attendance of 35.

East Texas Baptist College

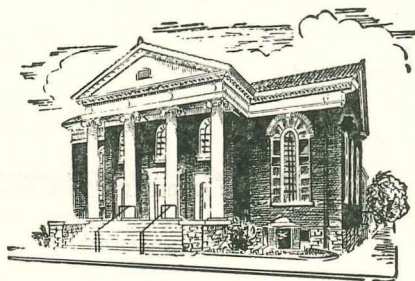
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SUNDAY SCHOOL DEPARTMENT

ROY E. BOATWRIGHT
State Secretary

Standard Sunday Schools

Bethel—Pastor E. A. Somers; Superintendent Hobert Long.

As a Means of Inspiring Junior Workers

A letter from Mrs. Lillian M. Rice encouraging Associational group schools as a means of inspiring Junior workers:

"Dear Junior Worker: On Sunday, October 3, many fine men and women in your association will, for the first time in their lives, sit down to teach a class of Juniors.

"You know from experience that some of them will grow discouraged. Some will fail. Why? Not because they lack devotion or high motives, but because they lack simple, basic know-how: understanding of Juniors, knowledge of methods that will enable them to do an effective work with boys and girls.

"Wouldn't it be wonderful if you could say to every new teacher in your association, 'There's a splendid opportunity coming your way—an opportunity to improve your teaching skill, to prepare yourself to be a truly good teacher?'"

"You can say that if your association is one of the many planning GROUP TRAINING SCHOOLS in October.

"I honestly believe that nothing your association can do would mean so much to the workers and the Juniors of your churches as a good, vigorous school in October where the Junior workers meet together to study the needs of Juniors—and ways to meet those needs through Bible teaching.

"It will be a tonic to all the workers, experienced and inexperienced. But it will give special inspiration and practical, down-to-earth help to the new, untried teachers.

"If your association is planning a group school, you will want to begin your campaign now to enlist every single Junior worker and prospective worker in this school.

"If plans in your association are not yet under way for a group training school, contact your superintendent of training or your associational superintendent and see if you can help him complete plans for an association-wide group school. Yours for a happy study-time in October."

Bagdad Church Makes Outstanding Growth

A letter from the pastor, Rev. Bob Smith, states:

"We taught *The Pull of the People* to our Sunday school workers during Prep-

aration Week last September. During the week we set up our blueprint of Sunday school progress. Since that time our enrollment has increased from 195 to 274 with 244 exclusive of the Cradle Roll and Extension Departments, as compared with 185 before. Our average attendance has increased correspondingly. On October 11 last year we reached a new record attendance of 239 and on August 1 exceeded that record with 296 in attendance.

As a result of this increased enrollment, attendance, and enlarged vision on the part of our people, we are entering into a long-range building program. This fall we hope to begin on the first unit of a new educational plan, costing about \$15,000. Later we hope to build on to that and build also a new auditorium."

Mr. James A. Johnson is the efficient Sunday school superintendent. We owe our congratulations to Bro. Smith and his good people. Such reports give us much for which to be thankful.

South Elkhorn Church Makes Great Growth

A goal was set at the beginning of 1954 for a net increase of 136. Later this was raised to 200. To date the enrollment has been increased by 97, making a total enrollment of 461 over against 364 at the same period last year.

The study of *The Pull of the People* effectively changed the people, making possible an over all increase in organization. Ninety-eight of the people received credit for this book. As a result it was determined to step up from a class Sunday school to a department basis. This move necessitated the remodeling of our present basement to provide the necessary space. This was accomplished through folding door partitions. The balcony was partitioned to provide space for three classes and the parsonage was used for one class. This added four new departments and eight classes. The number of workers was increased to a total of 23 to 67.

At the present time the average Sunday school attendance is 190 and this is limited greatly by a lack of additional space. Plans from the Sunday School Board have been procured for a new educational building to accommodate a maximum of 500.

The pastor, Rev. George L. Burnham, states: "I do believe that this *Million More* campaign has done more to increase effectiveness of our Sunday school than any other one campaign."

Mr. John Ritchey is the superintendent. Through his leadership along with the pastor and people, this work has been accomplished.

The church is looking forward to a greater year in 1955.

We wish to commend Rev. George Burnham and his people for this good work.

Paducah Church Has Unusual Progress

PADUCAH, Ky. — The Oaklawn Baptist Church, this city, of which Grant L. Jones is pastor, has experienced unusual growth within the last year.

After discovering the people and following up with a visitation program, the Sunday school enrollment increased from 282 to 502; 107 new members have been received; the offering doubled, with 25 per cent going for missions; a nursery building has been purchased; Cradle Roll and Extension Departments have been purchased; at a cost of more than \$10,000, and that S. S. now has 70 enrolled and the weekly offerings are around \$100. Craig Ratliffe of Southern Seminary is pastor at the mission.

OCTOBER —

WESTERN RECORDER
MONTH

Dr. McDowell Writes For Seminary Extension Department

WAKE FOREST, August 18. — Dr. Edward A. McDowell, Professor of New Testament Interpretation in Southeastern Baptist Theological Seminary, has recently completed 28 lesson studies on the *Gospel of Matthew* for the Seminary Extension Department.

More than 2,000 students are now enrolled in extension centers throughout the Southern Baptist Convention.

The extension program designed to give adults opportunity for Bible study is supported jointly by the five Southern Baptist Theological Seminaries: Southeastern Seminary, Wake Forest, N. C.; Southern Seminary, Louisville, Kentucky; New Orleans Seminary, New Orleans, Louisiana; and Golden Gate Seminary, Berkeley, California.

The extension program is directed by Dr. Lee Gallman with headquarters in Jackson, Mississippi.—Ben C. Fisher.

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WE WENT TO ANOTHER CAMP!

Tuesday, August 31, your Brotherhood Secretary was privileged to attend the Pastor and Laymen Conference at Schafer Memorial Park near Owensboro, Kentucky. Two hundred men were registered for this conference, which was sponsored by the Daviess-McLean Association. Cecil Laster is the progressive and capable Missionary there and did a splendid job in planning the meeting. The meeting began on Monday the 30th of August and continued through noon on the following Wednesday. The night we visited was Brotherhood night and your Secretary was privileged to be the guest speaker. Preceding the service a barbecued chicken supper was served to all who came.

REMEMBER!

October 10 is LAYMEN'S DAY in our churches. Write us for helps.

ATTENTION

Order your BROTHERHOOD JOURNALS for fourth quarter NOW! Following are subjects discussed in this Journal: "Christian Faith and Economic Life;" "Liberty—Not Tolerance;" "The Brotherhood and the 1955 Revivals;" "Radio Ministry of Southern Baptists;" "Churches, Too, Have Mission Obligations;" "Victims of Circumstance—Opportunities for Christ;" "State Missions—A Vital Part in the Great Commission;" "Christian Stewardship and Church Budgets—Answer to World Missions;" "Meaning of Christmas;" "Men of Tomorrow—A Challenge for Men of Today;" "A Doctrinal Study—Competence of the Individual;" "Characteristics of a Christian Layman;" and, "Baptist Opportunities in Italy."

Send your orders to The Brotherhood Commission, 1548 Poplar Avenue, Memphis 4, Tennessee. Do it NOW and be sure of receiving them on time!

Additional Changes in BSSB Reorganization Told

NASHVILLE, Tenn. — (BP) — Three personnel changes, part of a continuing reorganization of the Baptist Sunday School Board, Nashville, were announced by James L. Sullivan, executive secretary.

Sullivan said that effective September 1, Charles H. Warnock will be promoted to supplies supervisor in the merchandise sales department; Kenneth Leslie Hayes will become trade sales manager in the Merchandise and Sale Division; and Charles Emmett Golden will be transferred from the Training Union Department to purchasing supervisor.

Warnock came to the Board from the Baptist Book Store in Fort Worth, Tex., in 1953 as associate in the Book Store Department.

Hayes was a radio announcer in Campbellsville, Ky., before becoming sales representative for the Board last year.

Golden was a field worker for the Georgia Baptist Training Union Department. He served as pastor's assist-

ant at First Baptist Church, LaGrange, Ga., before coming to the Board in 1935 and has served as office secretary in the Board's Training Union Department for the past nineteen years.

Meditations of a Layman

I've a longing in my heart to worship;
I've a longing in my heart for prayer;
I've a longing in my heart for Jesus
Somewhere out there—

Out there away from confusion
And the unnecessary affairs,
There to be led, instead of fed,
To a throne of grace through prayers.

I'm tired of meetings and meetings,
Of reports and figures—so much
I feel like staying at home and praying,
Forgive us, O Lord, for such.

God's program, I know, must go forward,
And Christians ought never to shirk;
But is Thy way, O God, we pray,
That You want us to do Thy work?

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Deacon and Clerk
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For September 19

By H. C. Chiles

Growing in Christian Love

This lesson teaches us that the climax of Christian growth is in the realm of love. It also makes it clear that it is the glorious privilege of every child of God to exemplify this supreme Christian virtue of love in the daily life.

Matthew 5:43-48

It is a well-known fact that the Mosaic Law enjoined upon all the duty of love for neighbors. "Thou shalt love thy neighbor as thyself." Leviticus 19:18. Certain corrupt Jewish rabbis taught this command, and then added the admonition, "and hate thine enemy." Assuming that an enemy was not a neighbor, they contended that the commandment to love the latter implied permission to withhold it from the former. They reasoned that love was for neighbors and that hate was for those who were not. Such teaching was an inexcusable distortion of God's law. In fact, the Old Testament taught the very opposite. It is certainly incumbent on men to make their lives conform to the teachings of the Holy Scriptures, rather than to distort them to suit their own sinful ways.

In sharp contrast with this terrible misinterpretation of the instructions given by Moses, our Lord taught His followers that it was their duty to love their enemies. By His own life He showed us how to do that very thing. He had many and bitter enemies. They resented His teachings, sought His life and eventually put Him to death. While hanging on the cruel cross in excruciating pain, Christ prayed, "Father, forgive them; for they know not what they do." Luke 23:34. Thus He gave a very forceful demonstration of His admonition, "Bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." This command was in perfect accord with the life of our Lord for it was for His enemies that He gave Himself. Obedience to His command takes on new meaning when we recall that all for whom Christ died were His enemies. "But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." Romans 5:8. Had He not loved His enemies none of us would have come to know God.

Such spiritual exercises as those which are set forth in verse 44 are beyond the ability of mere fallen human nature to perform. The tendency of the carnal nature is always to give another as good

as he sends. However, by God's grace the Christian can obey his Lord in these matters. Many Christians have demonstrated that it is a possibility. If God's love is in our hearts, we can and will love our enemies. While the natural and easy thing for us to do is to love those who love us and to dislike those who do not care for us, such conduct does not surpass the standard which the publicans maintained. In loving only those who love us, we do nothing more than any ordinary lost sinner would do.

It is the will of our Lord that we shall love our enemies in such a way that even the most casual observers will recognize that we are the children of God. By manifesting a genuine love for our enemies we can identify ourselves as followers of Christ. Love for enemies is one of the evidences that a person is a child of God. Furthermore, such love will bring a reward to all of those who exercise it.

I John 4:11-18

John the Beloved was a great exponent of love. The reason for the prominence of the word "love" in his epistles is that love is the fundamental of Christianity. John wanted his read-

**OCTOBER —
WESTERN RECORDER
MONTH**

ers to realize fully that they were the objects of God's wonderful, yea, almost incredible love. He was anxious for each of them to live in the devout and habitual contemplation of God's infinite love. Knowing that His love was calculated to excite the admiration, appreciation and devotion of his readers, John challenged them to look at it penitently, appropriatingly, adoringly and gratefully. And we must never forget that God did not bestow His unparalleled, unmerited, unsolicited, unchangeable and unending love on the amiable, the attractive, the worthy, or the lovable, but upon those who were in active rebellion against Him.

God's marvelous love has been revealed in many ways, but never so fully as when He sent His only begotten Son into this world to suffer and to die on the cross as the propitiation for our sins.

Christ Jesus expressed His love for us by dying in our stead, and in order that we might have life through Him. Those who are born of God are partakers of His nature. Consequently, they are obligated to love Him supremely. Furthermore, they ought to love one another for His sake.

Not only is love, such as these verses call for, an assurance that we have become new creatures, but it is also a badge of discipleship whereby others may know that we belong to Christ. "By this shall all men know that ye are My disciples, if ye have love one to another." John 13:35. Christian love is a real indication that one has passed from death unto life. It is very important that we prove our Christian sonship by our love for others. Are you radiating the love of Christ in your daily life, as He rightfully expects you to do?

Ridgecrest to be Site Of 1955 Rural Church Conference

RIDGECREST, N. C. — Ridgecrest will be the site of the 1955 (second) Convention-wide Rural Church Conference, it was announced at the close of the Home Mission Conference. The meeting will be held during the annual Ridgecrest Home Mission Conference, according to Dr. Courts Redford, executive secretary of the Board.

The over-all goal for the program is the revitalization of the rural church program of the Southern Baptist Convention. Approximately 80 per cent of all churches in the Convention are classified as rural.

Attendance at the Home Mission Conference this year reached 1,066. Dr. W. A. Criswell of Dallas was the principal speaker. Special emphasis was laid on the Simultaneous Revival Crusade for 1955.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, AUGUST 29, 1954

(Continued from Page 13)

Paintsville, First (2)	82	224
Paris, Central (1)	64	262
Pikeville, First (3)	72	408
Prestonburg, Irene Cole		
Memorial	363	
Princeton, First (1)	131	503
Northside (1)	122	224
Second (2)	116	302
Russellville, First (1)	85	387
Somerset, First	194	614
Calvary (2)	126	402
Pleasant Hill No. 2	62	220
Sonora	94	253
Springfield, First	136	432
Versailles	72	331
Williamsburg, First (1)	133	582
Main Street (1)	62	346
Williamson, W. Va.	67	293
Willisburg	127	323
Winchester, Central (1)	114	440
First	144	419

►Evangelist Vince Cervera has been preaching in revival services being promoted by Pastor Harold D. Tallant at the First Baptist Church, Madisonville, Kentucky.

Mrs. I. P. Trotter, Elect Lady, Dies In Her 95th Year

Mrs. Susie Eager Trotter died at a hospital in Clarksville, Tenn., August 18, 1954. For many years Mrs. Trotter has lived by the calendar, spending half the year with one daughter, Mrs. W. C. Boone, in Louisville, and the other half of the year with another daughter, Mrs. A. J. Dickinson, at Elkton, Ky. Her illness came while she was at Elkton, so she was moved to the hospital at nearby Clarksville.

Mrs. Trotter was 94 years of age at the time of her passing. She was the daughter of a preacher (Rev. E. C. Eager, Clinton, Miss.), the wife of a preacher (Rev. I. P. Trotter, Jr., pastor in earlier years at Maysville and Bardstown, Ky., and in Mississippi and Tennessee); the sister of two preachers (Dr. George B. Eager, long professor of Biblical Archaeology and Geography at Southern Baptist Theological Seminary, and Dr. John H. Eager, pastor at Fourth Avenue, Louisville, and missionary to Italy; the mother-in-law of two preachers (Dr. W. C. Boone, general secretary-treasurer of the Executive Board, General Association of Baptists in Kentucky, Louisville; and Dr. A. J. Dickinson, pastor Elkton Baptist Church, Elkton, Ky.); and the grandmother-in-law of another preacher (Dr. Warner Earle Fusselle, of Lynchburg, Virginia).

The funeral was in the Elkton Church, where she held her membership at the time of her passing, on August 19, at 5:00 p.m., and was conducted by her two sons-in-law, Drs. Dickinson and Boone, and by her grandson-in-law, Dr. Fusselle. The family then proceeded to Winona, Miss., where a short graveside service was conducted in the cemetery before burial.

Mrs. Trotter was born in Clinton, Miss., and in early life was a music teacher. Throughout her life she remained both a teacher and a learner. Long after her contemporaries sat back in their easy chairs she was taking up something new, beginning life all over again. For example, constant and persistent letter-writer that she was, she learned how to use a typewriter after she was seventy years of age, and she became the author of two books after she was ninety.

Mrs. Trotter was a woman who loved people, and her facility for making friends brought her into contact with thousands. "Once a friend, always a friend," seemed to be her way of holding on to the old but never missing an opportunity of catching step with the oncoming generation.

Besides her two daughters, already mentioned, she is also survived by two sons—Prof. Ide P. Trotter, dean of the Graduate School of Texas A. and M.

College, and Herman Eager Trotter, Providence, R. I.; by 12 grandchildren: (1) Mrs. W. E. (Ruth Boone) Fusselle, Lynchburg, Va.; (2) Mrs. Jack (Martha Boone) Foust, Jackson, Tenn.; (3) Mrs. Charles B. (Nan Boone) Arendall, Jr., Mobile, Ala.; (4) Arthur U. Boone, II, Austin, Texas; (5) William C. Boone, Jr., Louisville; (6) A. J. Dickinson, Jr., Richmond, Va.; (7) Mrs. George (Susie Dickinson) Hudson, Gadsden, Ala.; (8) Mrs. Elwood (Lucy Dickinson) Spencer, Hampton, Va.; (9) Mrs. Lisle (Bertha Dickinson) Taylor, Newport News, Va.; (10) Herman E. Trotter, Buffalo, N.Y.; (11) Ide P. Trotter, Jr., and (12) Ben Trotter, both of College Station, Texas; and by 20 great grandchildren.

BOOK REVIEWS

"Christian Stewardship And Church Finance," by H. W. Ellis. Zondervan Publishing House, 847 Ottawa Avenue, N.W., Grand Rapids 2, Mich.

Dr. J. D. Grey wrote the introduction to this excellent work, commending it highly. He said in part: "... a most significant contribution to the cause of Christ... born of a great heart and soul... not untried theories." Some of the chapter titles are: Stewardship Privileges; Man's Claim to Ownership disproved; God's Claim to Ownership Established; and Enlisting God's People in the Practice of God's Plan. This worthy book can be had from the publishers or from your Baptist Book Store. The author, a former pastor and native of Kentucky, resides at 1763 Monroe Street, Paducah, Kentucky.

"The Living Christ and Dying Heathenism," by John Warneck. Baker Book House, Grand Rapids 6, Mich. Price \$3.95.

This work is largely made up of the experience of a missionary in animistic heathenism. It is scholarly. It sets forth the power of the gospel of Christ on those who live in spiritual darkness. The author rightly contends that no one is equipped to minister to the spiritual needs of those in the clutches of animistic heathendom until he thoroughly understands the beliefs of those people. He shows himself to be qualified, for he demonstrates an amazing knowledge of the heathen mind and society "and the power of the gospel to penetrate this spiritual wasteland." The publishers quote Dr. H. C. Goerner, Southern Seminary, as saying that he has "for years been recommending it to my graduate students as the best treatment of missions among primitives."

►Mrs. L. M. Bratcher, Sr., Southern Baptist missionary to Brazil who is in the States on furlough, may be addressed at 11 Ridge Road, Louisville, Ky. Mrs. Bratcher, the former Artie Porter, is a native of Caneyville, Ky.



Franklin Owen
Pastor

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WANTED—Retired minister, ill and discouraged, wants mail from Christians. Will reply to all who write enclosing postage. Rev. B. H. Crider, Tway, Kentucky.

►Bible-bearing balloons are getting over to Iron Curtain countries, though some have been shot down by Communist border guards. Plans are now in the offing to send 500,000 more balloons aloft soon.

►Mr. Murl Bratcher, Peonia Route, Clarkson, Ky., member of Baptist Church of Leitchfield, recently suffered the loss of an eye in an accident. The eye was removed in a Louisville Hospital August 26. Mr. Bratcher is president of the Baptist Brotherhood of the First Baptist Church of Leitchfield, and also teaches in the Sunday school, and is a great layman.

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Was the Stewardship Revival Movement in 1953 Worthwhile?

By A. M. VOLLMER

The merits of any plan or program may be judged by the results. On this basis we wish to appraise the Stewardship Revival which was promoted throughout the boundaries of the Southern Baptist Convention in the fall of 1953.

A total of 10,370 churches participated, with an enrollment of 718,330. The estimated number of new tithers enlisted was 69,211.

Kentucky's part in this achievement was 1,200 churches participating with an estimated 100,000 enrolled and nearly 20,000 new tithers enlisted.

Following are testimonies of some Kentucky pastors, relative to the value of the effort last year. A pastor in central Kentucky writes, "We enlisted 85 new tithers, out of a possible 131 resident members, increased budget from \$3,780.00 to \$7,316.00."

From western Kentucky another pastor writes, "Marvelous, new sanctuary has been erected." A Louisville pastor says, "Having our best year in finances." From the mountains, "Very successful. Our budget was fully subscribed." From North Bend Association, in northern Kentucky, "Results very good." A pastor in Warren County states, "More than 50 have united with our church since the Stewardship Revival." A pastor of two half-time churches in Boone's Creek Association writes, "Increase in offering and attendance. I had one [a stewardship revival] in each church last year. Plan to have one in both churches in 1954."

These testimonies are typical of others that have come from all sections of the state.

It would be tragic not to continue any movement that was as fruit-bearing as the Stewardship Revival in 1953. The momentum generated then should lead into another successful effort in 1954. The suggested date for 1954 is OCTOBER 31-NOVEMBER 7. Scores of pastors have already indicated that they plan to promote a similar effort this year.

Each pastor will receive shortly from the office of the Executive Committee, in Nashville, "A Handbook For Stewardship Revival." This is a valuable booklet and offers many helpful suggestions in planning and promoting Stewardship Revivals.

Burnside Church Celebrates Pastor's First Anniversary

BURNSIDE, Ky. — On August 15 the First Baptist Church of Burnside celebrated the first anniversary of its pastor, Charles E. Graves.

Under Pastor Graves' leadership the

church has purchased and placed in operation a church bus which brings people from outlying territories. During the year, 53 have been received by baptism and 20 by letter. The church plans to install a glass-front baptistry, re-decorate the walls and sand and re-finish the floors. The Architecture Department of the Sunday School Board is drawing plans for the baptistry work and also for rearrangement of the basement to make possible additional classes.

Franklin Owen Begins Calvary Baptist Church Pastorate in Lexington

LEXINGTON, Ky., August 13.—Bro. Franklin Owen began his pastorate at the Calvary Baptist Church, Lexington,



Franklin Owen

August 5. He comes to the Blue Grass from the First Church, Gainesville, Ga., where he has served since April, 1947.

He is a former member of the Executive Committee, Georgia Baptist Convention, and of the Administration Committee of that board. He is a trustee of the Southern Seminary and its Education Committee.

Pastor Owen was born in Marble Hill, Mo., June 28, 1913; a son of Pastor and Mrs. E. D. Owen. He graduated from Cape Girardeau High School and the Southeast Missouri State Teachers' College before coming to the Seminary.

He has been pastor of the churches at LaCenter, Ky., and the Second Baptist Church of Highland Park, Louisville, Ky.; and Perryville, Mo. For a time he was director of religious education, and at a later time associate pastor at the Southside Baptist Church, Birmingham, Ala. For three years he was a chaplain in the U. S. Army, half of that time being spent in the European theatre.

District Associational Dates

Date	Association	Meeting Place
September		
1-2	Edmonson	Holly 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
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
23-24	Caldwell	White Sulphur
23-24	Freedom	Burkesville
24-25	Goose Creek	Hopewell
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.

► Union University at Jackson, Tenn., will begin construction early this fall on a new residence hall for women.

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The Church and the Kingdom of Heaven

(Continued from Page 3)

B. But the door to the kingdom is the New Birth, or regeneration. "Except a man be born again he cannot see the kingdom of heaven—except a man be born of the water and the Spirit he cannot enter the kingdom of heaven." Candidates may be voted and baptized into churches, but they must be born into the kingdom of heaven. It is possible for a man to be a member of the kingdom of heaven and not be a member of a church, as in the case of the converted thief on the cross. That day, up there on the cross, he was born into the kingdom of heaven, but he had no opportunity to be baptized into a church. It is also possible for a man to be a member of a church and never be a member of the kingdom of heaven. Ananias and Sapphira were members of the church at Jerusalem, but they were never members of the kingdom of heaven. All saved people are members of the kingdom of heaven and, strictly speaking, there is no one in the kingdom except saved people. But, all church members are not members of the kingdom because all church members have not had the new birth.

Custodian of the Keys of the Kingdom

The church is the custodian of the keys of the kingdom of heaven. When Jesus left the earth, He left all the affairs of the kingdom of heaven on earth in the hands of His churches. "And I will give unto thee the keys of the Kingdom of Heaven." The evangelization of the world, the promotion of missions, Christian education and the administration of the ordinances are all the responsibility of churches. In fact the writer is becoming more and more suspicious of any kind of a religious movement which does not grow out of a church and become responsible to a church.

The keys of the kingdom are the Holy Scriptures and the Holy Spirit. With these keys, soul winners open the door of regeneration for lost souls who are seeking the Saviour. Both are necessary. God's Truth and God's Spirit. On the day of Pentecost, Peter and others, with the knowledge of the truth which they imparted and with the power of the Holy Spirit which was upon them, opened the door of salvation to three thousand lost souls.

The church is the only organization on earth which Jesus himself organized. After He had spent three and a half years teaching His gospel and had sealed it with His blood on the cross, He did not muster an army to enforce His will; He did not organize a school to teach His will; He did not even write a single book

of the New Testament. But He committed all the affairs of His kingdom to His churches. The church is the only institution on earth to which He gave authority to teach His gospel. It is the only organization which the Holy Spirit uses, and it is the only organization

which depends upon the Holy Spirit for its power. With these keys—God's Truth and God's Spirit—God's people in God's churches are opening the door of regeneration for lost souls who are being born into the kingdom of heaven, and who later may be baptized into one of His churches.

▶A pastors' conference for Southern Baptist preachers in and near Denver, Colo., was recently organized with 18 members.



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by H. Leo Eddleman, president of Georgetown College

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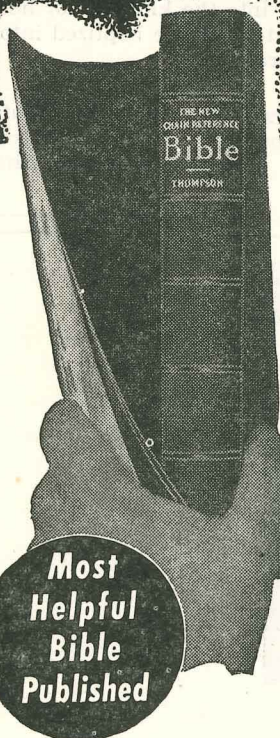
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