

Western Recorder

KENTUCKY SOUTHERN COLLEGE
LIBRARY
 A Plan for
STEWARDSHIP REVIVAL
 Oct. 31-Nov. 7

SUN	31	9:30 a.m.—Stewardship lesson in the Sunday school, using regular or Special Stewardship Lesson. 11:00 a.m.—Sermon— <i>We Have This Treasure</i> . 6:15 p.m.—Stewardship program in Training Union. See regular quarterly. 7:30 p.m.—Sermon— <i>Giving God's Way</i> .
MON	1	7:00 p.m.—Bible Study, <i>What the Bible Teaches on Stewardship</i> . 7:45 p.m.—Sermon— <i>The Church Budget, a Spiritual Plan</i> .
TUE	2	7:00 p.m.—Bible Study, <i>What the Bible Teaches on Stewardship</i> . 7:45 p.m.—Sermon— <i>Faithful in Our Partnership</i> .
WED	3	6:00 p.m.—Stewardship Banquet, where convenient. 7:00 p.m.—Bible Study—Also study use of Tithers Enlistment Visitation. 7:15 p.m.—Sermon— <i>Let Every One of You</i> —Attendance at banquet and evening service promoted by Training Union, Woman's Missionary Society and young people's organizations.
THU	4	7:00-9:00 p.m.—Visit for Tithers Enlistment Visitation or to secure high attendance on Sunday. 7:00 p.m.—Bible Study— <i>What the Bible Teaches on Stewardship</i> . 7:45 p.m.—Sermon— <i>Tithing Is An Act of Worship</i> .
FRI	5	7:00-9:00 p.m.—Visit in Tithers Enlistment Visitation or to secure big attendance on Sunday; or the alternative plan: 7:00 p.m.—Bible Study— <i>What the Bible Teaches on Stewardship</i> . 7:45 p.m.—Sermon— <i>Churches Are Stewards, Too</i> .
SAT	6	Pastor and those responsible for the Every Member Canvass complete details of the program. Be sure the people understand what to do and that enough pledge cards are provided.
SUN	7	11:00 a.m.—Sermon— <i>Immortal Money</i> . Victory Day. Commitments to tithe. Pledges to budget. "Oversubscribe the increased budget in one day." 7:30 p.m.—Sermon— <i>A Greater Work</i> . Seek to report that the budget has been oversubscribed in this one day.

Gleanings From The Field

► Offices of the Tennessee Baptist Convention in Nashville have recently been air-conditioned.

► Pastor Maurice L. Bates, of the Mount Olive Baptist Church, near Winchester, held a revival recently with the Cedar Grove Church, near Frankfort, where he was pastor a number of years ago while a student at Georgetown College.

► According to C. E. Matthews, secretary of evangelism for the Home Mission Board, 155 chaplains will be available for the 1955 Simultaneous Revival Crusade. Churches should contact the chaplains directly.

► At its annual session Baptist Association by a standing vote of thanks expressed appreciation of the splendid work of Brother Roy Russell during his four years as pastor of Salvisa. He went last week to assume his duties as pastor of the First Baptist Church, Adel, Ga.

► Pastor Bob Smith, Bagdad, Ky., has been with Dr. Woodroof, in some meetings at the First Baptist Church of Shelbyville, Tennessee. Dr. Woodroof is a graduate of Georgetown College and the Southern Seminary. His wife is the former Miss Jewell Glass, from Georgetown.

► Carey B. Gardiner, 66, died at his home in Arkadelphia, Ark., August 25. He was a deacon in the First Baptist Church of that city and a brother of Dr. W. A. Gardiner, long Sunday school secretary for Kentucky Baptists now retired and lives at Buechel, Ky., just a few miles from Louisville, Ky.

► Joseph F. Green, Jr., pastor of the First Baptist Church, Alamosa, Colo., has been appointed assistant to the secretary in the book editorial department of the Baptist Sunday School Board, Nashville. Dr. William J. Fallis is secretary of the department. Green assumed his new duties September 1.

► Rev. Frank Leavell, Jr., Dr. Charles A. McGlon, and Dr. Dale Moody supplied the pulpit of Dallasburg Baptist Church while Pastor W. C. Lamb was on vacation. Pastor and Mrs. Lamb, on their return, were welcomed to a reception in honor of their parents who returned with them from North Carolina.

► Pastor H. A. Bickers, Beaver Dam, Ky., writes of the appreciation of the Ohio County Baptists for the fine work done by Brethren C. R. Hill at Hartford Church and Tom Dunlap at the Beaver Dam Church, both of whom are now gone elsewhere. Brother Hill was the recent moderator of the Ohio County Association, and led in the erection of a new building while at Hartford. Bro. Dunlap was also moderator for two years.

► The Wing Avenue Baptist Church of Owensboro is making plans for the erec-

tion of a new \$100,000 colonial meeting house at 628 Wing Avenue. This is the church where Brother Dan Thomas, formerly of the Sunday School Department of the General Association of Baptists in Kentucky, went to be pastor some months ago. From April through July they had a net increase of 66 in Sunday school enrollment. The VBS enrollment surpassed the Sunday school enrollment at that time. On the Sunday following the VBS commencement 30 new pupils were added to the Sunday school enrollment.

► The 30-voice choir of the First Baptist Church, Winchester, Ky., presented its first summer choir concert August 8. The program appealed to listeners of varying degrees of music appreciation. The concert was promoted by some eye-catching Burma-Shave type of signs placed near all main entrances. On entering the Educational Building everyone saw: "LONG HAired MUSIC—FOR A FEW;—THE REST IS SUNG—JUST FOR YOU.—CHOIR CONCERT, AUGUST 8." When leaving they might see: "IT MAY BE HOT—ENOUGH TO HURT; BUT THAT WON'T STOP—OUR CHOIR CONCERT—AUGUST 8 AT 8 P.M." A. Dalton Leath is pastor and A. Ray Baker is minister of music.

**OCTOBER—
WESTERN RECORDER
MONTH**

► Miss Claudia Edwards, ranking senior member of the faculty of the Carver School of Missions and Social Work (and the old W. M. U. Training School), Louisville, has resigned her position as teacher of music in that institution to return to her native State of South Carolina, where she will have charge of public school music in the high and elementary schools, and direct the high school choir at York, S. C. She is a graduate of Winthrop College, Boston University and the W. M. U. Training School, and has pursued studies in the Eastman School of Music, Westminster Choir School, the University of Louisville, and Washington University, York, S. C., is about thirty miles southwest of Charlotte, N. C.

► The Norwood Baptist Church, Cincinnati, Ohio, observed the fiftieth anniversary of their pastor, Dr. Leland Jerome Powell, in the ministry July 28-August 1. He was ordained in the Greenfield Baptist Church, Pittsylvania

Western Recorder

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

Vol. 128 No. 37 September 16, 1954

WESTERN RECORDER
KENTUCKY BAPTIST BUILDING
127 East Broadway
Louisville 2, Ky.
Published Weekly by the
**GENERAL ASSOCIATION OF BAPTISTS
IN KENTUCKY**

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

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

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

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

The WESTERN RECORDER cannot assume cost of making cuts. This must be borne by persons or organizations sending pictures.

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

County, Va., July 31, 1904. He was pastor of four rural churches nearby for two years, and then went to Wake Forest College, and later to Southern Seminary. For a brief time he was pastor at Philippi, W. Va., and then eight years at the Grafton, W. Va., church, and an equal time at the Pine Street Baptist Church, Richmond, Va. He went to the Norwood Church in Cincinnati in 1925 and has been there ever since. Two years ago the Conservative Baptist Theological Seminary, Denver Colo., gave him an honorary doctor of divinity degree. Speaking on the program were a number of pastors and the mayor of Cincinnati.

Why Attend a Baptist School?

By DR. S. H. JONES
Editor, The Baptist Courier, Greenville, S. C.

With the keen competition among schools, a young Christian is often confused when he chooses a school.

Some may conclude that one school is about as good as another and so let convenience, price, and social pressure determine his decision.

Others may discriminate to the point of recognizing that a Christian school is to be preferred and then be confused by the conflicting claims of schools which claim to be Christian. A mistake at that point could have disastrous results.

For a Baptist student, and particularly for one who expects to be a minister, missionary, or other kind of church leader, we believe there is no other school "just as good" as a Baptist school. We offer below some reasons for holding this position. What we are saying applies particularly to colleges, but we are using the more general term, "schools," so as to include seminaries, particularly, and also other Baptist schools.

1. Baptist schools are superior schools.

In an article which had a large circulation among Baptists some time ago, we discussed the question, "When Is A College Christian?" The first statement in that article is, "To be Christian, a college must be a true college." Any school which offers to render educational service and asks people to pay for such service should measure up in terms of academic standards. Also a student who faces the choice of a school should not be satisfied with anything that is poor grade.

Baptist schools are superior when measured by any standards. By this, we do not mean that every Baptist school is academically stronger than every non-Baptist school in its class. We mean simply that, taken as a whole, Baptist schools rank among the superior institutions, in terms of quality of service. We know of no Southern Baptist school, supported by a Baptist state convention or by the Southern Baptist Convention, of which this is not true. And don't let anybody tell you they are too expensive. They are not more expensive than other schools which give comparable service.

2. Baptist schools are true to Baptist principles and doctrines.

They should be expected to be so, and they are. On the other hand, no other kind of school could be expected

to be governed by such doctrines and principles; and we know of none that is. To expect non-Baptist schools to support Baptist principles would be just as unreasonable as to expect non-Baptist churches to do so: some might do it, but they are certainly not obligated to do so.

A Baptist student should want, at least, to know what Baptists believe and why they believe it, what distinctive principles govern Baptist churches and institutions, and something of the history and present status of Baptists in the world. Where else besides in Baptist schools are these things taught? If being a Baptist means anything to a person, that fact should give one a preference for a school that is true to the Baptist faith.

3. Most Baptist leaders are trained in Baptist schools.

Without any reference to the abundant statistics that are available, it can be said that Baptist schools produce the preponderance of all Baptist leaders. That is not surprising, but it is surprising that so many Baptists seem unimpressed by the fact and go out experimenting with every sort of school which may appear.

It makes good sense for a young person to want to get his education along with others of his age who will be his associates in service later. The surest way for a young Baptist to get into the company of those who will be future leaders is for him to go to a Baptist school. A preacher or other leader can be rather lonely among a crowd of fellow workers when he is the only one who never attended a Baptist school.

4. Baptists are obligated to support their own institutions.

This might seem to some a poor motive for choosing a Baptist school, but we believe denominational loyalty is a good thing and that it should influence young people and their parents in choosing a school. At least, a Baptist should give a Baptist school first consideration, and, all things being equal, he should go to a Baptist school. We believe that Baptist loyalty should decide one in favor of a Baptist school in case of doubt and that a Baptist should be willing to go to extra expense and inconvenience, if necessary, in order to support a Baptist school by attending it.

If Baptist schools are not supported by Baptists, who can be expected to support them? And who could claim to be-

lieve in and support Baptist institutions unless he supports them by his patronage? Is not every Baptist student under the burden of proof to show why he should not attend a Baptist college?

5. A Baptist college offers a congenial atmosphere for a Baptist student.

A Baptist never has to explain why he chooses a Baptist school; he belongs there, and he is always welcome there. He immediately finds that most of his fellow students, teachers, and school officials are people who think, believe, and act as he does, and he feels "at home." Adjustment to college life is, at best, rather trying; but attending a college of one's own religious faith makes that adjustment far easier and contributes much toward a happy and successful career.

Since many young people meet, while in school, the persons they later marry, or marry while still in school, what could be more appropriate than for them to be thrown with young people of their own denomination? The serious problem of "mixed marriages" could be averted in many cases if Baptist young people attended Baptist schools.

It is a strange sort of reasoning that leads some Baptist students to seek the company of people who are least likely to help them in their Christian life. It is equally strange that they should imagine that they would be happy in a school where Baptists, as such, are either ignored or held up to criticism while some other denominational or non-denominational system is extolled. Yet some try it, with unhappy results; and others who try it make the adjustment and are lost to the Baptist cause. Baptists do well to "stick together," not in narrow sectarianism and pharisaical snobbishness, but in mutual helpfulness, in wholesome associations, and Christian growth.

(Continued on Page 10)

I Cannot Attend Sunday Night Service Because

(Please Check)

- 1.—Too Tired.
- 2.—My Only Time at Home.
- 3.—Visiting.
- 4.—Company at Our House.
- 5.—Picture Shows.
- 6.—Just Not Interested.
- 7.—Too Much Church.
- 8.—Favorite TV Program.

(Please tear off and mail to God)

—Bulletin, First Baptist Church,
Madisonville, Ky.

►Dr. Dale Moody, Southern Baptist Theological Seminary, had the Bible hour during Music Week at Ridgecrest Assembly.

Correlation, Where Art Thou?

By J. M. PRICE

(Summary of an address delivered to the Pastor's Conference of the Southern Baptist Convention in St. Louis, June 1, 1954.)

This subject was not of my own choosing. It was assigned to me. Having served on both committees appointed by the Southern Baptist Convention to study the problem of correlation, I felt obligated to discuss it. As a basis for the discussion I wrote to twenty-one pastors and twenty-one educational directors and checked eight church calendars from a total of about fifteen states. Questions were asked as to what seemed, out of experience and observation, to be the biggest problem of duplication or overlapping of organizations; multiplicity of training schools, special weeks, and other meetings; the likelihood of making the church too exclusively a promotional center for denominational agencies; and suggestions for meeting these problems. What I am saying is a sort of summary of the replies received. The letters show quite a bit of feeling, indicating that the matter is a warm issue.

The Problem Confronted

In general the problem is not the duplication of the educational organizations of the church or the general boards of the Convention. The main difficulty seems to be the multiplicity of week-day meetings fostered by the association, the state, and the various committees, commissions, and boards of the Convention.

In checking the proposed Southern Baptist calendar for 1955 prepared by the Convention Committee on Denominational Calendar it appears that there are about twenty-five weeks of special emphasis that call for one or more days. In some cases the emphasis seems to run for a month or so. This is about the same as the current year.

In summarizing six church calendars from about as many states it was observed that there was an average of approximately 600 week-day meetings during the year and about thirty weeks of special emphasis. In one case there were more than 800 week-day meetings. One pastor stated that in checking his associational calendar he found that there were 565 meetings besides his Sunday activities that he would be expected to attend as a pastor.

The following quotations give something of the feeling of pastors and educational directors:

"We have so many meetings a man would have to be five men to attend them all."

"We pastors are spending almost all of our time promoting some program some one else has planned for us."

"If the pastor is the key to the situation, too many are trying to pick the lock."

"The problem is the over working of the minority of our church leadership."

"Too many special weeks mean that they all gradually become ordinary."

"The people become surfeited with this multiplicity of special weeks, training schools and meetings."

"Preachers now have to fight to keep doing everything but what God meant us preachers to do—PREACH."

"I am tired of having the frustrated feeling of being used all the time by some special denominational agency."

"I am ignoring about half of the program."

"If the trend continues, I would be in favor of requiring every preacher to graduate from college with a Bachelor's degree in Business Administration, with possibly a minor in 'Selling.'"

Some Contributing Influences

As indicated, the problem seems not to have grown out of the educational organizations of the local church such as the Sunday school, the Training Union, the W. M. U., and the Brotherhood. However, there was some feeling that the auxiliary organizations of the Woman's Missionary Union and the Training Union did duplicate some. Also there was some indication of conflicting activities of the music and educational organizations of the church. Also, one criticized fellowship meetings: "They eat, burp, listen to a speech and go home."

Nor is the difficulty primarily due to the activity of the general boards of the Southern Baptist Convention such as the Foreign Mission Board, the Home Mission Board, the Sunday School Board, the Woman's Missionary Union, and the Baptist Brotherhood. By and large the lines of emphasis of these organizations and agencies have been kept fairly distinct. The Inter-Agency Council and the Program Committee have helped to correlate the activities of these agencies.

The problem seems to have arisen largely out of the fact that in recent years there have grown up a number of

committees and commissions of the Southern Baptist Convention, each of which seeks a special emphasis in the church. As one respondent suggested, "Each committee wants to be a commission and each commission wants to be a board," and each with a staff and a promotional emphasis through the local church. Also we have become more highly organized on levels between the local church and Convention. There are associational, district, and state meetings. Also there are rural, Christian life commission, stewardship, and evangelism workers in some states and city missionaries at some centers. Naturally each of these have a meeting to promote, and the local church is the channel for doing it.

Among those agencies that have come into being are the Executive Committee of the Southern Baptist Convention, the Department of Home Curriculum of the Sunday School Board, the Department of Evangelism of the Home Mission Board, the Christian Life Commission in some states, the Education Commission of the Convention, and the rural church emphasis. There is a recognition of the value of all of these and no particular criticism as to their objectives. The problem is that they have added special emphases or weeks. In other words, instead of promoting evangelism, stewardship, the home, and social reforms through the main educational organizations of the church, they have come in for parallel emphases.

So we are facing a functional as well as an organizational stress in the local church. Either may be followed, but it is difficult to follow both. If this is carried to its logical conclusion then worship, instruction, life problems, and other matters must likewise be considered, and we will add further to the maze of meetings now calling for the loyalty of church members. It can become almost a vicious circle. Thus we have wheels within wheels.

Some Suggested Solutions

There was no absolute uniformity of suggestions on the part of those who replied to the question of possible solutions, though a number of rather specific suggestions were made, sometimes with a bit of pessimism as to the possible outcome. However, there was an almost universal feeling that something should be done.

(Continued on Page 13)

►Rev. W. G. Potts, Route 4, Louisville, supplied for Pastor H. C. Zicafoose at the Kenwood Baptist Church on Sunday, August 29.

►Miss Martha Jean Capshaw, Southern Baptist missionary appointee to Colombia, has left for Costa Rica, where she will enter language school. Her address is Apartado 1883, San Jose, Costa Rica. She is a native of Grahn, Ky.

Praying Down a Revival

By C. E. MATTHEWS

"If my people, which are called by name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (II Chronicles 7:14).

That this present world needs a revival of religion is not the question of this hour. The burning question for us all to consider is: "What will happen to civilization within the next five years if we do not have a genuine spiritual awakening." That is the question which involves not just preachers and churches; it is the major question that confronts every official in the United States from the president down to every leader in our armed forces, every business executive, every labor leader, every home and individual in the whole world without regard to race or color.

We do not profess to know much about a spiritual awakening, even though we have spent a goodly portion of twenty-five years' ministry studying evangelism. But there are a few fundamental things that every true Christian knows must take place before a revival will be sent from God. One of those things is prayer. It is common knowledge to every follower of Christ that no one need expect a revival to come to the people of God until we pray. That fact needs no debating. Then, why wait? Why not pray?

No Substitute For Prayer

There are some very good reasons why we are not praying more for a revival. We find them clearly revealed in the story of Jacob when he was compelled to face his adversary, his own brother, Esau, who had murder in his heart.

1. Jacob tried to substitute knowledge for prayer. He was far smarter than his brother and out-smarted every person with whom he dealt. He was the shrewdest Jew in history, but his vast store of knowledge and success was no substitute for prayer. This generation is the best trained in all history, but training is no substitute for prayer.

2. Jacob tried to substitute riches for prayer. He sent alluring gifts to his brother. Never were our churches, our institutions, and our boards so prosperous. But money is no substitute for prayer.

3. Jacob tried to substitute organization for prayer. Read the story in the 32nd chapter of Genesis to find that Jacob divided his people who were with him and the herds and flocks and camels into two bands in order to escape Esau.

But his organization failed. We are super-organizers today in our religious activities as well as in secular life. But organization, good as it is, is no substitute for prayer.

4. Jacob tried to substitute numbers for prayer. He could have sent his gifts to Esau by the hand of one or two men, but he sent numbers to make a great display of might. In this, he sadly failed for Esau had numbers, too. He had 400 armed men with him. The devil has more people here on earth than God has. Numbers are no substitute for prayer.

5. Jacob then tried to substitute a program for prayer. He had concocted the best variety of maneuverings to be found in any such story in the Bible. They were well planned programs and skillfully carried out, but they did not

work. We have plans, methods, and programs, which we believe are of necessity and are God given. But they are no substitute for prayer.

God Our Only Hope

Finally, Jacob came to the end of the row. His arm of flesh had failed him. He had but one alternative if he would escape death at the hands of Esau. That alternative was to pray to God for divine help. "And Jacob said, O God of my father, Abraham, and God of my father, Isaac, the Lord which saith unto me, Return unto thy country, and to thy kindred, and I will deal well with thee: I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with thy staff I passed over this Jordan; and now I am become two bands. Deliver me, I pray thee, from the hand of my brother, from the hand of Esau; for I fear him, lest he will come and smite me, and the mother with the children" (Gen. 32:9-11).

That is your and my alternative, my friend. Prayer is the mightiest weapon that God has ever placed in the hand of man. Prayer sets the power of God in motion. Prayer obtains that power which spoke the worlds into existence,

the power of God! Isaiah said of Him, "He spans the heavens with his hands, He weighs the mountains on his scales, He measures the seas in the palm of His hands." That is our God! He is the one who had said: "Call unto me and I will answer thee."

Yes, we have an adversary. The adversary we face is a common foe, mightier than Esau, and a murderer from the beginning. He is seeking to destroy civilization and is making tremendous headway. He is so powerful that armies and navies, including the atom bomb, cannot hurt him. He has the power to deceive the whole world. He is Satan. But he is afraid of a Christian on his knees. He fears a church on its knees. He cannot stand the force of prayer. Prayer subdued Esau. "And Jacob lifted up his eyes, and looked, and behold, Esau came and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids. And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost. And he passed over before them, and bowed himself to the ground seven times, until he came near to his brother. And Esau ran to meet him, and embraced him, and fell on his neck and kissed him: and they wept." Genesis 33:1-4.

Prayer has always prevailed with God for his people. The cries of Israel saved them from bondage.

Three days of fasting and prayer at the command of Esther saved all the Jews from destruction.

Prayer on Mount Carmel by one man, Elijah, won the victory over the false prophets of Baal. The world is at its darkest again. We have tried everything else without success. Let us try prayer.

A Plan For More Prayer

The prayer committee should outline a unified program of prayer for all the churches involved in the Crusade—cottage prayer meetings, all-church prayer meetings, and round-the-clock prayer meetings. In planning cottage prayer meetings, select the homes in which groups are to meet, get consent of the ones selected, select a leader for each group and set the dates. Publish the place, leader, and date in church bulletin and announce from pulpit. These meetings should be held on Tuesday and Thursday evenings, the week preceding the revival. On Wednesday night of same week have a great all-church prayer service.—TRACT, HOME MISSION BOARD.

►The Chaplin Baptist Church, near Bloomfield, Ky., suffered a \$30,000 loss by fire at 3:30 a.m., on August 28. The cause of the fire is unknown, but it is suspected that it was the result of lightning. Brother O. D. Kern is the pastor there.

The Vision Glorious

By STANLEY VOKE
(The Life of Faith)

It was one of the early Church Fathers who wrote, "The glory of God is a living Man; and the life of man is *the vision of God.*"

The generation in which we live has lost this vision of God, and in losing it has sunk into spiritual apathy and moral decline. For the life of any people is determined by their conception of God.

The glorious task of Christians is to recover that vision, and to show it once more to the world.

But we need ourselves to recover it. By becoming distracted from the Lord Himself to the consideration of *things*, we have allowed the enemy to beguile us into an exaltation of what is less-than-God into the place of God, which, under any guise, is idolatry. And since we can only know God in the Lord Jesus Christ, we need what a medieval school set as its goal—*Christum clarificatum videre*—"to see Christ in perfect clearness."

To holy men of old, the vision of the Lord was the *summum bonum* of existence, the inspiration of all that was good and true, the secret of spiritual revival and the fountain of every stream of prophecy or evangelism. Abraham, Moses, Joshua, David, Isaiah, Ezekiel, Paul, John, the prophets, and the apostles stand out as men who saw the Lord and lived under the inspiration of that vision. What they saw and knew of Him became the power of their authority, their endurance, and their evangel.

Like them, we too must be governed, above all things, by vision—vision of what God is; vision of His glorious character, His beauty, wisdom, purity, humility, grace, love, power and purposes in the earth.

All this is revealed to us in Christ. When our hearts cry out to God, "Let me see Thy countenance, let me hear Thy voice," the Father replies, "Consider Him that endured such contradiction of sinners;" "This is My Beloved Son, hear ye Him."

It is always our tendency to lose the vision. Israel lost it, in spite of all that Moses and the prophets gave. And when she lost her spiritual vision, she lost her values, her vitality and her vocation as well. Churches have lost it again and again. "Thou knowest not that thou art *blind.*" For it is our deepest danger to set this and that before us, to be absorbed in truths, or attracted to personalities, inspired by mass meet-

ings, actuated by emotional states, or influenced by issues of the moment. We see many things, and are blind to the Lord.

Spiritual advantage is impossible without the constant vision of God in Christ.

Unless we are seeing Jesus and learning of Him, moral stagnation is bound to set in. We may attend conventions; we may study our Bibles and give ourselves to all the round of evangelical activities; but if our eyes are holden that we do not see Him, then all our professions will be as empty as our own hearts.

Into this dull state of spiritual lethargy many of us have fallen, to be roused by some injection occasionally given us at special meetings, only to fall back again until the next prick of the needle stirs us once more. But to live in the constant vision of God is very different.

"As soon as He comes, He quickens

OCTOBER—
WESTERN RECORDER
MONTH

my sleeping soul, rouses, softens and goads my heart. By this revived activity of my soul, I know His presence. By conviction of secret faults I learn to marvel at His wisdom. In the renewal and recreation of my mind and of my inner man, I glimpse in some slight degree the excellence of the divine beauty," said Bernard of Clairvaux.

It is this continual seeing of the Lord with the eyes of the heart, which is the secret of revival, the governing experience out of which all others flow. For if we lose our vision of Him, all things become mechanical and unreal.

At this time, when thousands of us through the great conventions, God says to us, "What seek ye?" "What went ye out to see?" "Whither art thou come?" Do we come for the convention? Is it a star speaker we go to see? Is it the mere *ethos* of a gathering, the inspiration of oratory, the romance, the revelling in well-loved truth, the resuscitation of happy memories, that we seek? These things are good; they are God's means. But they are only earthy,

human; things which perish in the using, fading sounds, personalities which pass away. They are not the Lord Himself.

Are they all that we want? Or do we feel the deep need of a renewed vision of the Lord of glory, the eternal, immortal God who contains all things, whom we see in Jesus in all the fullness of perfect love, whom we can know, and in whom our longing souls can be satisfied continually? "One thing have I desired," said David; "to behold the beauty of the Lord." This is our one great need. May it be our one great desire. If so, it will become our one great joy.

Barbourville Church Purchases Two Properties For Annex and Chapel

BARBOURVILLE, Ky. — The First Baptist Church of Barbourville has purchased the residential property of Mr. W. B. Frazier, which adjoins the church. It will be converted into class rooms to meet our increasing need for more room. Mr. and Mrs. Frazier are to be commended for passing title to the First Baptist Church as well as making a substantial contribution toward the purchase.

Our church in business session on August 25 voted to purchase the "old laundry site" near Barbourville for the erection of a permanent home for our Highway Mission Chapel. Two missions are under the supervision of the First Church of Barbourville. The one at Turkey Creek is completed and about ready for occupancy. This latter mission represents an appropriate investment of \$10,000. A third mission point located in the North Main section of our town will likely come into being within the near future.

The First Baptist Church of Barbourville has been without a regular pastor since last November, at which time Bro. J. Carroll Chapman resigned and accepted a church at Swansea, S. C.

Dr. T. D. Brown, of the Clear Creek Mountain Preachers' School near Pineville, is the very able interim pastor. His long experience and profound theological thinking have done much to unite our people into a common bond for the effective working of a New Testament Baptist Church, as evidenced by the expansion mentioned above.

We believe the Lord is leading us and that in due time His man will join us and continue to lead us in the bonds of Christian fellowship toward the ever-widening circle of those who accept and endeavor to walk and live according to the precepts of the Saviour of the world.

We welcome visitors who desire to worship with us and extend to all an invitation to "come and see."—W. S. Williams.

An Invidious Invasion

By JOHN CAYLOR

"Step right up," says the ad, and the speaker is in the living room of your home. You want the score of the ball game and when you turn on the radio, instead of the score, you get the invitation to step up and have a drink of beer. Perhaps your favorite sport is boxing. "What'll yo have?" is what you get as you turn on your T.V. to watch your favorite sport. Maybe you like drama and your favorite television program is a play. You have to wade through wine in order to see the television program. What have you done about it?

In one area, the Baptist pastors' conference has bought the time to reproduce ball games in order that no alcoholic beverages may be advertised in connection with America's favorite sport. Is this an effort to buy out the radio and television industry? It is one way of meeting the opposition. This way is much more effective than sitting back and complaining about the type of advertising which comes into our homes.

"Daddy, bring me a bottle of beer," said the five-year-old to her daddy just before he left the office to go home. "What did you say, honey?" the startled voice inquired. "It says on T.V. that beer is good; I want some beer." What a commentary on the effectiveness of beer and wine advertising on radio and television!

Shall we sit complacently by and let radio and T.V. raise up a generation of drinkers of alcoholic beverages without raising a serious protest? What have you done about it?

Lithography's multi-color reproduction has revolutionized magazines in recent years. Now *National Geographic* is not the only magazine rich in color and illustration. The newsstands are flooded and our homes are crowded with attractive magazines with their stories of human interest depicted in vivid colors. Along with the articles and features in the magazines are pages of beautiful advertising describing the delights of many varieties of alcoholic beverages. Moreover the newspapers are full of liquor advertising. We are constantly reminded of the delightful experience of opening the refrigerator or stepping up to the bar for a drink. What can be done about it?

In 1933, prohibition was lifted, after a generation of lethargy. Our people were not prepared for the open saloon. Temperance education had been neglected. The evils of prohibition had been magnified. Now, in Indian reser-

ventions, prohibition is being lifted and our Indian friends are not prepared for the liberty which means license following the lifting of the ban. Complacency will not win the victory. America needs to be alerted to the evils of alcoholic beverages.

Something is being done about it here and there. A noble example is the program of a group of women in Staunton, Virginia. Woman's Missionary Union has led the way in Staunton, and many of the leading citizens of that area are writing to editors and managers of radio and television stations expressing their opposition to liquor advertising. Reread, *July Home Missions*, "We Don't Like It

Brantley D. Greeson Named Head of Voice Department at Cumberland



Brantley D. Greeson

WILLIAMSBURG, Ky. — Brantley D. Greeson, formerly of Greensboro, N. C., but now of Princeton, N. J., has been named head of the Voice Department at Cumberland College.

Mr. Greeson took his undergraduate work at Guilford College in Greensboro, North Carolina, the Juillard School of Music in New York and the Westminster Choir College in Princeton, New Jersey. He holds the Bachelor of Music Degree from the latter school. He continued study at the Westminster Choir Col-

lege and received the Master of Music degree there in 1953.

Mr. Greeson has had experience as a Choir Director of adult and youth groups in several churches. He was a member of the Robert Shaw Collegiate Choir in New York City and a member of the Westminster Touring Choir.

Mr. Greeson is a member of the Ashboro Baptist Church in Greensboro, North Carolina. Mrs. Greeson, his wife, is a graduate of Mars Hill College in Mars Hill, North Carolina.

Mr. Greeson will also serve as Choir Director of the First Baptist Church in Williamsburg.

"Dare to be Daniel."

All beverage alcohol advertising is refused by 176 daily newspapers in thirty-four states.

Both Southern and American Baptist Conventions adopted resolutions against liquor advertising. Dr. Carlson, of the Committee on Public Affairs, says, "The thing that impresses a legislator is not the formal documents but the grass-roots evidence of concern among the voters among whom they will campaign for re-election." Christians should organize for action; bartenders and brewers are organized to impress legislative representatives.

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Mount Olive VBS Has Its Largest Enrollment

WINCHESTER, Ky. — A Vacation Bible School of the Mount Olive Baptist Church, near here, ended with a commencement packed to overflowing. The program was under the direction of the pastor's wife, Mrs. Maurice L. Bates, and Mrs. Thomas Jewell, music director, with each department head and the helpers directing their pastors of the program.

More than 200 were present on the last school day when a picnic supper was enjoyed on the church grounds. Total enrollment for the school was 168, with 151 pupils and 17 workers. Daily average was 116. The missionary offerings totaled \$36.89. Professions of faith in Jesus as Saviour were 22.

Other workers were: Mrs. Jane Shearer, Mrs. Percy Kindred, Patsy Horton, Mrs. Shelby Delaney, Mrs. Eugene Taulbee, Mrs. Floyd Wright, Mrs. H. H. Cochran, Mrs. R. H. Eads, Mrs. Ernest Woolery, Mrs. Everett Gravitt, Mrs. B. M. Shearer, Jr., and Pastor Bates.

Why I Am For the 1955 Simultaneous Crusade of Evangelism

By J. C. CANIPE
Secretary of Evangelism
North Carolina

I am for the 1955 Crusade of Evangelism because I believe this idea was born in heaven and revealed to Southern Baptist leaders on earth by divine guidance. The idea of a Southwide or Nationwide Simultaneous Crusade of Evangelism came out of prayer and thoughtful searching of God's will for Southern Baptists at this critical hour in the life of our world. God has through the centuries chosen leaders and revealed his will to them and moved them to reach the masses. Instances of this are: Moses and Aaron, the Old Testament prophets, the apostles of the early church, and the great preachers in church history. Let us pray that Southern Baptists will follow their spiritual leaders in this crusade better than the people did in many instances in Bible and church history. The Children of Israel could have reached the Promised Land forty years sooner had they followed their spiritual leaders.

I am for the 1955 Simultaneous Crusade of Evangelism, in the second place, because of the dire and desperate need of every man for Jesus and his redemption in our modern world. Man has come to the end of his row; he has tried in vain to meet his needs with things, gadgets, and materials, all the while groping in the dark and growing desperately worse. The recent chairman of the Atomic Energy Commission said, "We hold something in our hands that we are afraid to hold, and we are afraid to turn it loose. Can't you people who have charge of the moral and spiritual forces come to our rescue in this desperate hour?" What a plaintive and pitiful cry from the voice of a leading scientist! Can we Christians hear and heed it! Stripped of all artificialities, all men have the same needs. Our first and greatest need is God. That may not be what men want, but that is now, and has always been, man's greatest need. We need him in life, in death at the great judgment, and throughout unending eternity. Without God, men plunge day by day into deeper darkness and despair while, at the same time, they toy with the secrets of life and death. A nurse asked her dying patient, "Sir, what do you need now?" He gasped his last breath saying, "I need God now."

I believe in the 1955 Simultaneous

Crusade of Evangelism because men without Christ are lost—hopelessly lost in this world and in the world to come. If I did not believe this, I would never preach another sermon. This is the verdict of the Bible and the experience of men throughout the ages. We are told that there are two billion, four hundred million people in the world, and only seven hundred and fifty million of these know anything about Christ or make any pretense of being Christian, this in the light of two thousand years of the gospel of Jesus Christ. Only about half of the people in the United States belong to the churches, and only God knows how many even of them are real Christians.

In spite of this, it seems under providential guidance, God has raised up America for a special purpose in this world, and in America God has raised up Southern Baptists for a specific purpose and work! I believe our divine mission in this world is to evangelize America and, through America, the world. To this end, God put this idea of a Nationwide Simultaneous Crusade of Evangelism in the hearts and minds of Southern Baptists. May God Almighty through his Holy Spirit lead Southern Baptists to preach, testify, and witness for Jesus to every lost person in this land in the great Nationwide Simultaneous Crusade of Evangelism in 1955.

Time To Enlarge

By Charles L. McKay
Baptist Sunday School Board

Southern Baptists are on the march. One reason among many is that they are forever enlarging their physical equipment which is essential to reaching people. The immediate need calls for:

1. More Churches

The population increase in the territory when Southern Baptists work is such that during the past year a million or more people have been added to our list of prospects beyond the net enrollment of all the Sunday schools of all the denominations. That says that we need more churches to take care of the spiritual needs of these people.

Southern Baptists should and could start 25,000 additional churches in any

one year they make up their minds to do so.

Is there a church within easy reach of every member of every family in your city or community? If not, would you be the one to start a move to do something about it? One person can start something, why not be that one?

2. More Sunday Schools

Reasons are many and varied that Southern Baptist Convention leaders are advocating, more than ever before, more branch Sunday schools and churches. The fields are white. There are now about 48,500,000 unreached in our territory, whereas a year ago there were about 47,000,000. Does that make you stagger?

More than 21,000,000 are out beyond practical reach of a New Testament church. Jesus has commissioned us to "go on" into these areas.

The following is taken from a letter that came to my desk as I was writing this article: "Having trouble, strife, jealousy, not growing as a church should? Start a mission department in your church, go afield with a mission Sunday school and find the unsaved and unreached. Things will be different."

3. More Departments

Sunday, July 18, a church in Nashville started seven additional departments in the Sunday school. That same church had just created eleven new classes and three departments ten months ago. The net gain during ten months was 204. The people in that church realize that the way to keep growing is to keep enlarging. A former superintendent of that Sunday school said, "There is only one way, and that's it." Keep on enlarging and keep on reaching people for Christ.

4. More Classes

Over a period of years Southern Baptists have reached people at a ratio of ten to one. For every worker in Sunday school they reach ten people in a few months. Brother Sunday School Worker, run this test on your church. If no departments have been created in the past twelve months most likely there is a dire need for some.

It was called to our attention at Ridgecrest that Adult classes, more than a year old that had not given out workers or created new classes with part of their members, averaged a net gain of one for the year. Whereas, the average net gain for new Adult classes during that same time was twelve.

Churches that keep enlarging their organizational reach find it easy to keep enlisting people in Christ's army. Not only that, they offer places of service for their people. We don't lose those we use. Enlarge and put more people to work and reach more people to put to work.

The Church Facing the Age

By JESS MOODY

John 3:19—"... Light is come into the world. . . ."

Is there a therapeutic, a balm in Gilead to heal a sin-sick age? Often man, facing the consequences of a cobalt bomb era that could be disastrous if only slightly immoral, is compelled to cry even for a Samaritan to come by and pick up the world beaten by lust, greed, and passion for power. Every segment of human life prays God that the proper oil will be poured in upon the wounds.

Dare we preach that Christianity holds the answer potential to these ills? True, it has been preached, "Christ is the answer." Our hearts have pounded within us at the prospect of such a slogan. Yet our minds have reeled at the awful responsibility of applying this Christian Gospel to an age that does not know what it wants.

We cannot do what even God would not do—force men to receive the message of the resurrected Redeemer.

There must be a frank facing of the fact that the non-Christian world will never get excited about a message which does not activate even those who proclaim it. Nor will they accept mere creedal pronouncements of semi-boring preachments of uninteresting looking people.

One of the problems is communication. The Christ must come to the oriental in oriental regalia, else the oriental might identify Him as American, or British, or Roman. It is quite possible that the oriental might accept the sinless Christ if the Redeemer is not ensnared with the sins of the society of the one who brings the witness. He must come to them as unfettered nationally and racially as possible. Nor must the old religion be scowled at if the new is ever to replace it. The Christ, not the disciples, must braid the whipcords. The superiority of the Great Truth will always assert itself if given a chance. This is communication.

Let there be no heralding of the message with the lines of the communication system snipped by misunderstanding or prejudice. Heraldng is more than the shouting of dogmatics. It is not getting the message *through*; it is getting the message *in* that counts. Communication must be clear for this to happen.

There is also the problem of *relevance*. It will do no good to get the message in if it is half dead or not alive at all. We must be sure the prescription we

offer the world is God's prescription—not our concoction. God's true revelation must be apprehended before it can be promulgated. The Kingdom will not come through half convinced men lost in the miasma of intellectual wanderings.

In other words, faith must lay hold of the truth in Christ so that the truth in Christ may lay hold upon the man of faith, setting him aflame to see that all men have this heart of fire. There is no relevance apart from the burning heart. An accurate message brought through blase witticisms will win few.

This is not to sanction bombast. Quite often whole masses of people are swayed by "dynamic conversationalists." There is an indefinable difference between a man consumed with his message and a man consumed with himself. Though it

Chaplain Wm. R. Howard Going to Japan



Chaplain and Mrs. Wm. R. Howard

Chaplain William R. Howard has been given his new assignment with the U. S. Navy. He is to be with the Hospital Ship U. S. S. Consolation A. H. 15, and is soon sailing for Japan. He is an ex-pastor of Bellepoint Baptist Church, Frankfort, and is a graduate of Georgetown College and the Southern Seminary. Mrs. Howard and the children are located at San Pedro, California.

is indefinable, it is not undetectable. It shows. It shows.

"Then true humility is the answer?" Yes, partially. Yet the humble, fire-filled man still lacks something.

The message must have the undergirding of *confidence*. Perhaps it is true that men will not believe what we say if they do not believe us.

Does mass man believe us?

Or is there a subconscious contempt toward us? If so, what has caused it?

Part of the answer lies in the fact that we often do not practice what we preach.

Someone recently called us "the denomination of the big talk." Before we fly into the face of this person, perhaps it would be well to consider his criticism. Are we "The Big Talk?"

We have an evangelistic conference. What do we do? We talk.

We have a missions' emphasis week. What do we do? We talk.

We have a Christmas for Christ crusade. What do we do? WE talk.

There is a great difference between *talking about* evangelism and *evangelizing*.

There is a great different between talking about missions and being missionary.

There is a great difference between talking about putting Christ in Christmas and putting Christ in Christmas.

The body of Christ is not all mouth.

It is hands—to work in service.

It is feet—to walk the path of "Thy will be done."

It is mind—to think God's thoughts after Him.

It is eyes—to lead through to the Light of the World.

It is heart—to faith into the reality of the knowledge of God.

But perhaps there is a reason for our much talk. To paraphrase Elton Trueblood:

Once the church cared for the needy—

Now the Community Chest does it...
Once the church restored the down and outer—

Now the Salvation Army does it...
Once the church acted at man's extremity—

Now the Red Cross does it...
Once the church cared for man's inner problems—

Now the psychologist does it...
So, perhaps, all we have left to do is talk!

Will the last candlestick fall when the people get tired of talk?

If these steps were retraced, the answer to the world missionary dream might be found.

These candles must be relit, one by one, if men are to know that "the light of the world is Jesus."

The Forgotten Group

By D. CHESTER SPARKS

Few weeks pass without my attention being called to the truth of the subject of this article. During the last two weeks I have been contacted by five different people, asking me to take a homeless boy or girl. Most of them are from some section of Kentucky, but many from other states.

Who compose this group? Boys and girls who have reached the age of around twelve years. They are without homes, but are too old to enter a children's home. I have no way of knowing just how many there are in Kentucky, but there must be several hundred.

But the sad thing about it is that there is so little in a constructive way being done to help them. Almost every community has its share of them. They are boys and girls like your sons and daughters, except they are neglected and homeless, left in many instances to drift and wander about at an age when they most need guidance. They are just neglected boys and girls; but if we continue to neglect, many of them will be our problems tomorrow.

If they were small children, they would get our sympathy, and we would do something for them. The state would step in, perhaps, or some church group would come to their rescue; or, some independent Children's Home would take them in. There are many such homes scattered throughout the mountain regions. But these boys and girls are guilty of no crime, except that of having been born a few years too soon—too old for our children's homes—and, little is being done for them.

We Baptists like to boast of being the largest religious group in Kentucky. Because we are the largest group, more of these boys and girls come from our group than any other. There is scarcely a pastor in the state, if he is worthy of the title, that doesn't know of such youngsters. Yet, I ask you, who is promoting their cause among us? When have you ever heard a public appeal made for them? They are our boys and girls, our responsibility. Are we going to abandon them, disown them? Are we going to continue to say, "Let the state take care of them?" If so, then I would like to remind you that these young people are not delinquents, and do not belong in such institutions. The state has no institution fitted to meet their needs.

But someone, perhaps, is saying, "What about Oneida and Magoffin?" Yes, there are some of them here, and a few at Magoffin; but there are two

problems that face us: lack of space, and lack of funds. We have dormitory space for only about 125 students. Most of this space is filled each year by students from the territory near us, leaving little room for others. Then, there is the problem of funds. These boys and girls have little money. Sometimes a church assumes a part, say \$180.00 per year, of their expenses; but the actual cost to us is about \$500. So you see the number must be limited. We would be happy to take them if we had the funds and the space. But, as it is, we must say, most of the time, "I am sorry."

If you love boys and girls, won't you join us in prayer, to the end that God will in some way get these boys and girls on our hearts? I seriously doubt if there is a greater field for service open to us today than this one. It is a rich mission opportunity. These boys and girls can be reached, I know they can. I have seen scores of them reached in the last six years.—President, Oneida Institute.

Pastor Hanson Commends Singer Reet Brooks



Reet Brooks

Pastor Wesley O. Hanson, Yellow Creek Baptist Church, Owensboro, Kentucky (R.1), writes a commendation of Mr. Reet Brooks who assisted him in a revival. Pastor Hanson said in part:

"I think the pastors of Kentucky would agree with me that the kind of man we are all looking for to lead the song service for our revival meetings is a man of sweet Christian spirit, a man who knows music, a man who can woo the congregation into singing like they have never sung before, a man who loves lost souls so much that he is willing to go with the pastor any time and seek to win them to Christ. I think

OCTOBER—
WESTERN RECORDER
MONTH

we have all seen too many 'personality boys' who like to steal the show, so to speak, and when the evangelist gets up to speak he has the terrific task of trying to quiet the audience and create a spiritual atmosphere so that the congregation will be receptive to the proclamation of God's message. . . . I commend Mr. Reet Brooks to Kentucky Baptists. . . . as the kind of song leader we all love to have in a revival service. . . . I want to say that to have Reet Brooks lead the singing. . . . is a revival all in itself. . . . His address: Reet Brooks, Route 3, Oak Hill Road, Box 1033-B, Evansville, Indiana." Mr. Brooks attended Southern Baptist Seminary, Louisville.

Why Attend a Baptist School?

(Continued from Page 3)

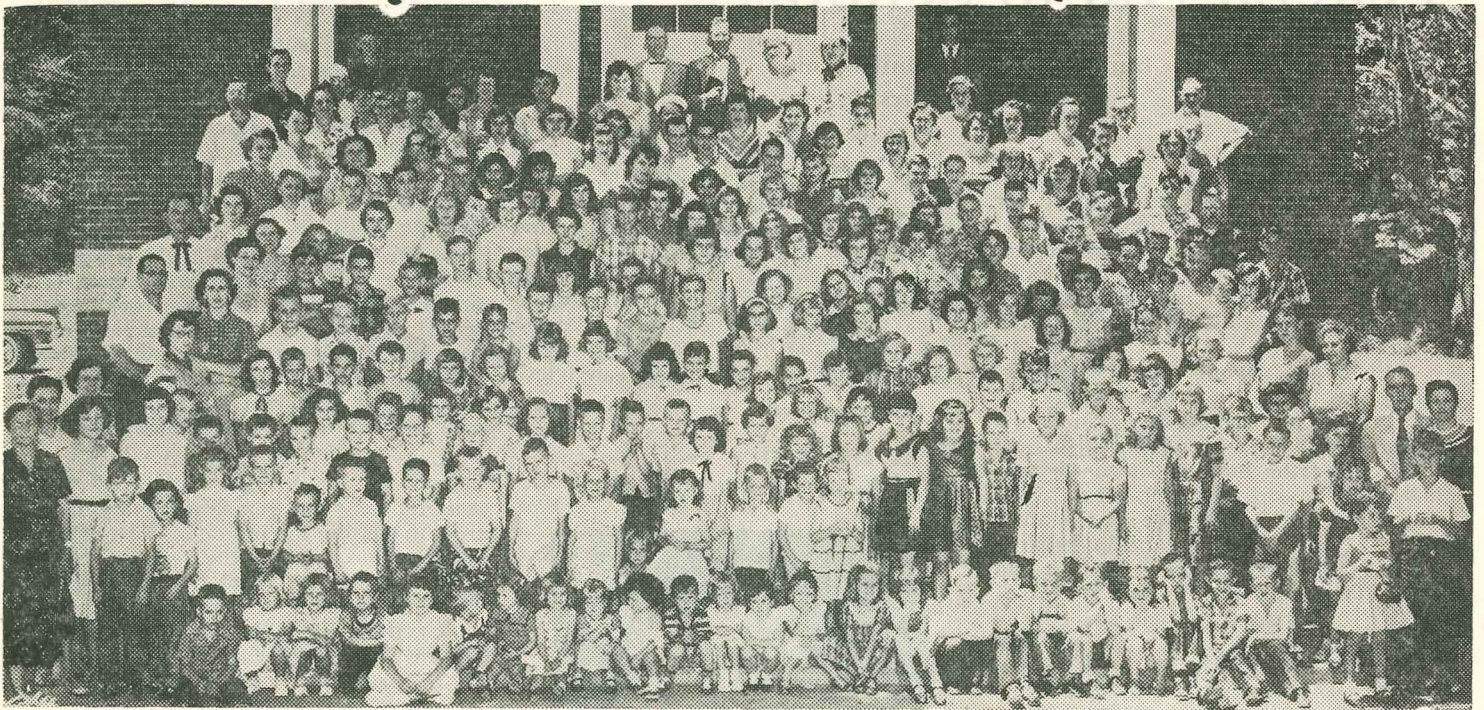
6. Choosing a school is so important a choice that one should choose with care.

Since one will go through school only once, and will bear the name of his school through life, he can ill afford to make a mistake. It is a sad state of affairs when a person feels that he must apologize for having attended the kind of school he chose, but such a situation can develop. One ought to be able to refer to his alma mater with pride; and a Baptist never has to hesitate when he is asked about his school, if he attends a Baptist school. He can speak of his school with head erect, knowing that people who know schools will respect both the school and his choice in attending it. Going to the wrong sort of school is a mistake which can scarcely be corrected; therefore, one should choose a school with extreme care.

Honestly, seriously, prayerfully, and thoroughly, should young people and their parents consider the choice of a school. We would not claim that such consideration would cause every Baptist to attend a Baptist school because such a thing would be impossible. We are quite sure, however, that such consideration would result in a large enrollment of Baptist students in Baptist schools.

►The second annual conference for Air Force Personnel opened at Ridgecrest, N. C. Sept. 2 and ran for five days. The conference is held for service men of evangelical faith.

Bellview Church of Paducah Has 300 in its Vacation Bible School this Summer



The Vacation Bible School held at the Bellview Baptist Church, Paducah, Kentucky, where Brother L. W. Carlin is pastor. There were 300 in attendance

at the Vacation Bible School, with a faculty and helpers numbering 34. A revival was recently closed at Bellview at which time Dr. W. K. Wood, state

evangelist, was the preacher. There were 40 additions to the church, 35 by baptism and 5 by letter, and many Christians were revived.

Alumni and Friends of Georgetown College Have Gathering in Grahn

GRAHN, Ky., Aug. 24. — The Kirk Memorial Baptist Church here was host last night to 250 people from the eastern part of Kentucky who make up the Alumni and Friends of Georgetown College. Eighteen churches were represented, coming from three associations—Greenup, Bracken and North Bend.

Pastor Mason C. Branham, of the host church, served as master of ceremonies. Former students of Georgetown College were asked to give three-minute testimonies on what the school has meant in their work or profession. The ministry was represented by three speakers—Pastor Quentin Lockwood, of Wildwood Church, Ashland; and County Missionary Charles Tipton, of Bell County, Pineville. A third preacher spoke on behalf of the parenthood of students in the college. This was Pastor L. H. Tipton, of the Second Church of Ashland.

The field of medicine was also represented by three speakers. Dr. Forrest Shely, member of the First Church, Louisa, spoke as a family doctor; Dr. Judith Stout, of the Carter County Health Department, Grayson, Ky., spoke as a public health doctor; and Miss Martha Jean Capshaw, foreign missions ap-

OCTOBER—
WESTERN RECORDER
MONTH

pointee to Central America, and a member of Kirk Memorial Church, spoke as a nurse.

Ray Mayer, chemist for Ashland Oil and Refining Company, and also musical director for the Unity Church of Ashland, spoke of the college and its effect on business and chemistry.

The field of education was treated by two: Mrs. Ray Mayer, teacher in Boyd County Schools and a member of Unity Church of Ashland, and Miss Sybill Bell, student secretary Morehead State College, Morehead, Ky.

The combined choirs of Unity and First Churches in Ashland, and Olive Hill were led in special music by Ray Mayer. The congregation sang some hymns and rendered several special numbers. There were 17 who have either graduated from or attended Georgetown College in the group at the meeting. Also four new students who will begin this fall.

Dr. H. Leo Eddleman, the new presi-

dent, delivered a message in which he stressed three words which Georgetown will always endeavor to do for every student. They are Education, Motivation and Spiritualization. He emphasized that Georgetown does train many ministers, but he also reminded the audience of the school's great achievements in other fields. He closed his message by calling Miss Martha Jean Capshaw to the front and leading in a prayer of dedication as she leaves to go to her field of foreign service.

The benediction was given by Pastor Samuel L. Branham, Crescent Springs Church, after which Miss Capshaw and her parents, Mr. and Mrs. Roy Capshaw stood together and the folk went around to bid her godspeed in her new field of service.

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►The registration of 10,348 for the three Training Union weeks at Ridgecrest was an increase of 1,208 over 1953 and according to Manager Willard Weeks, they served sufficient meals during the second week to feed one person for 37 years, nine months and five days.

►Ralph Elliott, pastor, Bedford Baptist Church, was evangelist in a revival with the Dallasburg Baptist Church, Wheatley, Ky., of which W. C. Lamb is pastor. There were nine additions by baptism and one by letter. Five rededicated their lives.

Federal Aid to Schools

Baptist Joint Committee on Public Affairs

WASHINGTON, D. C. — Federal aid to public schools has been stymied for some time by a combination of political pressures. One of these is the political influence of the parochialists who contend that if Federal aid is granted it should provide for all schools, public and private.

If there is any one social institution which has made the United States the envy of foreign peoples it has undoubtedly been our free public school system. After the outlines of the system had developed, in connection with Northwest Ordinances and in the decades that followed, it quickly became a major asset in the new land of the free. The booklets prepared for prospective immigrants told of the educational opportunities not just for the favored few but for all. They explained how the sixteenth section of the township was being set aside so the schools would always be free.

The immigrant correspondence was full of applause for our public secular school system and many families came to get the benefits. They recognized that the churches provided the religious education needed and that between the two, the church on one side and the state on the other, a superior type of citizen was being produced.

Three things should be kept clearly in mind by the present day American public in this regard. First, the immigrant parents of many present day parochialists deliberately chose America because of these free institutions and thereby escaped from the old-world methods.

Second, the comparative advances made by the nations that have adopted the free institutions, as compared with those retaining the old-world patterns (like Italy, Spain, and most of the South American countries) makes a good evaluation of the systems. It is true that many churches have been quite inadequate in their part of the program, but such failures should not be blamed on the public schools. It is strange indeed, that we should be asked to adopt the educational methods of the old world just at the time when those methods have produced such decay in their native lands that the Communists are ready to take over in several areas.

Third, while the operation of the public school system was placed in the hands of the state governments the Federal Government made financial provisions through land grants. More recently we have voted federal aid for roads, relief, airports, hospitals, and many other

things, but not for public schools. Could it be that we have become less forward looking with the passing of the years?

The current legislative session is not aiming to deal with the problems of education in any major way. Senator Hill's bill, et. al., to earmark oil revenues from the outer shelf beyond the tidelands for "education" is meaningless

C. J. Lawrence is Ordained at Smithfield



C. J. Lawrence, Jr.

Pastor C. J. Lawrence of the Smithfield Baptist Church, Henry County, was ordained to the Gospel ministry by the church July 25, 1954. A council was held to examine him on the night of July 24 at the church. It unanimously recommended that the church proceed with the ordination.

The moderator was John Mitchen at both the council and the ordination service. Dr. Henry H. Turlington, professor of New Testament at Southern Seminary, preached the ordination sermon. The charge to the church was preached by William E. Hull, pastor of New Castle Church. Ernest Staley led the ordination prayer, and the Bible was presented by Mason Smith on behalf of the church.

Pastor Lawrence is the son of Mr. and Mrs. C. J. Lawrence, Sr., Tulsa, Okla. He is a graduate of Tulsa University where he was graduated with the B.A. degree in 1953. He is now a student in the Southern Seminary.

for the present except as it may have political significance. The sponsors have refused to use the term "public education" as being too narrow to suit present purposes.

Another minor educational proposal involves the suggestion of federal aid for schools in communities where the actions of the federal government have created unusual situations, e.g., near a defense plant.

Of larger significance for the future is H. R. 7601 which proposes a series of educational conferences, beginning with localities, then states, and culminating in a White House Conference. This last conference would bring the representatives together and utilize the data collected in all the state conferences.

The original bill proposed an appropriation of 1½ million dollars for the conferences. The House of Representatives in passing the bill on May 19 struck out the appropriation; the Senate version of the bill, passed June 17, restored it. Therefore, the bill must go to conference before final action is taken.—REPORT FROM THE CAPITOL.

Monroe Association Has Its First Annual Meeting

GLASGOW, Ky., Aug. 16. — The first annual meeting of the Monroe Association was held Thursday and Friday, July 29-30, with the Indian Creek Baptist Church, Flippin, Ky.

The churches rejoiced in the success of the association. It was well attended both days by the members of the various churches of the body and also by many visitors from other associations.

There was a fine spirit of fellowship and co-operation by everyone.

The association was happy to have Dr. W. C. Boone, general secretary of the General Association of Baptists in Kentucky; Rev. R. A. Slinker, general field worker in the western part of the state; and also Superintendent Sam Ed Bradley, Spring Meadows, who brought a report of the work of the children's homes by presenting a film to the association.

The next annual meeting will be August 4-5, 1955, at Tompkinsville Baptist Church.—F. S. Smith, moderator; Elson Arterburn, clerk; Boyd Manion, missionary.

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Correlation, Where Art Thou?

(Continued from Page 4)

One idea was that we go on as we are, letting each church weed out what it cannot well foster, or let the individual church member attend what he likes and let the rest go by. Difficulties were mentioned, however, in this connection. One is that the rank and file of small churches face the fact that their leadership is unable to unify or correlate. Another is that pastors and churches are considered non-cooperative if they do not foster whatever the denominational agencies plan for them. Sometimes even church members raise questions as to why the church is not carrying through on this or that special emphasis. Also, there was the feeling that if left entirely to the individual he might come to a sort of "so what" attitude, and efforts to reach the church leadership through any organized activity would be handicapped.

Another possible solution suggested by different ones was that the denominational boards and agencies get together and work out a simplified and unified approach to the churches. This has been done to some extent through the Inter-Agency Council made up of representatives from the Home and Foreign Mission Boards, the W.M.U., and the Sunday School Board. It has worked out an interchange of credit between Sunday school and Training Union study courses and a correlated activity with W.M.U. training courses. It is fair to say, however, that there was considerable skepticism at this point, many feeling that each agency would want to carry through its particular emphasis.

Another suggestion made was that there be a special committee of pastors, directors, and representatives of general organizations to make a thorough study of the situation and seek to work out correlation and unification. This, of course, has been undertaken twice by the Convention which had two different committees working for several years each on the matter with some results secured, but not a great deal. It may be that we have arrived at a time when another committee sufficiently representative and taking adequate time could go further in this matter.

A specific suggestion was that training classes be centered around the annual schools fostered by the Sunday school, the Training Union, and the W. M. U., having three quarterly all-church training schools with one in the fall, another in the winter, and another in the spring, each seeking to enlist the entire leadership. Courses would be provided not only for the activities of that particular organization but also in Bible, doctrines, stewardship, evangel-

ism, missions, the home, the college, etc. Then at least three times a year persons could get from this total listing the things they felt they needed most.

In the business world we have come through three general stages of development. One was the old-fashioned country store with everything under one roof from candy and pickles to nails and overshoes, if you could find them. That was something of what we had before the Sunday school, Training Union, and missionary organizations were developed. In the second stage was developed the clothing store, the hardware store, the drug store, the grocery store, and other, each in a separate compartment and under a separate roof. That is a little of our present situation as to religious activities and organizations. The third stage was the development of the department store with everything again under one roof but thoroughly organized, systematized, and unified. Maybe some day we will come to this third stage in our church and denominational life.

Hear

DR. J. W. STORER
DR. H. LEO EDDLEMAN

at the

DEDICATION DAY SERVICES

of

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September 19th

3 Special Services

9:30 A.M.

10:45 A.M.

8:00 P.M.

ATTEND—REGISTER

Record your attendance for posterity. (Name of those attending will be placed in cornerstone.)

Third and St. Catherine
Louisville 2, Ky.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, SEPTEMBER 5, 1954

Numeral after church indicates number of missions.)

Church	T.U.	S.S.
Ashland, First	75	641
Bardstown	---	274
Bellevue	53	365
Blackford	---	65
Bowling Green (2)	235	1,131
Buffalo	82	251
Burlington	90	275
Campbellsville (3)	---	581
Pleasant Hill	139	298
South Campbellsville	---	256
Carrollton	---	232
Central City	232	450
Corbin, First	94	336
Covington, Calvary	---	581
First (1)	125	334
Latonia (2)	181	863
South Side	90	418
Crestwood	47	256
Cynthiana (2)	---	398
Danville, First (3)	163	668
Lexington Avenue	---	556
Dayton, First	---	217
Dawson Springs	---	281
Elizabethtown, Severns Valley (3)	140	714
Erlanger	53	339
Evansville, Ind., Calvary	105	512
Walnut Street (2)	---	433
Ferguson (1)	61	242
Florence	61	308
Fort Thomas, First	69	---
Frankfort, Thorn Hill	82	---
Fulton	136	474
Georgetown (1)	---	357
Greenville, First	121	332
Harlan (5)	142	631
Harrodsburg (2)	188	869
Hawesville	---	231
Hazard	86	368
Hazel	83	283
Henderson, First	139	448
Hodgenville, First (1)	110	433
Hopkinsville, First	100	588
Second	129	729
Hudgins, Aetna Grove	---	212
Independence (1)	141	370
Junction City	---	232
LaGrange, DeHaven Memorial	---	280
Lexington, Calvary (2)	116	744
Grace (2)	112	660
Immanuel	189	712
Porter Memorial	108	553
London, First (1)	129	565
Louisville, Baptist Temple	---	269
Beechland	73	441
Beechmont (2)	133	785
Bethany	27	241
Bethlehem	74	238
Carlisle Avenue (2)	236	1,150
Clifton (1)	74	368
Eastern Parkway	60	490
Eighteenth Street	---	279
Harmony	104	542
Hazelwood	55	408
Jeffersontown	76	234
Lee's Lane	83	259
Lynn Acres	72	---
Ninth and O (4)	---	1,188
Okolona	55	405
Parkland	227	840
St. Matthews	185	661
Shawnee	---	309
Shively (1)	134	672
Southside	94	424
Twenty-third and Broadway (2)	158	554
Victory Memorial (2)	---	672
Virginia Avenue	---	225
West Broadway (1)	139	635
Ludlow, First	70	319
Madisonville, First	316	1,007
Marion	---	294
Mayfield, First	238	845
Middlesboro, First (5)	93	672
Morganfield, First (1)	---	396
Morgantown	136	229
Mt. Vernon, First	163	437
Mt. Washington	72	262
Owensboro, Hall Street (1)	---	402
Seven Hills	92	258
Third (1)	326	1,116
Paducah, East	153	446
Oaklawn (1)	150	300
Trinity	133	266
Twelfth Street (1)	164	355
Paintsville, First (2)	72	270
Paris, First	53	247
Pikeville, First (3)	76	392
Princeton, Northside (1)	72	235
Second (2)	98	351
Somerset, Calvary	209	328
First	168	612
Sonora	89	247

(Continued on Page 20)

Baptist Training Union Department

JAMES H. WHALEY
State Secretary

Central Regional Training Union Convention

On August 30-31, the Central Regional Training Union Convention was held at Shively Baptist Church. There were 407 people from 6 associations representing 56 churches who registered for one or more of the sessions. Mr. Truman Birdwhistell, the regional president, presided over an excellent program. Dr. Bradford Curry, host pastor, and Dr. Eugene I. Enlow brought the devotionals. Reverend John Kruschwitz and Dr. T. C. Smith brought the main addresses on Monday evening and Tuesday afternoon.

Mrs. E. S. Beams, the Training Union director; Mr. Jimmy Morgan, the educational director; and Dr. Bradford Curry, pastor of Shively Baptist Church, and all their committees, are to be congratulated on the manner in which they made every person present feel so welcome.

The new regional officers are: Reverend Truman Birdwhistell, president; Mr. William Walden, vice president; Mr. C. F. Marlow, secretary-treasurer; Miss Frances Garrison, nursery, beginners, primary leader; Mrs. Raymond Ford, junior leader; Mrs. Lyndon Collins, Intermediate leader; Mr. Gilbert Wilburn, young people's leader; Mr. Foster Howard, adult leader; and Reverend Archie Allison, pastor advisor.

The Winners of the Drills are:

Junior Memory Work Drill: First Place—Billy Birdwhistell of Lawrenceburg, representing Salem Association. Second Place—Lavern Stout of Mt. Washington, representing Nelson Association.

Intermediate Sword Drill: First Place—Marilyn Staples of Mt. Washington, representing Nelson Association. Second Place—Clara Cummins of Shelbyville, representing Shelby County Association.

Young Peoples Speakers' Tournament: First Place—two winners: (1) Miss

SOUTH CENTRAL REGIONAL
TRAINING UNION CONVEN-
TION MEETS THIS WEEK END—
SEPTEMBER 17-18 AT BEREA.
SESSIONS — FRIDAY NIGHT,
SATURDAY MORNING-SATUR-
DAY AFTERNOON.

Loretta Gray of Cecilia, representing Salem Association. (2) Miss Olle Mae Watts of Lawrenceburg, representing Baptist Association. Second Place—Miss Irene Thurmond of Clifton Baptist Church, Louisville, representing Long Run Association.

Notes On Other Regional Conventions

Western, September 24-25 at Hartford. Write Mrs. W. E. Brown, Hartford, Ky. for home and banquet reservations.

Southwestern Region, October 8-9 at Grahamville. Reverend Wayne E. Todd of Lexington will be one of the main speakers.

Southeastern Region, October 11-12 at Pineville. Write Mrs. Danny Hoskins, Spruce Street, Pineville; or Mrs. J. Frank Baugh, Cedar Street, Pineville, concerning the night of October 11.

North Central, October 15-16 at Winchester.

Northeastern, October 22-23.

GA Has Coronation at Hyland Church, Henderson



G. A. Coronation at the Hyland Baptist Church of Henderson, Ky., of which Mrs. George Williams is WMS president. Mrs. Vera Deering is Young People's leader and Mrs. Dorothy Gish is Junior G. A. leader. From left to right: Mrs. Vera Deering, Gloria Jean Wright, Mrs. Dorothy Gish, Brenda Sutton, Carolyn Sue Ervin, Freda Gower, Carolyn Koontz, Glenda Green, Mrs. A. A. Thacker, Phyllis Koonts and Mrs. George Williams. Brother A. A. Thacker is pastor of the Hyland Church.

ACTION—Begin doing what you want to do now. We are not living in eternity. We have only this moment, sparkling like a star in our hand—and melting like a snowflake. Let us use it before it is too late.—Marie Beynon Ray, FORBES.

Pineville Celebrates First Anniversary of Pastor Raymond Sanderson

PINEVILLE, Ky. — The First Baptist Church here celebrated the first anniversary of Pastor Raymond Sanderson's ministry at Pineville with a dinner given by the deacons and their wives, and with a surprise presentation during the morning service that Sunday. Numerous expressions of appreciation were followed by gifts of a handsome dining room chair, 10 pieces of china and a large cake representing the proposed educational building.

Pastor and Mrs. Sanderson and their four boys have endeared themselves to the church and community, and the year has been marked by many achievements in all phases of church life. Sunday school and Training Union have grown in enrollment and attendance; a large number of study course awards has been earned; a lively and worthwhile Training Union contest was engaged in for three months with the neighboring First Church of Middlesboro; substantial funds have been collected toward a new educational building and work is expected to begin next spring; and the pastorium has been entirely remodeled and redecorated.

Climaxing the year was a two weeks' revival with attendance that exceeded all records of recent years. Outstanding messages were brought by Dr. V. L. Stanfield, professor of homiletics, at Southern Seminary, who proved over and over his fitness to teach that subject. Brother Sherman Swan, pastor of the First Baptist Church of Paris, showed an usual gift for enlisting people of every age in good singing, and for knowing just how to use the ministry of music to best advantage in a revival. There were 20 additions to the church, 9 by baptism, 4 dedications for full time Christian work, and 40 rededications to a general spiritual endeavor.—Mrs. P. W. Adkins.

Boy, viewing the Statue of Liberty for the first time: "Mommie, will you get me an ice-cream cone as big as she's got?"

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

MY VISIT TO GLORIETA

By Mrs. A. C. Overall, Lawrenceburg
Vice-President, Kentucky W.M.U.
Central Region

On Our Way

What joy was mine when the Executive Committee of the W.M.U. of Central Region granted me the privilege of attending Glorieta this year instead of Ridgecrest! My enthusiasm was so contagious that some of my family decided to accompany me. Then the trip just grew and grew and grew until on June 21, at 3:00 a.m. we started for Glorieta by way of Yellowstone National Park and Los Angeles, California.

On our way, one Sunday night we attended services in our Southern Baptist Church in Provo, Utah. This church is only five years old and has a membership of 105 with ten awaiting baptism. We found that three Kentucky families were members of this church. We had an interesting visit with some of the members and the pastor and his wife after the services and learned that Utah Association is comprised of thirteen churches. At the 1953 session five churches from Idaho were accepted into membership. They withdrew, however, almost immediately to form the Idaho Association. The Idaho and the Utah Associations are affiliated with the General Convention of Arizona.

We Arrive

As we approached the entrance to Glorieta and beheld the panoramic view spread before our vision on a plateau seven thousand feet high, surrounded by mountains towering upward six thousand feet, the four adults in our car exclaimed in one accord, "This is wonderful!"

"Looking Toward the Heights" was the theme of our W.M.U. Conference. Our hearts were especially prepared for an appreciation of this theme by the eighteen days we had just spent in viewing the marvelous handiwork of God in the West before our arrival at Glorieta.

Each evening we gathered on the porch of New Mexico Hall for Vesper Services built around the theme for the week. The green mountains silhouetted against the beautiful blue of the western sky and the gorgeous sunsets that proclaimed the dying of each day enhanced the inspirational messages brought by Mrs. Woodson Armes of Fort Worth, Texas.

The Program

The schedule for the week followed the general pattern of our W.M.U. Conferences. There were seven mission study classes and fifteen conferences on different phases of methods. "Meeting the Missionaries" was an interesting period each morning. We were privileged to hear Mrs. Omar Hindiyeh, director of the International Center in Berkeley, California; Miss Ruby Matejka, superintendent of Carver Center, New Orleans; Miss Ruth O'Dell, missionary to Cuba who is being transferred to the International Center, Berkeley, California; Mrs. Avery V. Richey, missionary to Alaska and Miss Lorene Tilford, missionary to Formosa. Dr. Harold W. Graves, president of Golden Gate Seminary, taught "The Sermon on the Mount" during the Bible Hour each morning. Dr. R. G. Lee brought both messages on Sunday.

Thursday evening Miss Eva Inlow, executive secretary of New Mexico, presented "Home Missions in New Mexico." Quite a number of our Indian and Spanish-speaking Christians were seated in the choir. Miss Inlow presented them to the Assembly, some individually and some in groups, telling of their experiences and work. Among the group was Mrs. Teresita Naranjo, the Indian pottery-maker about whom Mrs. McMurray wrote in the March issue of Royal Service. It was our happy privilege to visit in her home and talk with her about her life and work. In a letter I received since my return home, Mrs. Naranjo said, "I am so thankful for Jesus and to God for my hands that can make this pottery to support my four children." She is a radiant Christian.

On one of the arranged tours we visited points of interest in Santa Fe which included our Indian and Spanish-speaking missions. We found a young couple from South Central Region in Kentucky in charge of our Spanish-speaking work while the missionary was on vacation. A young couple from Florida has just recently assumed the responsibility of the Indian Mission. They were in the midst of a two week's Vacation Bible School with ninety enrolled, including several nationalities.

The apartment for this couple is a part of the church building. This mission is located across the street from the government school and ministers to the students during the school year. The resident membership consists of a very few Indian families, hence the Vacation Bible School is their important summer work. Both of these missions have buildings we can be proud of, but how much these workers need our prayers, for the fields are truly white unto harvest but the trained leaders are few.

Orientation Week

The Foreign Mission Board had Orientation Week for our missionary appointees in April and about the same number who hope to be appointed in October were present for this program. On Saturday night Mr. Elmer West, Jr., presided and had each appointee step to the microphone and introduce themselves. We can rejoice that three of these were Kentuckians: Mrs. Daniel Robert (Fannie Morris) Cobb, of Versailles, going to Thailand; Miss Mary Lou Massengill, of Middlesboro, to Japan; Miss Martha Jean Capshaw, of Grahn, to Colombia.

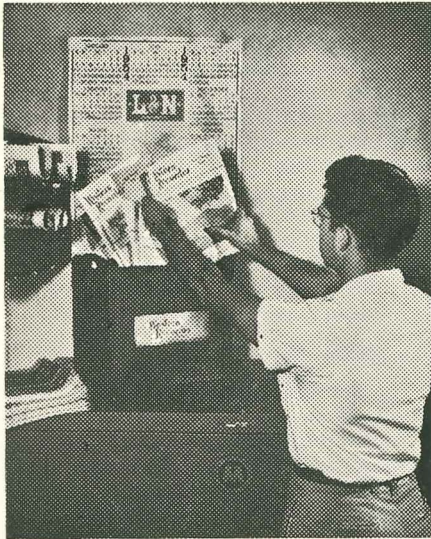
All except two of our Southern Baptist Convention states were represented in the attendance at Glorieta. To our surprise, several were in attendance from Kentucky, including Dr. and Mrs. George A. Carver of Louisville. North Carolina was represented by a Negro woman, Mrs. A. L. Filmore, who is vice president of the Lott Carey Foreign Missionary Convention. She is a Bible teacher and Institute worker for the Woman's Baptist Home Missionary Convention, also. In conversation with her on the last morning I asked her how she enjoyed the conference and she replied, "Wonderful, there has not been a moment of regret."

In Retrospect

We left Glorieta with thanksgiving for our experiences while there; sorrow that the week was over, but hope that our return would be possible before many years have passed.

As we contemplate on the West as we saw it we realize that Glorieta has been strategically placed for the furtherance of the Gospel and the glory of God. Let us support it with our gifts and pray that it may ever be a source of information and inspiration to all people everywhere and especially the people of the West.

►Dr. Robert E. Humphreys, pastor, First Baptist Church, Owensboro, will be evangelist in a meeting which begins October 11 at the First Baptist Church, Richmond, of which Dr. E. N. Perry is pastor. In preparation for the meeting, J. N. Barnette's book, "One to Eight," will be taught for workers and other interested persons.



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District Associational Dates

Date Association Meeting Place

September
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—Daviss-McLean .. Whitesville, 1st day
Utica, 2nd day
14-15—Long Run Baptist Tabernacle
*19-20—West Kentuckiana .. Cypress (High-
way 52, 4 miles west of Boone-
ville, 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.

►Mr. and Mrs. J. A. Lunsford, Southern Baptist missionaries to South Brazil who are in the States on furlough, have a new address in Abilene, Tex. It is 1441 Beech Street. Mr. Lunsford is a native of Paducah.



"Learn anything on your trip to Africa this Summer?"

Whitesville Church Has Its Centennial

WHITESVILLE, Ky. — The 100th anniversary of the Whitesville Baptist Church was celebrated in special services Sunday, August 1.

Pastor Jesse L. Henderson, Carnesville, Ga., a former pastor, was guest speaker at the 11:00 o'clock hour. A basket dinner and fellowship hour were held at noon.

The afternoon service included special music, greetings from Brethren Arthur Holland and W. G. Potts, former pastors, the history of the church, and a sermon by Brother Denzil Probus, a native of Whitesville and a former church member here. He is now pastor of the Sargho Baptist Church.

According to the history, compiled by Mrs. C. E. Street and W. P. Griffith, church clerk, and Roy Day, Sunday school superintendent, the church was organized on the first Sunday in August, 1854. It had its beginning in a revival meeting held by the late Joseph P. Ellis in 1853, with the baptism of converts taking place in the old Panther Creek Church at Herbert, in Ohio County. Another revival was held the following year, bringing in more converts, and Evangelist Ellis led in the establishment of the church at Whitesville, then known as Crossroads. Of the 46 charter members, many family names are still represented on the present church roll.

Eighteen pastors have succeeded Mr. Ellis, including J. M. Dawson, J. S. Coleman, A. S. Pettie, Jesse L. Henderson, Arthur Holland, C. W. Bowles, W. G. Potts and J. T. Miller, present pastor.

The first two church buildings were frame and used for a public school and lodge meeting place. A brick structure was erected in 1877 and is now the church auditorium.

Sunday school was started on April 1, 1866, and has continued without interruption under the direction of eight superintendents. Two rooms added to the rear of the church in 1900 were used for this purpose. In 1929 a new entrance and 14 Sunday school rooms were built at the front.

The pastor's home was built in 1915 with Dr. A. S. Pettie the first pastor to occupy it.

Mrs. Emma Jane May, who was 89 years of age on July 1, is the oldest member, and Michael Tooley is the youngest.

The program of the day closed with special musical numbers by a choir from Indianapolis, Ind., visitors of the Bryant's Chapel Baptist Church of Whitesville.

Rural Conference at Bethel and Campbellville Colleges



Two Rural Church Conferences—one at Bethel College, Hopkinsville, and the other at Campbellville College, at Campbellville—were recently held under the direction of Rural Worker G. R. Pendergraph. Shown above are the attendants at the one held at Bethel. About 200 attended both conferences.

Conferences, Bible study and preaching services were conducted by Drs. Courts Redford, Solomon F. Dowis, W. C. Boone, George W. Redding, W. Edwin Richardson, and John M. Carter, Professor R. Inman Johnson, Pastor R. B. Hooks and Secretaries Eldred M. Taylor and Lucien E. Coleman, Sr.

J. W. Shepard, Missionary And Theologian, Dies

Dr. John Watson Shepard, 76, died in Atlanta, Ga., August 12. He was a brother of Mrs. William Owen (Alice Shepard) Carver, Sr., of Louisville, and the father of Pastor Samuel G. Shepard, of Caruthersville, Mo., and until about six months ago was pastor at the Nicholasville Baptist Church, in Kentucky.

He was born in Gladeville, Tenn., January 28, 1879, a son of the late Mattie Martha and Samuel George Shepard. He attended Bethel College, Russellville, Ky., during 1894-97. He was granted a master of arts degree by Richmond College, and another by the University of Chicago. He was given the Th.D. degree by the Southern Baptist Theological Seminary.

Ordained to preach the Gospel in 1900, he married Miss Reva Groover, Pidcock, Ga., in 1906. He was pastor of churches in Virginia and Kentucky from 1898 to 1906, at which latter time he was appointed a missionary to Brazil.

The Shepards remained in South America for 24 years, during which time Dr. Shepard taught for one year in the Baptist Seminary at Recife during 1906-07. He founded and was president of the Rio Baptist College and Seminary at Rio, and remained there from 1907 to 1920. This work was started with 12 first-grade pupils. Its name has now been changed to the John W. Shepard Memorial College in his honor and has 2,000-plus students.

While in Brazil he was secretary of the Baptist Board of Education of the

Brazilian Baptist Convention from 1907 to 1930, and was president of the Baptist Board of Publications of the same convention, 1908-15.

In addition to his work in Brazil as a teacher, preacher and organizer, quite as important was his work in the field of the Portugese literature, both as the author of and translator of books. He

OCTOBER —
WESTERN RECORDER
MONTH

wrote such books as "Commentary on the Acts of the Apostles," "The Preacher," "Outline Courses of Study," "Studies in the Life of Christ," and "The Ministry." And he has to his credit the translation into Portugese of three books well known to us in the United States of America: John R. Sampey's "Heart of the Old Testament;" E. Y. Mullins' "Baptist Beliefs;" and E. C. Dargan's "Doctrines of Our Faith."

After a quarter of a century in Brazil, he returned to the States, and was added to the faculty of the New Orleans Baptist Theological Seminary and spent a quarter-century in the Crescent City. There he was professor of New Testament and Missions.

Dr. Shepard was always an over-and-above man, rendering much, much more service than he was ever paid to perform, as was seen in his work in South America. The same thing happened in New Orleans. Not content with just

teaching his classes at the New Orleans Seminary, he was one of the prime movers in the organization of the Union Baptist Literary and Theological Seminary for Negroes in that city, where, with the assistance of other faculty members, he gave the negro students the same instruction he was giving to the white students.

The French and Spanish likewise felt the impress of his work. As director of the Practical Activities Department, for guidance of the students in their work, he set programs on foot which carried the Baptist message out into the shrimp markets, the distant bayous, and in crowded city work.

In New Orleans he again carried on his creative literary work as a sideline, writing two books on the two principal names in the New Testament: "The Christ of the Gospels," and "Paul's Interpretation of Christianity."

He is survived by his wife, by three daughters: Mrs. Douglas (Ida Martha Shepard) McRae, Atlanta, Ga.; Mary Gertrude Shepard, Washington, D. C.; Evelyn Reva Shepard, Atlanta; and two sons—Pastor Samuel Groover Shepard, already mentioned; and John Watson Shepard, Jr., missionary in Fukuoka, Japan; and by one sister, Mrs. W. O. Carver, Sr., Louisville.

►Dr. J. Winston Crawley, secretary for the Orient for the Southern Baptist Foreign Mission Board, is setting up headquarters in Singapore where he will have easier access to the Orient fields least familiar to him. At the time of his election to the present position he was a missionary to the Philippines and was serving the Baptist Theological Seminary in Baguio. His new address is 31 Winchester House, Collyer Quay, Singapore 1, Malaya.

WANTED

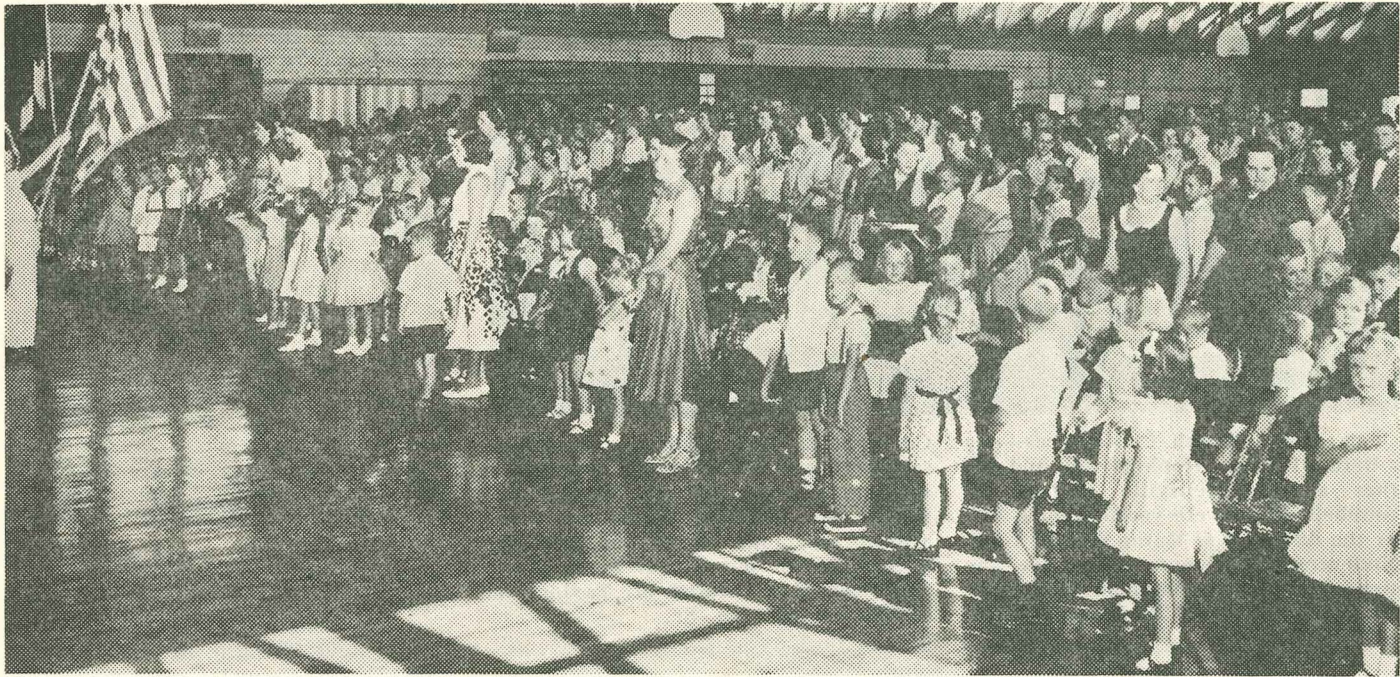
A NAME FOR OUR NEW CHILDREN'S HOME AT MOREHEAD

Would you like the honor of naming this new Home for children? If so, send your suggested names at once to CONTEST COMMITTEE, Kentucky Baptist Board of Child Care, 127 East Broadway, Louisville, Kentucky.

Rules of Contest

- (1) Submit as many names as you wish.
- (2) Winning name will be selected on the basis of suitability.
- (3) Decision of the judges will be final.
- (4) All contest entries must be postmarked not later than midnight September 20, 1954.

Fort Knox Has Its Most Successful Vacation Bible School With 703 Enrolled



By **ROY E. BOATWRIGHT**

At Fort Knox, Kentucky, from June 11-19, 1954, there was the largest Vacation Bible School ever held on this military post and among the largest schools held in the State of Kentucky.

There was a total enrolment of 703 with an average attendance of 511. This was a very unusual school in many respects. The children were from families of the military personnel and the civilian employees living in the area. The faculty was composed of those who attend the Sunday schools of the chapels on the Post. A number of chaplains' wives helped on the faculty also.

The department superintendents and many of the teachers were selected as early as February and began training for the school. Many of them were Southern Baptists and Southern Baptist Vacation Bible School materials were used throughout the school.

The school was under the direction of Rev. Charles H. Ham, associational mis-

sionary to Salem Association. Chaplain (Lt. Col.) Morris McEldowney, Deputy Post Chaplain, Ft. Knox, Kentucky was the co-operating chaplain.

This was the third consecutive year Vacation Bible Schools have been held by Mr. Ham. The first year the enrolment was 317 and the second year it was 387.

Convention-wide Sunday School Clinic

A letter from Brother Herman King, of Nashville, states: "We now have around four hundred clinicians in New Orleans, January 8-21, 1955

"In order to have a full attendance, we are willing to accept at this time about two hundred more applications which will mean that we will be able to accept about fifteen more from Kentucky. Would you please make another effort to enlist about fifteen more of your key leaders to come to New Orleans?"

Let us urge pastors, Sunday school

superintendents and associational workers to take advantage of this opportunity and plan to attend this Convention-wide Clinic.

Standard Sunday Schools

Cadiz—Pastor R. Trevis Otey; Superintendent Tom H. Magraw.

Delphia—Pastor Tommie Adkins; Superintendent Wallace Williams.

Standard Elementary Units

Cradle Roll Department—Elizabethtown, Severn's Valley, Mrs. L. S. Jagers, Superintendent.

Beginner Department—Louisville, Ninth and O, Dept. II, Mrs. Lawrence Ford, Superintendent.

Junior Classes—Paducah, East, Twelve Year Girls, Mrs. Kenney Osborne, Teacher.

Princeton, First—Cheerful Workers, Mrs. Lillie B. Childress, Teacher.

Brother John W. T. Givens Writes of Various Things In Western Kentucky

BREMEN, Ky. — We greatly enjoyed the preaching of Brother Ben F. Mitchell, superintendent of Long Run Association, in our revival at Bethlehem. He and our pastor, Brother Drexel R. Hankins, made a great team. Brother Mitchell was with us last year also in a fine meeting here.

I was with Pastor C. M. Cummings and East Union Church this summer for

the dedication of their beautiful pastorium and their annex to their church building, preaching their dedicatory sermon. A fine pastor and people.

My pastor, Brother Hankins, asked that I preach the dedicatory sermon for the Bethlehem Church, when we dedicated our Educational Building, baptistry addition and new pastorium to the Lord. The building program was completed and paid for recently, costing some \$28,000. Brother Hankins is truly a builder.

July 11, I preached the Centennial

sermon, when McLean County was celebrating its 100th anniversary at Calhoun, the county seat.

July 26, the Sacramento Baptist Church and Pastor T. T. Moore were holding their annual fellowship meeting and had me preach the sermon. It was a most happy occasion—large attendance and a sumptuous meal was enjoyed by all.

August 8 and 15, I supplied at Bethlehem, while Pastor and Mrs. Hankins were vacationing with their daughter, at St. Paul, Minn.—John W. T. Givens.



BROTHERHOOD DEPARTMENT

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"Man power utilized through evangelism, missions, stewardship and consecration."

ATTENTION PLEASE!

New Brotherhood Officers are being elected along with other church officers in many of our churches at this season of the year. Please send us the names of your new officers in order for us to keep our records as near up to date as we can.

ONCE MORE!

Once more we would remind you that now is the time to order your BROTHERHOOD JOURNALS for the fourth quarter. Send your order to the BROTHERHOOD COMMISSION, 1548 POPLAR AVENUE, MEMPHIS 4, TENNESSEE. The price per Journal is fifteen cents and you may either send cash or check with your order or have the journals charged to your church. Do it NOW!

WRITE MR. POGUE!

If you have not already written Mr. Robert L. Pogue, business manager for the WESTERN RECORDER, our state Baptist paper, about the Brotherhood Bundle plan for distributing the Western Recorder through your local bus station, railway depot or airport terminal as a Brotherhood project let us urge you to do so right away so that your group might begin the new church year with this worthy activity. See page 16 in this issue of the WESTERN RECORDER for an order blank, etc.

Utica Baptist Church to Have Its Centennial

UTICA, Daviess Co., Ky. — The Utica Baptist Church here will celebrate its 100th anniversary with a homecoming September 19. The activities of the day will begin at the eleven o'clock service. A history of the church will be given, and there will be special music during both the morning and afternoon sessions.

The highlight of the afternoon program will be a message by Dr. Clifton J. Allen, editor of the Sunday School Board of the Southern Baptist Convention, a former pastor of the church.

Short talks will be given by all former pastors who are in attendance.

A basket dinner and fellowship hour will be enjoyed at noon.

All former pastors, members and friends of the church are urged to come and enjoy a day of praise and thanks-

INSTALL YOUR OFFICERS

Make the installation service for your new Brotherhood officers this year something really worth while. We have a little tract which has been prepared especially for this purpose and if you have lost the one we sent you or if you failed to receive one from us let us know by return mail and we will send you one of these tracts which will serve you as a guide for this important occasion.

SUGGESTIONS FOR LAYMAN'S DAY

Sunday, October 10, is to be observed throughout the Southern Baptist Convention as LAYMAN'S DAY. This is the day when the men of the church will be given special recognition (or should be). We suggest the following things which might be done: (1) Ask a good layman speaker to bring the morning message. He might speak on our Brotherhood theme for 1955—"Mobilizing Church Manpower," or on "Brotherhoods Conducting Cottage Prayer Meetings" in connection with the 1955 simultaneous Crusade. He might speak on the subject, "Men Can Witness." We have tracts on all of these subjects and will be glad to send your speaker one. (2) Ask the men to have charge of the music and to furnish choir personnel for the day. (3) Send the men out on a church-wide visitation that afternoon. Remember the date—October 10 is Layman's Day.

giving to God for the progress of the church during the past century. The present pastor, Brother Denzil Dukes, will preside during the entire day.—Kirtley Yeiser, Sr., Church Clerk.

OCTOBER— WESTERN RECORDER MONTH

EDUCATION—Last year, one-fifth of the 16 and 17-year-olds failed to return to school after taking summer jobs. As a general thing, the failure to get more education dims their future, because statistics show that a boy who finishes high school will earn during the next 40 years \$14,700 more than his fellow-student who quit after junior year. For girls, the differential is nearly \$20,000.—INDUSTRIAL PRESS SERVICE.

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Sunday School Lesson

For September 26, 1954

By H. C. Chiles

Living Witnesses

Every Christian is rightly expected to grow spiritually in order that he may be a better witness for Christ. How wonderful that we are permitted to be witnesses for Him, telling others of His love and bearing testimony to His truth! Our witnessing is of two kinds, namely, by the life and with the lips. The life should shine and the lips should speak for Christ. Nothing can withstand the witness of a godly life.

Matthew 5:13-16

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

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

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

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

We are expected to witness openly and boldly for Christ with our lips and our lives. What our Lord desires, and our world needs, is a genuine, positive, active, righteous and useful life. We are to shine freely, fully and conspicuously. There is no thought here of proud or selfish display. Light does not shout about itself; it just shines. Those who will not hear the gospel preached should at least be given a chance to see it lived.

Acts 8:4-6

After the death of Stephen, a great persecution arose, but the overruling providence of God made it beneficial to the cause of Christ. The dispersed Christians went everywhere preaching the Word. This indicates that every Christian is obligated to carry the gospel of Christ to the unsaved wherever he goes.

Philip, the deacon, found his way to Samaria, a rather large and populous city. There he was faithful in proclaiming the good news that Christ had been crucified on the cross, buried in the tomb, and raised from the dead. His message was blessed abundantly by the Lord, and the people gave heed unto the things which he spake. His teaching was substantiated by the miracles which he performed. He magnified Christ so attractively that the people were aroused, amazed and attracted. Many believed, were saved and were baptized. Consequently, there was much rejoicing, as is always the case where there is a genuine revival.

II Corinthians 5:14-20

Paul told the Corinthians that his actions were inspired, controlled and impelled by the constraining love of Christ. This expression, "the love of Christ," does not mean Paul's affection for, love to, or devotion to Christ. Rather, it means Christ's love to and for him. His conception of Christ's love for him held him to his task regardless of what others thought, said or did. The love of Christ took possession of him and shut him up to one course of conduct.

When we are regenerated by God's grace, we are said to be "in Christ." In relation to Christ the soul may be in one of three states—the state of nature or without Christ, the state of grace or in Christ, and the state of glory or with Christ. Without Christ is the condition in which all of us were born and nurtured. We remained in that condition until we accepted Christ by faith. When we believed on Christ and

accepted Him as our personal Saviour, a miracle was wrought and a new creation came into being. The old things passed away automatically.

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

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

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, SEPTEMBER 5, 1954

(Continued from Page 13)

Springfield, First	133	416
Sturgis, First	---	258
Versailles	---	331
Whitesburg, First (8)	91	542
Williamsburg, First (1)	96	393
Williamson, W. Va., East Williamson	78	333
Willisburg	75	274
Winchester, Central	112	413
First	138	426

►Ronald Deering, Hamilton, Ohio, has accepted the call to the pastorate of the Blue River Baptist Church. An honor graduate of Georgetown College, and at present a third year student at the Southern Seminary in Louisville, he is married to the former Miss Geraldine Gibbins, Hamilton, Ohio, who attended Miami University, Oxford, Ohio. Mr. Deering was formerly pastor of the Hilltop Baptist Church, Cincinnati, Ohio.

►Associational Missionary William Smith, of Williamstown, Ky., was the evangelist in a series of special meetings with his son, Pastor Robert Smith, at the Bagdad Baptist Church, in Shelby County Association, recently. Visible results were 13 additions by baptism and 5 by letter. On the last Sunday all records in Sunday school were broken when 296 were present. The previous record, established October 11, was 239. As a result of the revival and the enlarged vision of the people the church has voted to seek to raise immediately enough cash to bring the building fund to \$7,500, and begin constructing a \$15,000 education building this fall. Long-range plans call for an additional educational space and a new auditorium and parsonage.

Two Trust Funds Are Set Up For Texas Baptist Standard in Dallas

Associate Editor Walker L. Knight [one of our Kentuckians gone to Texas] has been writing in *The Baptist Standard*, Dallas, Texas, in recent weeks a brief biography of his chief, Dr. David M. Gardner, now retiring as editor of that publication. In this connection, the fact is revealed for the first time that Mr. F. E. Gardner, of Cleburne, Texas, a brother of the retiring editor, and his wife, back in 1949 placed their property and assets in the hands of the Texas Baptist Foundation.

Editor David M. Gardner also discusses this: "Martelia [the wife of his brother, F. E. Gardner] is not a Baptist, yet she freely and happily joined in deeding to the [Texas] Baptist Foundation 1,026 acres of fine black land in Johnson County valued at \$200,000. She will receive an annuity on the full amount, paid monthly, as long as she lives. At her death *The Baptist Standard* will receive three-fourths and Baylor University will receive one-fourth of the estate."

Just before this quotation, Editor Gardner says of his brother and sister-in-law: "He and his wife, Martelia, have the distinction and honor of being first to establish an endowment for a Baptist paper."

Without wishing to detract from the fine gesture of this noble layman and his wife, and not wishing to reflect one iota on the splendid fortune which has befallen the Texas Baptist newspaper, we must remind them that Miss Mary Colgate, Yonkers, N.Y., a daughter of the late James B. Colgate, soap manufacturer for whom a number of Baptists institutions had been named in previous years, left in her will, probated in 1936, the sum of \$50,000 for *The Watchman-Examiner Foundation*, trust organization of *The Watchman-Examiner*, a Baptist weekly published in New York City. This writer is not sure it is the first, or the only endowment made previously for a Baptist newspaper, but at least it is a prior claim.

And now, having said that, we go back to Dr. Gardner's editorial again: "Since the F. E. Gardners established this trust, Mr. and Mrs. Carl Hogue of Lamesa, Dawson county, have entered into a similar trust agreement with the [Texas] Baptist Foundation. They deeded a farm valued at \$70,000, which will be divided equally between the Baptist General Convention of Texas and *The Baptist Standard* at the death of both of the trustors. It is as commendable as it is wise for any Christian to make such provision as will guarantee that his property will go on serving the Lord after his death."

So often, when people have money to

dispose of by gift or by will, they think only in terms of giving it to colleges and universities, or perhaps to orphanages. All this is splendid. Most of them need it. But finally, after all these years, three Baptist families noted here have seen the wisdom of setting aside trust funds for the propagation of the work of Christ through the printed word—one of the most potent vehicles since Guttenburg in 1450ff.

Baptist newspapers are today enjoying the largest circulation in their history, but are being hampered by the high cost of paper, the high cost of ink, the high cost of machinery, the high cost of production. We can well understand how *The Baptist Standard* will be able to make good use of these two generously provided trust funds of gracious friends as it tries to spread the Word, build up the churches and exalt the Christ. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion. Thy God reigneth!"

Clyde D. Sears Returns To Kentucky



Clyde D. Sears

FRANKFORT, Ky. —Clyde D. Sears, 30, native of Indiana, recently returned with his wife and small son from pastoral work in Nova Scotia, Canada, and resides on Route 4 near this city. Mr. and Mrs. Sears are graduates of Georgetown College and he has the B. D. degree from the Southern Baptist Theological Seminary. He announces that he and his family will reside at the above address until called to some pastorate.

CLASSIFIED ADS

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►There are more than 107,000 boys organized in R. A. groups in Baptist churches throughout the Southern Baptist Convention territory.

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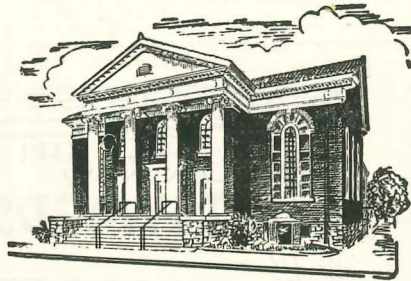
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Fort Thomas Young People Take Part in Youth Week at First Baptist Church

FORT THOMAS, Ky.—Those participating in Youth Week at the Fort Thomas Baptist Church this year were:

Front Row (left to right) Seated (1) Nancy Rhoads, WMU president; (2) Merrie Bruce, librarian; (3) Carolyn Wilson, Training Union secretary; (4) Carolyn Taylor, educational director; (5) David McCracken, pastor; (6) Joy Lee Munster, church secretary; and (7) Beverly Boehme, fellowship chairman; (8) Ann Sporing, Sunday school secretary; (9) Kay Riches, pianist.



Back Row, Standing (10) David Webb, usher; (11) Jerry Spade, usher; (12) Dick Warren, chairman of trustees; (13) G. T. Jackson, moderator; (14) Fred Spade, Jr., chairman of deacons; (15) Bruce Rath, chair-

man of ushers; (16) Ernie Taylor, treasurer and chairman of finance committee; (17) Doug Bennett, Sunday school superintendent; and (18) James Frey, Training Union director, Bob Gosney,

Brotherhood president; Betty Tillman, clerk; Frank Brannock and Carroll Hart, ushers, were unavailable at the time the photograph was made, so they did not get in the picture.

A Crusade for Old People

By S. L. Morgan, Sr.
Wake Forest, N.C.

I'm willing to be known as the symbol of a single idea, that of a crusader in the interest of old people. For in our country today there are 19,000,000 of them past sixty years of age, most of them unemployed, dependent on relatives or on government, forever haunted by the corroding sense of being cast-offs and done-for, neglected and lonely, left to die before their time.

More and more the problem of these aged millions looms before the nation as one of its gravest social problems. In half a century science has added 20 years to their life span; but this is seen to be a doubtful benefit. For in general society dooms them to spend these added 20 years pining away in idleness and futility.

In behalf of these suffering millions I covet the privilege of becoming "a voice in the wilderness," with a view to improving their lot. Evidently the American public begins to take to heart the cause of these suffering millions. On this subject articles even such as mine have been carried by many papers north and south, total circulation of one article or more running into millions. As the light dawns, a public conscience is forming.

Every community has an increasing number of these old people, and should studiously set about meeting their needs

OCTOBER— WESTERN RECORDER MONTH

as a project both personal and of the community.

At the cost of being personal, maybe egotistic, I give out of my experience samples of how certain young people of our community have sometimes taken the initiative in bringing sunshine into the lives of old people: The leader of a church missionary group took the hint given in an article I wrote, and brought the members of her girls' group one evening to share with the old people their program and their sunshine—and

they offer to do the same for others also, if invited. Two other lovely girls, among the choicest musicians of the town, have just been in for an hour and left the lingering radiance of their personalities and an evening of choice music, vocal and instrumental.

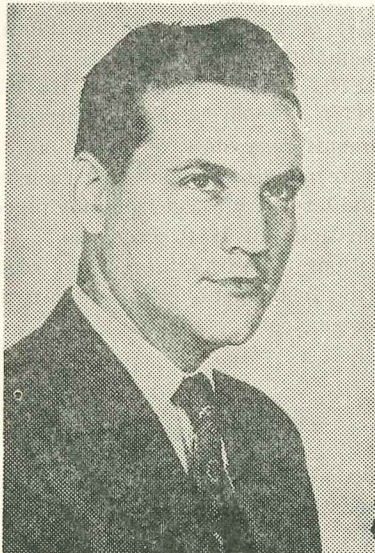
If such gestures left nothing but the token that old people on the sidelines have a place in the thoughts of young people—if that only, such visits would be of inestimable value.

In my own community and every other the number of old people steadily grows larger, and nothing less than organized action by church and community can meet the need. And, far better than merely entertaining them in even the manner suggested, is the organized training and directing them how to entertain themselves creatively, by means of arts, crafts, and their own programs, utilizing their own skills.



**William S. Finnell, Jr.,
Becomes Pastor's Assistant
At Grace, Lexington**

LEXINGTON, Ky. — William S. Finnell, Jr., is beginning his new work as pastor's assistant with Dr. George M. Trout, pastor, at the Grace Baptist



William Finnell

Church, Lexington. He is a layman who has surrendered to full-time Christian work. He has been employed by the Lexington Herald, and has been a part-time student at Georgetown College, majoring in religious education. He will continue a few classes there until he completes the work for his de-

Men of Distinction

"Father Slain by Daughter" was the headline in a local paper about a Father's Day tragedy in Hampton, Va.

The fatal shooting was prefaced by a domestic quarrel in which the victim threatened both the child and his wife with a carbine saying he would "shoot their brains out."

During the disorder the slight, red-haired child, who had never pulled the trigger of a gun, picked up an automatic rifle. Her father grabbed the gun and she fired.

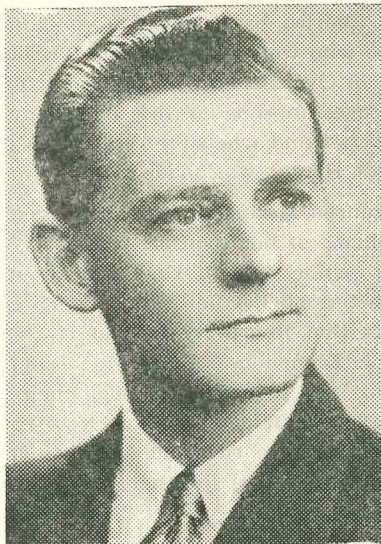
If you wish to know what could cause such a thing to happen, the news account gives the answer in these brief words, "The victim had been drinking heavily."

The above would make a picture in many colors for the national magazines which would be much truer to life than those pictures which present drinking in beautiful surroundings marked with success and happiness.—Bruce H. Price, Newport News, Va.

gree. He has been superintendent of the Grace Baptist Sunday School for some time.

Mr. William Mitchell recently became minister of music, succeeding James Woodward, now at the Parkland Church of Louisville.

The church expects to be in its new Annex the first Sunday in October.



William Mitchell

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News From Spring Meadows

Construction Started on the New Home at Morehead

Construction on the new Home at Morehead got under way last month. General construction contract was awarded the R. D. Short Construction Co. of Lexington, while the contract for plumbing, heating and electrical work went to Morehead firms. Construction of the large administration building and the two cottages is expected to be completed early next summer.

The administration building will house administrative offices, library, clinic, 16 bed infirmary, living quarters for some staff members, central kitchen and dining room. Each of the cottages will provide space for 24 children and two housemothers.

Spring Meadows, which will build and operate the new Home, has made extensive changes and improvements in the cottage design, seeking to profit from the nearly five years operation of the cottages at Spring Meadows. The Home, as yet unnamed, (see announcement of Contest Committee on page 17) is being built on a wonderful 125 acre tract two miles north of Morehead on Ky. 32 (Flemingsburg Road).

Our College Students

This year Spring Meadows will have three, and possibly four students in college and one in commercial school. Shirley Thomas, who has worked all summer in the district offices of Kroger Company, will be a sophomore in Georgetown; Betty Jo Fightmaster, who plans to be a Home Economics teacher and who has worked all summer in our

Spring Meadows sewing room, will be entering Georgetown as a freshman, as will Charles Harris who has worked this summer in Louisville. Both Betty Jo and Charles have splendid voices and those who were at the General Association in Owensboro will remember their messages in song at the Thanksgiving breakfast and when the report on Children's Homes was made.

Frances McGuffey, who has lived in the home of her sponsors this past year (her senior year in High school) may enter Campbellsville College as a freshman. She, like Betty Jo, plans to teach Home Economics. Each of these fine young people need financial help to complete their education. If you would like to make a rich and lasting investment in a young life, here is your opportunity! Mark your gift "for Educational Fund."

Home Canned Fruits and Vegetables Needed

At this time of year, many of our churches take a food collection for the Home. This year, because of our increased number of children, we need your help more than ever. We have a number of fibre barrels of empty jars, each jar with new lids, already packed and just waiting to be shipped out to our friends. Pastors, Sunday School Superintendents and Missionary Society Presidents should plan to order out your jars this week and announce the date of the collection in your church. Most of the truck lines running into Louisville will bring the collected food into their Louisville terminal free of charge.

Musical Instruments Needed

At Spring Meadows we have a wonderful opportunity to organize an orchestra or band with the assistance of well-qualified band teacher IF WE CAN SECURE THE NEEDED INSTRUMENTS. If you have any sort of instrument, regardless of condition, that you are not using, won't you rush it to us and let us try to get it in playing condition and put it to good use? Contributions to defray the cost of repairing the instruments will be more than welcome, too!

"Where Love Is"

Just another reminder that you may secure the 25 minute full color sound picture "Where Love is" either from Spring Meadows or The Kentucky Baptist Children's Home, Glendale, for only \$3.00. The dates near the Thanksgiving Offering are being spoken for rapidly. If you want your church to see this splendid picture, you should reserve a date immediately.

Your Superintendent Speaks

Your Superintendent in recent weeks has supplied in the following churches: Simpsonville, Carrollton, Henderson First, Crescent Hill, Louisville, Clifton, Louisville, Stearns, Glasgow, Winchester Central, and Poindexter. He has spoken on the work of Kentucky Baptists in the field of Child Care to twelve Associations and hopes to speak to more than thirty by the time the last Association meets the middle of October.

SPRING MEADOWS

SAM ED BRADLEY, Superintendent

Middletown

Kentucky

