

Western Recorder

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Will He Leave
a
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at
Your Door
in
October?

*Our Prayer is That Every Baptist Home in Kentucky Shall Be
Represented For the Glory of God*

Gleanings From The Field

►Sam L. Raborn, evangelistic singer, died recently in Waco, Texas, at the age of 81.

►More than 10,000 copies of the Broadman Press publication, *Very Truly Yours*, by Chester Swor, have been sold since release date of August 15.

►The first state Sunday school convention for Ohio Southern Baptists was held at North Dayton Baptist Church, Dayton, Ohio, September 17-18.

►Mrs. Porter Routh has been invited by the Executive Committee of the Southern Baptist Convention to accompany her husband to the Baptist World Alliance that meets in London next year.

►Mrs. George E. Hays, Sr., member of Walnut Street Church, Louisville, has been confined to the Kentucky Baptist Hospital recently for diagnostic purposes. Her husband was formerly superintendent of the Kentucky Baptist Hospital.

►The Kentucky Baptist Hospital had its record for new-born babies on September 4. Nineteen young lives were brought into the world on that day. Several times previously the institution has reached as many as seventeen in one day, but that figure was topped September 4. The month of August this year also struck a record in this connection, as 289 were born.

►Pastor Frank J. Kuriger, Jr., tells of the highly successful revival held at the Kenton Baptist Church, Kenton, Ky., recently, with Evangelist W. Forrest Woodson, of Louisville, doing the preaching. Mrs. Woodson was also of great assistance. She organized and led the adult choir, and did personal work throughout the community. The evangelistic meetings resulted in 17 professions of faith, 3 rededications and 2 transfers of letters. Record attendance from the community was noted.

►Brother P. B. Baldrige, Pineville, has been in special services for eight days with the Buck Grove Baptist Church, near Fort Knox, Kentucky, resulting in 17 people being added to the church. Of these, 15 came by baptism and two by letter. Brother Baldrige writes: "This church is fortunate to have for its spiritual leaders two fine young people in the persons of Bill and Malena Lunceford." The Buck Grove pastor is a native of Alabama and is pursuing post-graduate studies at the Southern Seminary.

►Dr. and Mrs. W. L. Jester, Southern Baptist missionaries to Nigeria who are in the States on furlough, have moved from Louisville to Georgetown, where their address is 356 E. Main Street. Dr. Jester will serve on the faculty at Georgetown College. Mrs. Jester is a

native of Clay. She underwent surgery on September 10 at the Kentucky Baptist Hospital, Louisville, and expects to remain in the hospital for two weeks.

►The Columbia Church VBS was held with 301 enrolled, with 20 juniors won to Christ. This was by far the largest school at Columbia, and the fruits prove the kind of work the staff of 42 was able to perform. The church is preparing to move its Primary Department into a house purchased at the rear of the meeting house. A new nursery is being formed, and several new classes are being organized in the Sunday school. The rooms built on the upper story of the church a year ago are being crowded by the intermediates already.

**OCTOBER—
WESTERN RECORDER
MONTH**

►Dr. O. W. Yates, pastor of the Rosemont Baptist Church, Lexington, Kentucky, recently assisted the First Baptist Church of Calhoun City, Mississippi, in a revival meeting. There were 21 additions to the church, 11 by letter and 10 by baptism. One young woman surrendered her life for special service and many rededicated their lives to Christ. A record attendance of 495 was reached in Sunday school during the meeting. He was assisted in the meeting by Mr. Frank G. Charton, minister of music in the Union Avenue Baptist Church of Memphis Tennessee. Rev. C. H. Cutrell is the Pastor.

►Donald Ray Stephen, 17-year-old son of Hester Stephens of Campbell, California, and the late Rev. G. L. Stephens, was killed in an automobile accident June 12, 1954. Donald was born at Milburn, Kentucky, September 27, 1936. Besides his mother, he is survived by two brothers—Ikey, with the army in France, and Gene Lee of California. His father was pastor of churches in Western Kentucky and Toledo, Ohio, before going to California in 1947, and was pastor there at the time of his death about five years ago, according to Pastor Talmage P. McGary, of Virginia Avenue Church, Louisville, Ky.

►Miss Mary Alice Hanson, student in the School of Religious Education of the Southern Baptist Theological Seminary, writes of the organization of the Christian Youth Crusades last year

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

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among students attending the Central High School, Louisville, under the leadership of Professor Sabin P. Landry, Rev. Joe Conley and some students from her school. They met weekly on Monday nights for Bible study and discussion, films, speeches, discussions of Bible questions, Christian living, love, courtship, marriage and many others. Also the group gave some of its programs at the Francis Smith Home for the Aged, the whole programs being conducted by the students themselves. They are looking forward to taking up the work again this coming school year.

When Ministers Grow Old

This heading is the title of an arresting editorial in *The Christian Index*, an excellent Negro paper that comes to my desk. The editorial deplored the tendency of churches today to discard pastors at the first signs of age, and to leave them forlorn and uncared-for. It led me to write a good friend, a prominent pastor, who had just announced his purpose to retire, while still in the bloom of health and the joy of a successful large pastorate.

I advised him strongly against retiring—unless he has something to retire to that he has long *wanted to do* and can *enjoy*. I said, "There is a pain in retirement that you cannot now fathom. Far better to serve a much smaller church a few years, one that would be proud to have such a pastor as you."

One could anticipate his main answer: a silent clamor of some of his people for a younger pastor, one able to be chummy with the young people and better able to hold them. For that has been the emphasis—from fifty years on, or at most from sixty, and almost regardless of one's physical and mental vigor and youthful attitude.

One pastor cannot forget an eye-opening experience. A good town church was looking for a pastor and learned he was inclined to move. It wrote inviting him to preach the following Sunday. Two days later a telegram canceled the invitation, on the flimsy ground that a prominent member had died. In the church was a retired minister. He wrote a friendly letter saying, "I'll tell you why the invitation was canceled. The church had voted not to consider for pastor any man past 45, and they learned you are over 45!"

The wise Negro editorial insisted that what the church most needs in its pastor in the bedeviled world of today is the poise, the sound judgment and seasoned wisdom gained through experience, and the true shepherd heart that can come only as one has loved and suffered for years with his struggling, suffering people.

A New Attitude Predicted

I confidently predict a changing attitude with respect to the age of pastors, a change indeed already begun. Recently two of the largest churches in North Carolina called elderly men, who had retired. Wisely—"in such a time"—they wanted men of commanding talents and executive ability, whose poise and sound judgment had been proved for years, men withal who were known to have loved their people and been great pastors. Called out of retirement, they are leading great churches admirably.

By S. L. MORGAN, SR.
Wake Forest, N. C.

In this changing attitude to the age of pastors two main factors will weigh heavily. First, simple justice and kindness toward aging ministers. The past century was "the century of the child," when the child was put in the center. We are now beginning a century that bids fair to become known as "the century of old people," a century in which society becomes conscious of its multiplying millions of old people. In fifty years science has added 20 years to the life span, so that today our country has *nineteen million* people above 60 years, most of them jobless, the cast-offs of business and industry and the professions, left stranded with little or no income, dependent on relatives or government, tortured and slowly dying, in general, from the haunting sense of no longer "belonging or of being needed and wanted. Abundant statistics confirm this view.

Daily this fact more and more haunts society and the nation as one of our most baffling social problems. The states are licensing boarding homes by the hundred for old people, and all the churches are building homes for the aged. But all these are as yet but "a drop in the bucket" of want. For there are literally millions of these stranded old people. And even the high-class church homes are a poor answer to the baffling problem. For the problem is primarily, not a *living*, but a *life*, the life Jesus called "abundant," which means (among other things) life with meaning and an objective, life with something creative to do, with a saving sense of worth for being useful to God and men. A few—and only a few—of the best homes for the aged are today beginning to provide old people with such a life of creative activity and achievement.

Big Business Pointing the Way

Great corporations begin to shame society and the church by providing more and more for training their aging employees in new skills and then opening the means by which they can employ those skills creatively and profitably for at least part-time.

The church cannot much longer even save its face by casting aside its employees, especially its ministers, even

with a good stipend, and dooming them to spend maybe 20 to 30 years in idleness and with the corroding sense of being counted "rejected" and useless. What use for science to add 20 years to their life span, if they are doomed to spend the added years slowly dying from uselessness and boredom!

The simple humane instinct in our churches will by and by assert itself in favor of the aging minister, ripened in years and experience, and will employ his talents longer. The business world is showing the church how this can and ought to be done.

A New Pastor for Old People

A second consideration will carry increasing weight in favor of the elderly minister. In the "century of the child" the church has been decidedly child-and-youth-conscious. A prime question in calling a pastor has been, "Can he reach and hold the young people?" And that question we will never soft-pedal. But in the years ahead a second question will loom alongside it as of compelling importance: "How about the ever-growing multitude of old people and shut-ins in our church and community? If we call this pastor, will he have a heart and a care for our lonely and neglected old people and shut-ins? And has he any *training* in how to deal with them and develop in them talents and skills, and then show them how to employ those talents and skills creatively and happily in their sunset years?"

Hitherto we have done well in insisting that our pastors shall be skilled in dealing with children and youth. Henceforth, while old people in the community multiply, the church, in proportion as it grows in a Christian compassion for the lonely and neglected old people of the community, will be compelled to demand of its ministers a heart and a skill in ministering efficiently to the ever-increasing multitude of stranded and lonely old people.

For as one who has observed and written much about the problems of old people, I am fully persuaded that the greatest sin of omission in the ministry of the church today is its neglect of the aged and shut-ins. They are lonely; they long for a shepherd; they pine for even the notice of anyone who cares. The future minister must have a heart for them, and must create a heart for them in his people. He must provide a definite ministry for them.

►Dan Coker, visual aids worker in the Baptist Book Store in Louisville, has been made manager of the Baptist Book Store in Little Rock, Arkansas.

SPIRITUAL DRIVE: The casual, hope-something-will-happen type of church member never does much. He must have spiritual drive.

When the man in middle years, no matter what his work or profession, loses *drive*, he's through, insofar as real usefulness is concerned. He may live for years, but he's dead.

When Brutus began his address to Caesar, in behalf of the King of Africa, Caesar said: "I do not know what this young man intends, but whatever it is, he intends it strongly."

While Lafayette was seeking to help the American colonies during our first war with England, distressing news reached him. The Americans were retreating from Long Island; New York had been lost, and the Battle of White Plains. They were retreating through New Jersey. Our forces had been reduced to 3,000 militia and were hotly pursued by 30,000 well-trained English and Hessian soldiers. The credit of the colonies had dropped to a new low in French banks. Some Americans confessed discouragement to Lafayette and even suggested he abandon his venture. He quickly said to Mr. Dean: "We must feel confidence in the future; it is especially in the hour of danger that I wish to share your fortune." Is it any wonder the name *Lafayette* is written large in early American history?

In Pluto's *Cato the Censor* it is reported that Cato liked a young man who blushed more than one who turned pale; that he did not like a man who moved his hands in marching and his feet in battle; that he did not like a soldier who snored louder in bed than he shouted in battle.

This writer heard his pastor, Dr. W. R. Pettigrew, Walnut Street Baptist Church, Louisville, say to his congregation recently that the Kingdom of God has never made great advances by relying solely on common sense; and that no church has ever achieved victory in a great undertaking by following solely what men call common sense. The time comes when men must believe God and dare to go forward, even when it does not seem to be humanly reasonable. I think my pastor was right!

In our work we must let spiritual, God-believing drive lay hold on our souls. It is not without reason or purpose that early Christians were described by the word *soldiers*. Strong men do not measure the future by present difficulties. They drive on to victories which lesser men cannot visualize.

SOUTHERN BAPTISTS IN 1959: The *Baptist Press*, Nashville, in a release received September 15, states: "The September issue of the *Christian Herald* magazine, in its annual analysis of church membership statistics, predicts that by 1959 the Southern Baptist Convention will be the largest denomination in the United States. The magazine stated that American church membership will leap over the 100-million mark in 1956. This is based on the premise of continued growth of the average rate of the last five years. A projection of the average annual percentage gain of The Methodist Church, now the largest

denomination, during the last five years (1.15 per cent) and of the Southern Baptist Convention (4.2 per cent) indicates that if both bodies continue to grow at this rate Southern Baptists will overtake The Methodist Church in 1959. The projection suggests a 1959 Southern Baptist membership of 10,091,056 and a Methodist Church membership of 9,801,411."

Denomination: No doubt the *Baptist Press* news-writer, in referring to the Southern Baptist Convention as the denomination, was quoting from the terminology of the *Christian Herald*. The Convention is not the denomination of Southern Baptists but is the organization, made up of messengers from our churches, through which Southern Baptists work is promoted.

1935: Those who recall the bringing together of the various Methodist groups into what is now "The Methodist Church" know that it was by that union that they came to outnumber Southern Baptists. In 1935 he bodies which merged to form the present "Methodist Church" numbered: Methodist Protestant, 191,595; Methodist Episcopal, South, 2,725,954; Methodist Episcopal, 4,296,288. In that same year, 1935, Southern Baptists numbered 4,389,417—larger than any one group entering the union to form the present Methodist Church. And yet, according to the prediction, Southern Baptists will have grown by 1959 to outnumber all the Methodists. And it is noted that this growth has been and is being accomplished without federation of any kind. They have placed the emphasis on the local churches—each an autonomous, self-governing body—and most of our churches have sought to stir in the heart of every individual member a sense of personal responsibility and a compassion for a lost world.

Numbers: There's nothing wrong in noticing numbers. But if we focus our attention too long on numbers we become blinded to other factors which enter into greatness. Have we grown as rapidly at other vital points as we have in numbers? What are we doing on the per capita basis in evangelism and in giving of our means to further the kingdom of God? It's not just a matter of how *many* we are; it's also a matter of *how much we are!*

CONCERNING SOCIAL SECURITY: Most ministers now know the Government has made its program of Social Security available for them. Some of the general facts are:

1. Ministers may take advantage of Social Security coverage on a self-employed, voluntary basis.
2. A minister's participation does not involve his church—only the minister participating. Nor does his participation obligate any minister, who may succeed him in a pastorate, to participate.
3. The participating minister must pay three per cent of his salary up to \$4,200.
4. Two years from the passing of the bill will be allowed the minister to determine whether or not he will participate. They can decide now or at any time during those two years. After the two years

are up, they cannot then start participation—that is, none except those ordained after the expiration of the two years.

5. Once a minister has entered the plan he cannot withdraw.

6. Those wishing to take advantage of the plan will pay the three per cent tax when they make out their income tax report. The payment must be made along with the income tax.

7. Maximum benefits for the minister upon retirement will be \$108.50 a month; for a minister and his wife, \$162.75 a month.

8. Ministers and other religious workers may participate in the plan while at the same time participating in the plan of the Relief and Annuity Board.

This editor would earnestly urge all ministers that, if they participate in the Government's Social Security plan, they do not fail to participate also in the plan we have within our own denomination. Nor does the *Western Recorder* or its editor urge in any way any minister to participate in Social Security. This is left entirely with the individual. We seek only to give some of the facts. Full information, in case any minister is interested, can be gotten from an accredited government agent in that field.

JUST CAME FOR THE RIDE: Some years ago I heard of a funeral procession, in a small town, which had to come to a dead stop at the main corner.

A curious pedestrian spied a half-grown boy in one of the carriages and asked him:

"Son, who's dead?"

The boy drawled back, sleepily:

"I don't know, ma'am; I just came along for the ride."

Does that describe some of our church members? (They won't read this, for they don't see the *Western Recorder*.)

There are, whether we like to admit it or not, some who just came along for the ride. They don't know what it's all about, and somebody's to blame: either the church for not conducting a proper course of instruction for new members, or the rider for not acquainting himself with the church and its work.

Such persons make little or no contribution, either by their presence or by the giving of their means. So far as the actual good they do in the life of the church, they might just about as well be the corpse in the hearse.

If someone suggests that the "funeral procession" would very well describe the life of a few of the churches, we'd have to consider the suggestion. But anyway, every member ought to know at least who's in the hearse, and what he died of, and then see what he could do to hasten "resurrection morning."

This isn't just a story. There's mighty good truth in it. We have the biggest task ever given to human hands and hearts. Let's be at it!

GOD'S MINISTERS COMPLIMENTED: A preacher's misbehavior nearly always makes headlines on front pages of secular newspapers. Many resent this, and all of us grieve because we know such publicity causes doubters and scoffers to sink deeper in their unbelief, and there are thousands of "I-told-you-so's" bandied from lip to ear. In one moment of carelessness a man can destroy his usefulness and undo most of the good he has done. "Dead flies cause the ointment of the apothecary to send forth a stinking savour: so doth a little folly him that is in reputation for wisdom and honor" (Eccl. 10:1). And yet there is another side to such publicity. If such happenings were not most unusual, they would not make the headlines or the front page. Thus, perhaps unintentionally though not unwillingly, secular papers thereby pay a great compliment to that vast body of faithful ministers who remain true to God's high standards of Christian behavior. The fact that there was a Judas among the apostles does not detract from the reputation of the rest, nor does it take from the glory of the Christ he betrayed; in contrast to that man whose name has become a synonym for *traitor*, the rest appear all the whiter.

THE CIGARETTE CONTROVERSY: The controversy which for some time has raged over cigarette smoking seems to have been settled, at least to a considerable degree, by the doctors themselves. And it is best for such declarations to come from the physicians who have, without bias, approached the subject entirely from the angle of scientists. Something like 10,000 doctors attended the San Francisco meeting of the American Medical Association at which Drs. E. Cuyley Hammond and Daniel Horn of the American Cancer Society reported their findings. From case histories of 187,766 men between 50 and 69, those doctors found that heavy smoking doubled the chance of dying from coronary heart attack; increased by 156 per cent the chance of dying of cancer; increased by more than 400 per cent the chance of dying of lung cancer. It was declared that the chance of dying earlier of any cause was increased by 75 per cent. Whether or not the findings will strongly influence those heavily addicted to the habit remains to be seen. There may be those who would prefer to die sooner and retain the habit. Certainly the doctors' findings should be kept before the young people in the homes and in the schools. When it is definitely known that any practice injures the physical or mental powers of man, then it ceases to be merely a matter of fitness and becomes a moral question involving right and wrong. And on this we are sure all Christians will agree.

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►The tragedy is that people who frequently are most anxious about the security of America and who are most zealous in opposing the Communist peril forsake and neglect our strongest bulwark against this menacing force. They fail to see that the grandfathers whom they so much admire opposed tyranny because they had firm faith in religion which their grandsons now so sadly neglect.—Dr. Edward L. R. Elson, National Presbyterian, quoted in *Moody Monthly*.

Baptists and Religious Liberty

By WALTON R. COLE

Printed at the request of Campbell County Association.

Baptists are a great people, coming from the time of Jesus and the Apostles.

Certainly they are not to be traced in historic succession of so-called Baptist churches, as the Roman Catholic Church likes to claim for itself. Baptists rest their claims upon the continuation of principles and truths enunciated by Jesus, reaffirmed by the Apostles, lived for and died for by their successors, believers, in all ages.

The name Baptist is of late historic development, given to this people in derision, like the name Christian was given to the first disciples in Antioch. But both names have become proud names because they mean something distinctive.

Baptists are protestants in that they do PROTEST the unscriptural teachings and practices of the Roman Catholic Church; they are NOT PROTESTANTS in the meaning that they came out of the Roman Church. Cardinal with us is the truth—The Bible is the Word of God, and it is sufficient for all matters of faith and practice; nothing is to be added and nothing is to be taken away.

Several centuries passed before the early church became the Roman Catholic Church as we know it today. At the beginning there were several patriarchs or bishops. It was not until the strong man Gregory became Bishop of Rome that the primacy of the West was claimed and established, altho the Eastern or Greek Orthodox Church does not recognize this claim today. When this was done, the Roman Catholic Church came into being.

In the intervening centuries this church departed very far from the teachings of the Apostles. Martin Luther, a priest, tried to bring about reforms in his own church. Failing this, the great Protestant Reformation resulted in the rise of many denominations, but not Baptists; because they were already here.

Baptists and Catholics are poles apart on all the central doctrines of the Scriptures. The one we discuss may be stated—Baptists believe in freedom of religion and in complete separation of church and state: Romans, around the world, Cardinal Spellman and all the rest in America, to the contrary, believe in the absolute union of church and state with the Roman hierarchy as supreme over all. We discuss this under three points: (1) Baptists and Civil Government; (2) Baptists and Freedom of Religion; (3) Baptists and Separation of Church and State.

Baptists and Civil Government

We believe that "the powers that be are ordained of God" and "that rulers are not a terror to good works, but to the evil" (Rom. 13:1-7). Civil government is of divine appointment. Civil authority is to be obeyed, whether we like the law or not. Lawlessness is no part of the Christian religion. Christ obeyed the law, observed the Sabbath, and paid taxes. If our government should ever enact a law that contravenes the law of God then our duty is clear—we ought to obey God rather than men.

Baptists are good citizens. Find me a Baptist who is not a good citizen, and I will show you one who is not a good Baptist. Our loyalty to God and country has never failed in test. Southern Baptists not once failed in meeting its

OCTOBER —
WESTERN RECORDER
MONTH

quota of Chaplains during World War II, which meant that Baptist pastors left choice pastorates to serve in the Armed Services. Baptist sons, husbands, and fathers filled the ranks and helped win the victories, and many paid the supreme sacrifice. Baptists believe laws ought to be enforced. We are opposed to this gambling in our midst whether it be open, hidden, or charitable. Baptists hate liquor, as well as the crime, the prostitution, the destitution it causes. The Baptist that has it in his home or uses it in any form is untrue to his Lord, his church, and his pastor.

Baptists and Religious Freedom

To Baptists two things are supremely worthwhile, religion and liberty. I heard our missionary to Columbia, S. A., Dr. Schweinberg, make this statement at Ridgecrest "To us, in Colombia, religious liberty is a precious word." And so it is to all true Baptists and lovers of freedom. Baptists believe that every man should have the right to worship or not to worship God according to the dictates of his conscience; that he should have the right to propagate his religion; that he should have the right to change his religion without fear of reprisal. My heart has been made to grieve when some of my young people have married

Catholics and have yielded to their requirements of giving up their freedom in Christ and becoming Catholics. Never once have we threatened with any sort of reprisal. Only grieved!

Allow me a word just here about Christian marriage. The teaching of the Scripture is simple and plain: "Be ye not unequally yoked together," i. e., believers and unbelievers, Baptists and Catholics, Baptists and unbelievers. If you cannot make a believer out of your lover, whether he be a Catholic or unbeliever, then you ought to give him up, and truly this ought to be done before reason has fallen victim to the emotions.

The trouble with mixed marriages is it mixes things all up, and everybody is the loser. Recently I was talking to a prominent citizen of our county and he told me that his father's funeral was conducted by an Episcopal rector. I said I thought his father was a Presbyterian. He answered that he was, but the Episcopal rector was a personal friend. Then he added that he himself was Methodist, his wife and children were Catholics, and, rather apologetically, he added, "And we all go to the Episcopal church." Now that is the result of a mixed marriage—everybody loses. The man or the woman who is contemplating marriage ought first of all to think of a Christian home.

Baptists, more than any other people, have contributed to the world the belief that the union of church and state is contrary to God's word, to natural justice, and is destructive to both parties to the union. Not until Baptists professed it, defended it, exemplified it, did religious liberty ever enter the mind of man. In Europe, since the days of Constantine, there is not a country without its own established church to which one may dissent perhaps but for which one is heavily taxed. In Spain Baptists cannot put the name of their church above their building; they cannot marry their young in a religious ceremony; they cannot bury their dead in a public cemetery because Spain belongs to Roman Catholicism and Roman Catholicism does not believe in religious freedom. Dr. Schweinberg tells us that 42 Protestant churches in Colombia have either been bombed or burned by fanatical mobs incited by priests. In Rome, Protestants have been imprisoned and fined, and their property so highly taxed that it almost meant confiscation. A prominent Catholic suggested to me one time that all Baptist missionaries be recalled from South America because the majority of the people were Catholic. My reply was simply that if he felt that way about it he might inquire who was in the majority in the United States and act accordingly. Thank God, Catholics, Jews, Protestants, Baptists and all others have the right to enjoy religious freedom in our beloved America.

(Continued on Page 10)

Three Million Dollars For Church Buildings

By J. S. BELL
Hindman, Kentucky

Forty members of the Home Mission Board from nineteen states in their mid-year meeting at Glorieta, New Mexico, July 17, 1954, voted unanimously to ask the Executive Committee of the Southern Baptist Convention for permission to borrow \$3,000,000 to lend to churches for new buildings.

Some have objected rather strenuously to this proposal of our Home Board to meet pressing needs. I would like for my fellow Kentucky Baptists to know the facts that were presented to us regarding the need for this loan.

Since 1883, the Home Board has rendered a great service to the churches through the administration of two loan funds. Last year 122 churches received help in this way. The present funds are wholly inadequate to meet the current calls for help. Within the next two years, it is estimated that more than \$3,000,000 in excess of the present available funds will be needed to meet the emergency. The critical need has arisen because of the 162% increase in Southern Baptist territory, great Baptist population shifts to the West and Great Lakes industrial areas, 10,000 suburban areas without a Baptist church, and the rapid growth of Southern Baptists. A survey of our territory indicates that a minimum of 15,000 new churches are urgently needed at the present time.

We should remember that the proposed Home Board loan is not to enlarge our missionary personnel but is for loans which will be repaid. Every precaution will be taken to assure security for the loan. Each church votes to borrow the money and retire the loan, according to the Board's plan, after a representative of the Board has made careful investigation. The maximum loan a church can receive is seventy-five percent of the total value of its property. A first mortgage on the property is taken by the Board and one hundred per cent personal endorsement is required.

The Home Board has an excellent record of achievement in the administration of its loan funds, which should merit confidence. The \$3,000,000 is available from commercial banks at low interest rates. Therefore, the Board may expect a net interest income of \$60,000 above expenses each year. Furthermore, the Board has in its Extension Loan Fund \$1,100,000 in cash and loans,

which will serve as a guarantee against any losses.

It was indicated that this loan, with repayments from loans outstanding, will enable us to erect 400 new churches in the next two years. It will pay operating expenses; provide \$300,000 for the first installment toward repaying the \$3,000,000 loan, and provide \$50,000 to meet any contingency that might arise.

If the churches thus assisted make the same progress as new churches in western states and Alaska, they will be giving \$525,000 annually to missions and \$3,650,000 to local work. They will have 70,000 enrolled in their Sunday schools and will win 7,000 people to the Lord each year. Past experience has proven that, from the financial standpoint, every new church makes its greatest contribution to state missions. Next comes foreign missions, the seminaries, and home missions, in this order, with lesser amounts to other agencies. Indeed, Baptist churches properly functioning are the best asset Southern Bap-

Herman L. King Promoted



Herman L. King, superintendent of adult Sunday school work in the Sunday School Department, Baptist Sunday School Board, Nashville, has been promoted to the position of superintendent of Sunday school administration in the same department. King has been with the Board since 1939.—Baptist Press.

tists have. New churches usually make greater progress than the old established ones. We, the brethren of these Baptists who are blazing new trails for the truth in the West and North, now have an opportunity to show our faith in them by helping them to build houses of worship. We must not fail them. We must not fail the lost of our generation in these unchurched areas.

August SBC Mission Gifts Total \$895,660

NASHVILLE, Tenn. — (BP) — Mission gifts for the month of August reached \$895,660, bringing the year's total receipts thus far to \$7,415,798, according to Porter Routh, executive secretary-treasurer of the Convention's Executive Committee. This is an increase of \$763,805 or 11.48 per cent over last year's figure of \$6,651,993 for the same period.

Southern Baptists gave \$131,374 in designated gifts to Convention-wide causes in August bringing the year's total to \$5,689,058. This is an increase of \$419,325 or 7.96 per cent during the same period of 1953.

Cooperative Program and designated receipts together totaled \$1,027,035, bringing the total for the year thus far to \$13,104,856, an increase of \$1,183,130 or 9.92 cent.

Texas led the states in Cooperative Program receipts for the month with a total of \$225,000, North Carolina was second with \$91,249, and Tennessee third with \$72,449.

District of Columbia and Oregon-Washington are the only states not showing an increase in gifts when compared with the same period last year.

BWA Registration Forms Available in Nashville

NASHVILLE, Tenn. — (BP) — Registration forms for the Golden Jubilee Baptist World Alliance to be held in London, England, July 16-22, 1955 can now be obtained by writing to the office of Porter Routh, executive secretary of the Southern Baptist Convention's Executive Committee, 127 Ninth Avenue, North, Nashville, Tenn.

Applications for registration must include the name and address of the minister as forms will be sent to him and must have his approval, according to regulations outlined by the Baptist World Alliance. If several individuals are going from one church, the minister can write for applications, but must include the names and addresses of all members who intend to go.

The application blanks, when approved by the minister, must be sent to the Baptist World Alliance office in Washington, D. C., before February 1, 1955.

Conviction — A Spiritual Necessity

By GRADY C. COTHEN

Grady C. Cothen, pastor of Olivet Baptist Church, Oklahoma City, since 1948, is a native of Mississippi. A graduate of Mississippi College and New Orleans Seminary, he is a member of the Foreign Mission Board and the board of directors of the Baptist General Convention of Oklahoma.

We are told on every turn of the news page or radio dial that these are crisis days. Leaders, wise and otherwise, warn that man must "wake up or blow up." Scientists and political figures vie with fundamental preachers to see who can warn frightened man most effectively.

In these days of crisis, efforts are being made to marshal the forces of God for counter-attack. Many nominal Christians do not seem to be interested in mobilizing. We find that many of those we thought were on God's side seem to be affiliated elsewhere. Churches go forth to war with half or less of the membership girded for battle. Vast numbers of those enrolled on church books are not enrolled on the duty roster. In crisis times this is an alarming situation.

The Follow-up of Evangelism

As we examine our resources and try to set our house in order, we hear the cry, We must have a higher type of evangelism and better follow-up on those who profess their faith. It is my opinion that the follow-up of evangelism begins before actual conversion with a positive conviction of sin, unworthiness, and need for the grace of God. There is little evidence in America indicating a general feeling of the sinfulness of sin. The natural pride of man denies the existence of sin and its power. Modern America publicizes acts of immorality and glamorizes international sin to the degree that such escapades are used to get publicity. We live in an atmosphere that condones sin of all descriptions and actually seems to approve wrong if committed by persons of high estate.

This situation is probably the result of many factors. One contributing factor is that many psychologists—Freudians and behaviorists included—have tried to destroy man's sense of sin. This suits the itching ears of man. One does not like to hear that he is sinful and displeasing to God. Many psychologists, sociologists and modernistic religionists have agreed that nothing is wrong with man but a slight social dislocation or personality maladjustment.

Soft-Pedaling The Truth

We who preach are often tempted to soft pedal the truth of the Scriptures. We justify our neglect by dealing with the sorrows and problems of man, by emphasizing the love of God for man. Many of us, whom Dr. Duke McCall characterizes as "precisely, prissily, pious," do not seem to believe in disturbing our hearers with sordid discus-

sions of sin. We forget that an essential part of God's love is His holiness. To deal properly with God's love for man, we must deal with His righteousness and wrath against sin.

The result of this intentional or unintentional neglect of the facts concerning sin is obvious to the casual observer. Churches seem to have many

OCTOBER—
WESTERN RECORDER
MONTH

unregenerate members. At least they are wayward in conduct and are wasted lives so far as service is concerned. Because nothing seems to be wrong any more, morality has fallen to a frightening level. Our nation, as a result, marches to disaster, neglecting the truth of God—a prey to the primeval lie of Eden—"ye shall become as gods."

Sin Is Real

A great need of America is the need of a sense that sin is real. Individually, men need to know that their misconduct and unbelief are an offense to the Holy God. Non-Christian man needs to realize that his unbelief will ruin his life and damn his soul eternally.

Individually, conviction of sin is a necessity for personal salvation. Our appeal is not directed toward joining the church or even acknowledging Christ until the person realizes his actual status before God. Conviction of sin, though modern people may not like to discuss it, is an absolute essential for spiritual conversion!

The Bible gives us a picture of conviction. It is first of the Holy Spirit, not of the intellectual convincing of man. "No man can come to me except

the Father which hath sent me draw him" (John 6:44). Conviction is thus a gift of grace from God motivated by love. One great proof of the love of God is this conviction for sin.

Spotlighting Sin

In John 16 we see a remarkable tracing of the elements of this spiritual necessity. The Saviour promised that the Holy Spirit would come and that conviction would be His task. "And when He is come He will convict the world of sin . . . of sin because they believe not on me." "If I had not come and spoken unto them they had not had sin, but now they have no cloke for their sin" (John 15:22).

So the Holy Spirit brings a man to see himself as God sees him, displeasing, judged, guilty and unbelieving.

Spotlighting Righteousness

The second truth of conviction, following hard on the heels of self-revelation, is the statement of Christ, "He will convict the world of righteousness." When man sees himself as guilty in sin, he then, under the leadership of the Holy Spirit, is convicted of the need for righteousness. It then becomes the most desirable thing in the world. He now wants to be relieved of this burden and released from the penalty of his sin. Under the influence of the Holy Spirit, his mind and heart are changed and purity is desirable and worthy. Surely this is a gift of God and an essential beginning to regeneration and effective evangelism.

Judgment

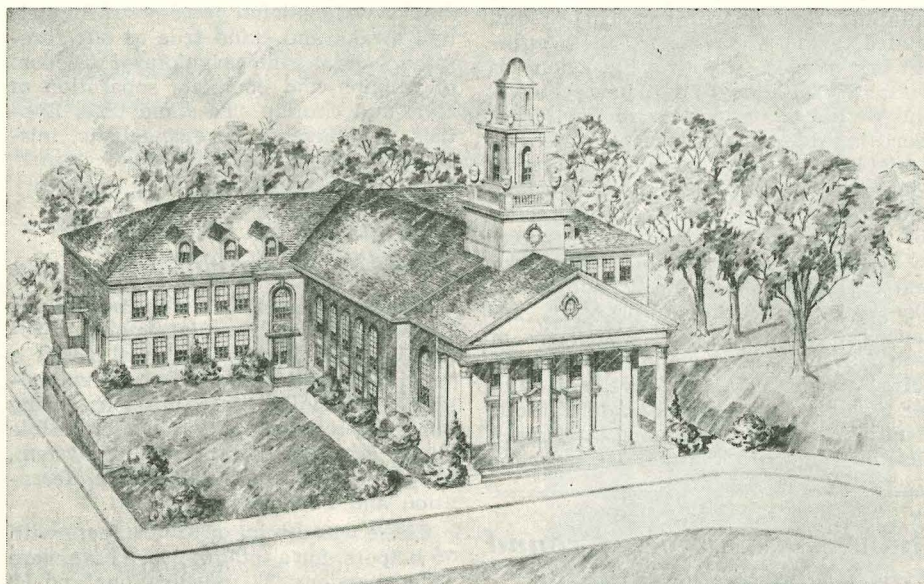
The third truth of the Spirit's conviction is that He will convict of judgment. The Holy Spirit instructs the heart that sin and unbelief are matters of eternal import. Individual sin is already judged. There is a pay day for every soul.

It is unjust to God to talk only of mercy. His judgment is equally a part of His love. God's righteousness requires the fact, "the Prince of this world is already judged." God has already defeated Satan and the execution day approaches. All those whom he deceives will suffer the similar fate. In short the Holy Spirit in conviction, teaches man what he is, what he can be and that his decision between the two has eternal consequences. When man comes to the place that he calls out to God for help, he is nigh to his heart's desire. Never does a man rise as high as when on his knees before God he pleads for what God can do.

(Continued on Page 13)

Cumberland College to Erect New Building

By ERWIN L. McDONALD



WILLIAMSBURG, Sept. 12 — Construction will begin here soon on a new \$425,000 combination chapel-administration-classroom building for Cumberland College, Dr. James M. Boswell, president, announced this week.

To be known as the Dr. Ancil Gatliff Memorial Building, the new structure will honor the memory of a noted Williamsburg physician who was one of the leaders of the founders of Cumberland College in 1839 and was a substantial supporter of the institution until his death in 1918. An active Baptist, Dr. Gatliff served the General Association of Trustees for many years. His son, Mr. J. B. Gatliff, Williamsburg business man, is now president of the Board of Trustees of this college and his grandson, Mr. J. B. Gatliff, Jr., is also a member of the Board.

The building, to be one of the largest and most extensive of its kind among Southern junior colleges, will meet a long felt need of the college and, according to President Boswell, is the first step toward making the college ready for the substantial increase in enrollment predicted by educational statisticians for colleges and universities in the next few years. Last year the enrollment of the college was 12 per cent above that of the preceding year and this year an increase of 10 to 15 per cent is anticipated.

To be located on the north side of the Cumberland campus, to the right and to the front of Mahan Hall (formerly Felix Hall), the building will face eastward. Its spire will tower more than

80 feet, dominating the campus scene and giving the picturesque campus a new symbol of beauty.

With the completion of Gatliff Memorial building, the college will move its music department from Dixie Hall, a frame structure, to the present administration building. The biology and chemistry departments will continue to be in the present administration building and the assembly auditorium of this building will be adapted for use by the drama department.

Funds for the new building have been accumulated by the college over a period of more than 10 years from Kentucky Baptists in general, from Williamsburg Baptist leaders in particular and from friends of the college in Southeastern Kentucky and Tennessee. The college has \$325,000 on hand for the building and will seek to raise from its alumni and friends the additional \$100,000 required.

Cumberland, one of seven schools and colleges operated by Kentucky Baptists, is the fifth of the group to add a major building recently. Campbellsville College, at Campbellsville, has just completed a new dormitory for girls; Georgetown College, the Baptist senior college of Kentucky, recently occupied its new Cooke Memorial library building; Oneida Institute, Oneida, is completing a \$100,000 Health building; and work is well under way on a \$110,000 gymnasium and administration building at Magoffin Institute, Mountain Valley. Bethel College, Hopkinsville, has

just completed extensive renovation of its historic main building and has added air conditioning to its auditorium and its dining room. The Clear Creek Mountain Preachers' School near Pineville is doing extensive remodeling of its main building, Kelly Hall, to provide larger space for its library and additional office and classroom space.

Carver School Opens 48th Session; Acquires Lot And Residence Adjoining

The Carver School of Missions and Social Work began its forty-eighth annual session Monday, September 20, with President Emily K. Lansdell presiding.

Dr. Lansdell spoke to the group on the changes in the curriculum, calling attention to the new emphases and trying to acquaint the students with the routine schedules and daily programs that they might become adjusted to their work for the coming term.

The Founders' Day program will be held tomorrow night, Friday evening, October 1, at 7:30 o'clock, with Dr. A. C. Miller, executive secretary of The Christian Life Commission, Nashville, Tenn., as the speaker.

During the past year the Carver School of Missions and Social Work has purchased the beautiful colonial home, now a museum piece, at 2739 Lexington Road, next-door west of the institution. The acquisition of this piece of real estate gives ownership to the Carver School of every inch of land fronting on Lexington Road from "The Beeches," the Southern Seminary property, to Upland Road.

Open House will be observed for this new residence tomorrow night immediately following the conclusion of Dr. Miller's address, that all visitors may see for themselves the newly acquired residence. Visitors are welcome.

Miss Lansdell has brought together three additions to the faculty. They are (1) Dr. John Allen Moore, long remembered as a missionary to Jugoslavia, and at present registrar of the Baptist Theological Seminary in Zurich, Switzerland, who is visiting professor of missions; (2) Dr. Robert Lehman, Louisville, introducing two new courses, Development of Personality and Psychiatric Information; and (3) Miss Mary Lee Rankin, Williamsburg, Virginia, adviser to students. Miss Rankin is the daughter of the late Dr. M. Theron Rankin, long executive secretary of the Foreign Mission Board, and prior to that a missionary to China.

►Brother W. C. Dobbs, formerly pastor of the Virginia Avenue Baptist Church, Louisville, and the Stithon Baptist Church, Fort Knox, Kentucky, has assumed his new duties as pastor of the First Baptist Church of Effingham, Ill.

Baptists and Religious Liberty

(Continued from Page 6)

We owe our democracy in America today largely to those who have stood for the doctrine of religious freedom, and Baptists are their leaders. If the Roman Church had its way we would not have democracy because individual freedom is the very essence of democracy; and the Roman Church does not believe in the freedom of the soul. In 1639, Roger Williams, pioneer Baptists, established the colony of Rhode Island and immediately granted religious asylum to all men. In Boston, John Clarke and Obadiah Holmes were fined for preaching the gospel of the Son of God and denying infant baptism. A friend paid Clarke's fine, but Holmes was "unmercifully whipped" in the streets of the city. Patrick Henry, lover of freedom though not a Baptist, rode on horseback one day from Hanover, Va. to Fredericksburg where he took the paper out of the prosecutor's hand and defended three Baptist preachers. "My God," he exclaimed, "charged with preaching the gospel of the Son of Man!" Baptists do not agree theologically with Romans and many others, but because we are lovers of freedom, we will defend their right to teach their religion.

Baptists and Separation of Church And State

Perhaps the largest contribution the new world has made to the old is the principle of the separation of church and state. Historians give great credit to Baptists for the establishment of this principle in America. Article IV, of our Constitution was introduced by the united efforts of Baptists in 1789. The First Amendment to the Constitution guaranteeing freedom of religion, freedom of speech and the right to petition was adopted largely through the efforts of Baptists dealing first with Washington and then with Madison who introduced the amendment along with nine other amendments which today make up our Bill of Rights.

Separation of church and state means the recognition of the church as supreme in matters of religion and the state as supreme in civil authority; and never shall the two be joined or intertwined in any way whatsoever. There shall be no preference shown, no molestation offered, no aid given. No tax monies are to be used for parochial or private education or for building church institutions such as hospitals. Kentucky Baptists have never accepted these funds though they have been available.

This past May there appeared in the *Kentucky Times Star* an editorial under the title, "Protestants Protest Too

Much." In it, the editor commended Catholics of Northern Kentucky for building two new high schools and lauded them for paying for them without tax monies. Baptists have done as well; new buildings adorn Georgetown, and we did it without tax money. What merit is there when a man pays his own debts. But the editor thought Protestants were out of order for a lawsuit which had been brought against the Catholics for taking over our public school system in some places in Western Kentucky and even in making the school boards pay rental for Catholic property, because, he said, there was a shortage of teachers and the teaching nuns were filling a need. Then he gave his advice for us to stop "fearing ultimate Catholic domination of the educational processes." Does he not know that a Pope by name

Auburndale Breaks Ground For Educational Building And Auditorium



The Auburndale Baptist Church, Louisville, has broken ground for the first phase of a \$200,000 Educational Building and auditorium. Located at the Third Street Road and Bruce Avenue in South Louisville, the new building will accommodate 750 in Sunday school and 540 in the worship services. Shown from left to right are: (1) Adrian Taber, chairman of the deacons at the mother church, Carlisle Avenue; (2) Charles W. Mitchiner, pastor at Auburndale; and (3) Dr. W. C. Boone, general secretary-treasurer of the Executive Board, General Association of Baptists in Kentucky.

of Leo has pronounced against our public educational processes; that forty-five per cent of Catholic children are segregated into Catholic schools and that Catholics are the chief opponents of much needed federal aid to education, because if they cannot get it for themselves they will not let the rest of us have it. Truly Catholics will not take over our educational processes if Baptists will awake and stand true as our forefathers did to the principle of freedom of religion and complete separation of state and church. To stand true, Baptists will have to be evangelistic, missionary and co-operative.

G.A. and R.A. Camp at Schafer Memorial

Schafer Memorial Camp owned by Daviess-McLean Association and serving Western Region has just closed a very successful series of weeks emphasizing especially State Missions, using our state missionaries, as well as Bible study, Forward Steps, Ranking System, Mission Study, Handicraft, Music, Recreation and Fellowship.

There was a total of 320 campers with 75 helpers, for a total of 395. There were 17 conversions, 37 rededications and 52 surrendered for special Christian service.

Again this year, we had one week for our Negro boys and girls with 33 enrolled with 12 helpers for a total of 45. We are especially grateful to our state young people's secretary, Miss Beulah Wingo, for furnishing us a helper for two weeks, and to our Royal Ambassador secretary, Mr. J. C. Ballew for his help and two other workers.

We want to express our thanks and gratitude to the state missionaries, Rev. Elmer Sizemore, Rev. Orman Stegall, Rev. Bill Smith, Rev. R. A. Slinker, and Rev. H. D. Standifer who so clearly and interestingly presented State Missions, and to the various camp pastors who presented the plan of salvation each week, counseling and leading in life dedications and service.

We are already looking forward to a larger and better camp next year. We were able to accommodate more this year because of the erection of a 30-bed, cinder block cabin built by Ohio County Association, equipped with showers and rest room. Rev. Wilburn J. Abbott, pastor of Lewis Lane Baptist Chapel, was general director for the camp. Forty-six churches from 8 associations were represented.—Cecil C. Laster, Associational Missionary, Daviess-McLean Association.

►Miss Lillian Williams, Southern Baptist missionary to Columbia, has returned to the States on furlough and may be addressed at Box 96, Berea, Ky. She is a native of Berea.

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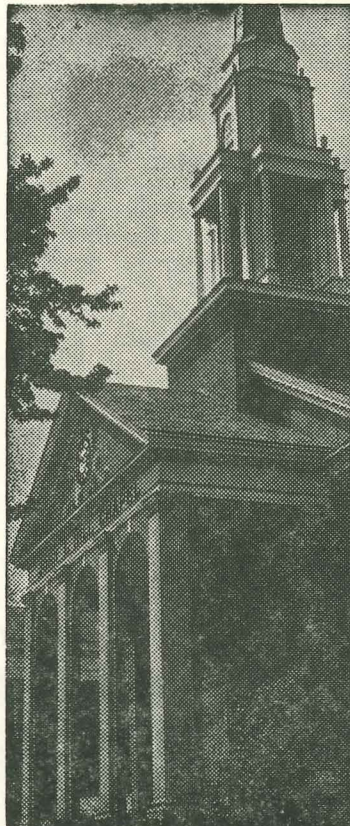
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Bachelor of Science in Commerce

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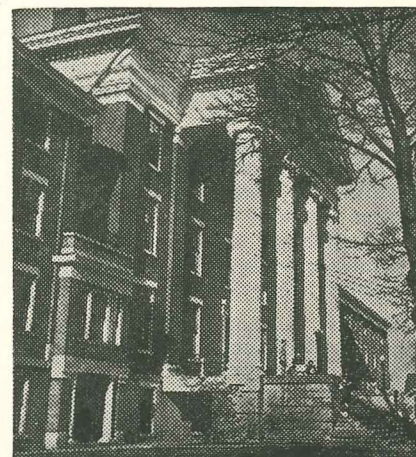
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Rejoicing in Suffering

By JOHN R. SAMPEY, JR.

[EDITOR'S NOTE: The following, by our cherished friend of many years, was inspired by the author's study of the BAU program for a recent Sunday night. He states in his letters: "I trust the brief devotional on Rejoicing in Suffering may help others." Dr. Sampey has been a sufferer and knows, from experience, the grace of God in trials.]

In Romans 5:3-5 the Apostle Paul speaks of rejoicing in suffering. What a strange philosophy! I like the New Revised Standard Version in this passage, for it changes, "Let us rejoice," to "We rejoice in our suffering." The great Apostle to the Gentiles was heroic enough to rejoice in his own suffering, but he knew that few other mortals could measure up to his standard. We do well, however, to ponder the four reasons he sets forth for his own rejoicing in adversity, for in them we will find strength and faith to meet with more courage our own hours of trial.

Briefly, Paul's four reasons are: (1) Suffering produces endurance. (2) Endurance produces character. (3) Character produces hope. (4) And hope never fails us, because God's love is poured into our hearts through the Holy Spirit. What a glory road this charts from suffering to love! And it is the one the Suffering Servant himself trod during the tragic years of his earthly Pilgrimage.

Suffering produces endurance. Our five-year old daughter used to ask frantically whenever she was hurt, "Is it going to bleed?" Now she has learned to endure pain as well as any emotionally mature woman. Suffering does produce endurance.

Endurance produces character. Anyone who has experienced the suffering and endurance called for by service in an active theater of war knows that young, immature boys become strong men almost overnight. I witnessed this miracle take place in both World Wars.

Character produces hope. Hope is one of the choicest fruits of Christian character. Through hope we know that right will finally triumph, and that all our own sufferings of this life will give place to unspeakable joy in the life that is in Christ in the long tomorrow.

Finally, we have this hope because of God's love which comes into our lives through the Holy Spirit. The Master suffered and died that we might live forever in the home He has gone to prepare for us.

I just lost a friend who was a re-

markable example of divine grace. Brought up in a Moslem land he was subjected to social and economic pressure to become a Mohammedan. While a college student he visited India to study Buddhism at first hand, and he visited China to learn more of Confucianism. None of these leading world religions satisfied his brilliant intellect and sensitive spirit. Then one day on the campus of a Baptist college he met the Master face to face, and became his devoted follower ever after.

Few indeed can rise to the height of Paul's faith and say we rejoice in suffering. But I can affirm with deep conviction that without the help and inspiration of my own faltering faith in my own hours of trial, brought on by years of physical suffering and intellectual wrestlings in the dimly lighted area of science and religion, that I would not be here today.

New Land Purchased for Pewee Valley Mission by Pleasant Grove, Jeff. Co.



Shown in the picture above are, left to right, Dan Moore, Pastor, Pleasant Grove Baptist Church (Jefferson County); Stephen L. McCoy, Attorney, Louisville Title Insurance Co.; and Bill Bowen, Pastor, Pewee Valley Baptist Mission, as on August 24, 1954. They closed the transaction in which the Mission purchased from Mr. W. B. Moore 4.2

acres of land on Ballardsville Road, Kentucky Highway 22, just east of Murphy's Lane for the sum of \$3000 in cash.

The Pewee Valley Baptist Mission was organized May 24, 1953, in the Pavilion at Lake Louisville. Until October of that year, Sunday school, morning and evening worship and prayer meetings were held in the home of Mr. and Mrs. Robert Tandy. Beginning the first of October the Mission moved to a rented house behind the lake where it continues to meet under crowded conditions.

Since its organization by Pleasant Grove Baptist Church (Jefferson County), there has been steady growth with 17 baptisms and 36 transfers of letters, giving the Mission a membership of 53. It has, since last fall, given 10% to Missions, and in February organized a Training Union which now, under Director Vance Thomas, has an enrolment of 53. Sunday school under Superintendent Marvin Keys has an enrolment of 102.

Plans are being pushed for the erection of the first unit of an educational building on the new site.

Wayne Keelin Ordained To Gospel Ministry

OWENSBORO, Ky. — Wayne Keelin was recently ordained to the Gospel ministry in a special service at the First Baptist Church here.

A native of Owensboro, he is a graduate of the Senior High School and Georgetown College, in which latter place he was awarded his A. B. degree in 1952. He is now completing his studies at the Southern Baptist Theological Seminary, Louisville. Just recently he was called to be pastor of the Curdsville Baptist Church, Curdsville, Kentucky.

At the ordination service the Scriptures were read by Pastor Leslie Moody, and prayer was offered by Robert S. McGinnis, Jr. The ordination message and charge were delivered by Pastor Robert E. Humphreys. The Bible was presented by Pastor Cecil Laster. Others taking part were Brethren Russell Walker, Arthur and Kenneth Fendley.



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Professor-Pastor and Mrs. R. S. Moore Have Fifth Wedding in Their Family

[EDITORIAL NOTE. — Brother R. Sharon Moore is pastor of a church in north Kentucky and a professor in the Georgetown High School. He and Mrs. Moore have raised a family of five children, and the last of the five has just gotten married. The complete story has been written up in *The Falmouth Outlook* under date of September 10, 1954, under the heading, "Five Weddings in Minister's Family," and is herewith reproduced.]

Church weddings have been nothing unusual of late in the family of Rev. and Mrs. R. Sharon Moore of 144 Rucker Ave., Georgetown, Ky. Of their five children—two sons and three daughters—all five are now married.

Mr. Moore is a well-known Baptist minister and through the years has held several pastorates in Pendleton County. His parents, Mr. and Mrs. A. D. Moore, reside in Falmouth.

One of the happy events in Pastor and Mrs. Moore's lives has been that their three daughters have been married to ministers. Pastor Moore sometimes marvels that "daughters of a preacher would all marry preachers." His two sons are both preparing for musical careers in the churches and have been working for this splendid Christian life since their freshman years in Georgetown College.

All five children of Pastor and Mrs. Moore have had church weddings. Pastor Moore gave his three daughters in marriage and he performed the ceremony in the weddings of his two sons. As Mr. Moore puts it, "I'm incriminated, involved, responsible."

Last week the [Falmouth] Outlook carried the marriage of Miss Carolyn Chick of Beaver Dam and Wayne Moore, which occurred recently at Beaver Dam Baptist Church. This fine couple are now residing at Georgetown. The bride will teach music in the Great Crossing High School in Scott County. The groom will complete his senior year in Georgetown College this coming year.

Mr. and Mrs. Dean Kaufman (Dorothy Moore) live in Mobile, Ala., with their three sons, Dale, Garry and Norman.

Mr. and Mrs. Billy H. Adams (Elizabeth) live in Jackson, Ala., with their son, Dwight Ray.

In Versailles, Ky., Mr. and Mrs. Ray Moore make their present home. Ray will attend the University of Kentucky this year, working toward his Master's degree in music.

The fifth married child of Pastor and Mrs. Moore is Mrs. Marion Hare (Wilma), and she and her husband are

living in Louisville. He is attending the Baptist Theological Seminary, while she is working in the Western Recorder office, well-known Baptist publication.

Pastor Moore is well known throughout Northern Kentucky and the many friends of his family will be happy to know they are doing fine, continuing in the Christian pathway of life.

Conviction— A Spiritual Necessity

(Continued from Page 8)

A number of years ago, in a harbor in Japan, our ship received a typhoon warning. All night long we listened to our radio receive SOS messages. The U. S. Fleet was caught in a terrible typhoon. The winds were 125-150 miles per hour. The waves were at times rising to 50 and 60 feet. Eleven ships were aground in Okinawa. Later we learned that eighty per cent of the Naval installations there were destroyed. Nineteen ships were sunk or damaged to total loss. Thirty-four were seriously damaged. Five hundred casualties were sustained in that storm.

The most vivid memories though are of the SOS messages. "Being blown off the reef, breaking up, must have help SOS." Another said, "Eight men just blew by on life raft, could not help." Another said, "Out of control, engine room flooded, sinking, must have help, SOS, SOS, SOS" and she was gone.

When man, however, realizes his need of God and what God can do and calls on God for help, He can and will hear, and answer.

OCTOBER— WESTERN RECORDER MONTH

1954 SBC Annual Off the Press

NASHVILLE, Tenn. — (BP) — The new 1954 Southern Baptist Convention *Annual* edited by Joe W. Burton, secretary of the Convention, is now off the press and has been mailed to all active pastors and denominational agents.

Official Convention procedure states that "The Convention *Annual* containing reports and actions of the Convention and other pertinent material shall be published as soon as possible after the meeting of the Convention and shall be made available without charge to all active pastors and denominational agents." Others desiring a copy can obtain one for \$2.50 per copy by writing Porter Routh, 127 9th Avenue North, Nashville, Tenn.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, SEPTEMBER 19, 1954

(Numeral after church indicates number of missions.)

Church	T.U.	S.S.
Ashland, First	83	689
Unity	104	393
Auburn	55	213
Bardstown	---	287
Bellevue	65	410
Benton	---	228
Bowling Green, First (2)	355	1,316
Cadiz, Blue Spring	126	213
Carrollton	---	260
Campbellsville (3)	---	712
Pleasant Hill	138	---
South Campbellsville	---	354
Central City, First	233	451
Clay, First	---	201
Corbin, First	101	362
Central (1)	140	612
Covington, Calvary	---	821
First (1)	114	386
Latonia (2)	204	1,096
South Side	103	505
Crestwood	53	278
Cynthiana (2)	---	397
Danville, Lexington Avenue (1)	112	538
Dayton, First	---	250
Dawson Springs	---	252
Elizabethtown, Severns Valley (3)	143	832
Erlanger	69	356
Evansville, Ind., Calvary	133	573
Walnut Street (2)	---	429
Falmouth	---	208
Ferguson (1)	63	256
Fort Thomas, First	56	298
Frankfort, First (1)	---	768
Thorn Hill	122	347
Fulton	150	460
Glasgow (1)	100	609
Greensburg	66	208
Greenville, First	133	363
Harlan (5)	120	698
Harrodsburg (2)	241	863
Hawesville	---	258
Hazard (2)	118	465
Hazel	112	349
Henderson, First	139	484
Immanuel Temple (1)	86	666
Hopkinsville, First	137	704
Second	138	804
Hudgins, Aetna Grove	---	201
Junction City	---	249
LaGrange, DeHaven Memorial	---	285
Lawrenceburg, Sand Spring	50	311
Lebanon, First (1)	116	472
Leitchfield	89	254
Lexington, Grace (2)	102	788
Immanuel	253	918
Porter Memorial	---	612
London, First (1)	139	557
Louisville, Baptist Tabernacle	161	659
Baptist Temple	---	272
Beechland	103	531
Beechmont (2)	170	859
Bethany	---	264
Bethlehem	76	279
Carlisle Avenue (2)	265	1,324
Clifton (1)	106	466
Crescent Hill (2)	250	1,045
Deer Park	---	474
Eastern Parkway	59	553
Eighteenth Street	---	305
Fairdale (2)	193	443
Farmdale	---	350
Harmony	117	311
Hazelwood	58	482
Highland (1)	167	598
Highland Park First	---	410
Gethsemane	---	254
Jeffersonstown	93	317
Ninth and O (3)	365	1,382
Okolona	---	434
Parkland	247	927
St. Matthews (1)	224	783
Shawnee	---	362
Shively (1)	145	812
Third Avenue	84	436
Twenty-third and Broadway (2)	187	702
Valley View	66	210
Victory Memorial (2)	140	677
Virginia Avenue	---	259
Walnut Street (4)	472	2,086
West Broadway (1)	167	723
Ludlow, First	104	471
Madisonville, First	216	1,061
Marion	---	328
Mayfield, First	288	892
Middlesboro, First (5)	94	651
East Cumberland Avenue	---	288
Monticello, First	74	257
Morganfield, First (1)	---	445
Morgantown	121	205
Mt. Washington	68	274
Murray, First	---	922

(Continued on Page 20)

Baptist Training Union Department

JAMES H. WHALEY
State Secretary

Southern Regional Convention

The Southern Regional Training Union Convention was held September 10-11 at Morgantown, Kentucky. Two hundred ninety-nine people from twenty-nine churches, representing six associations, registered for the Convention. Reverend W. Harold Matthews had planned an exceptionally good program and presided in a fine manner. An excellent banquet was prepared for Friday night by the ladies of the church. Committees had been appointed to take care of the needs of the Convention and each one fully assumed its responsibility.

The Regional Young People's Speakers' Tournament was held Friday night with Miss Gingie Hurst, from Morgantown Baptist Church representing Gasper River Association, being first place winner, and Mr. Charles Shields, from Greenwood Baptist Church representing Warren Association, being second place winner.

Those entering the Junior Memory Work Drill that was scheduled for Friday night were: Miss Jane Kent, from Morgantown Baptist Church, representing Gasper River Association; Miss Peggy Ann Rich, from Auburn Baptist Church representing Bethel Association; and Miss Martina Salmon, from Greenwood Baptist Church, representing Warren Association. Martina was first place winner, and Jane, second place winner.

The Intermediate Sword Drill was included in the program for Saturday afternoon. Those participating were: Miss Sibyl Ann Kent, from Morgantown Baptist Church representing Gasper River Association; Mr. Bill Penick, from Adairville Baptist Church representing Bethel Association; and Miss Jenny Rosetter, from Smith's Grove Baptist Church representing Warren Association. Miss Rosetter was chosen first place winner and Mr. Penick, second place winner.

Reverend Justice Moore, pastor of Oak Grove Baptist Church in Logan County Association, brought the devotional for each session. Reverend R. B. Hooks, Jr., was in charge of the song service. These two men set a high spiritual level for each of the sessions of the Convention.

On Saturday morning the missionary emphasis was given by Reverend Tom Masaki, native of Hawaii and Sum-

mer Missionary to Japan. He told of his experiences while doing mission work in Japan and in the United States.

The Dedication Service was held Saturday afternoon with Dr. H. Franklin Paschall leading the service. The Lord spoke to those present through Dr. Paschall, leading four young people to make life dedications, and others, young people and adults, to rededicate themselves to the Lord.

Reverend Troy Acree, pastor at Adairville, in Bethel Association, was elected president for next year. The other officers elected were:

Rev. William Rogers, Bowling Green, vice president; Miss Edda Mae Lawson, Bowling Green, secretary-treasurer; Mrs. Orvil Penick, Adairville, nursery-beginner leader. Mrs. Marvin Stuart, Russellville, primary leader; Mrs. R. L. Burnette, Lewisburg, junior leader; Miss Marilyn Russell, Bowling Green, intermediate leader; Mrs. Brodie Simmons, Homer, Y. P. leader; Rev. Norris Hite, Scottsville, adult leader; Rev. H. C. Hedgespeth, Morgantown, pastor advisor; and Rev. Reed Rushing, Russellville, associational leader.

Attention Junior Leaders

If you will have some nine-year-olds promoted to your union at the end of this month, we hope you will take full advantage of the Orientation Course for nine-year olds which is given in the *Junior Leader* for October, November, and December, 1954.

If you have just nine-year-olds in your union, follow the procedure as is found on page four in the October, November, and December issues of the *Junior Leader*.

If you have more than one age in your union, we suggest that either the leader or sponsor take the number of nine-year-olds, whether two or eight, for the six Sundays mentioned and use the course as explained on page sixty of your July, August, and September issue of the *Junior Leader*, and on page four of the October, November, and December issues.

It is not too late to make a supplementary order for an extra copy of the *Junior Leader* for each leader of the nine-year-olds. These may be purchased from the Baptist Sunday School Board, 161 Eighth Avenue, North, Nashville 3, Tennessee.

We feel sure you will find this course very helpful in leading the nine-year-olds to find their place in the Junior Union and participate in it.

COST OF WAR: The cost of a heavy bomber equals the cost of more than 30 schools or two hospitals. The cost of a fighter plane equals one-half million bushels of wheat. The cost of a destroyer equals the cost of homes for 8,000 people.—SURVEY BULLETIN.

Clear Creek School Has Favorable Opening

By P. B. Baldrige

PINEVILLE, Ky. — Clear Creek Mountain Preachers Bible School, located near here, had enrolled 74 bona fide students at the close of the first week of its 1954-55 session.

The students come from 14 states as follows: Kentucky 34; Tennessee 13; Ohio five; North Carolina five; Virginia three; Missouri three; South Carolina two; Indiana two; Georgia two; Mississippi, Texas, Wisconsin, Alabama, and Arizona one each.

The school begins its twenty-eighth year of service. Reverend D. M. Aldridge is its new president and Reverend Martin V. McKinster is dean. Both men are well qualified for their respective positions.

This Bible School was established for the purpose of training ministers for service, in the Appalachian Mountain Area. The greater number of these men are called to the ministry late in life and usually are not able to attend college and seminary.

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WOMAN'S MISSIONARY UNION

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

State WMU Conference At Cedarmore

Reported by MISS HELEN SINCLAIR

From the words of the prophet Hosea came the theme of the annual State W. M. U. Conference at Cedarmore Encampment. It was, "My people are destroyed for lack of knowledge" (Hosea 4:6). Each conference and message was directed toward the purpose of increasing the knowledge of the more than 350 women gathered there during the week. From early morning until the late hours of the evening those present received information to help them in their places of service during the months ahead.

There were many outstanding mission speakers on the program, each of whom gave the challenge of the gospel on their particular fields. Mrs. L. M. Bratcher, Sr., of Brazil, conducted the early morning service each day and spoke at one of the mission periods. Miss Mary Sampson, former missionary in China, now on furlough from Formosa, led the vesper services and also spoke one morning on the work on her field.

The work of the Home Mission Board was presented by Dr. E. L. Ackiss, general worker under the Board, Rev. M. E. O'Neill of New Mexico, and Rev. Oscar Romo of Texas.

Each of the speakers brought challenging messages that thrilled the hearts of all.

Miss Josephine Jones, executive secretary of Florida W.M.U. and former young people's secretary of Kentucky, was our guest and inspirational speaker throughout the week. She brought greetings and information from our mission fields throughout the world that she had visited on a recent trip. Happy were those who had known her and worked with her here in Kentucky in years past.

Two hours each day during the encampment were spent in conferences led by state chairman and leaders. Mrs. H. C. Randall, stewardship chairman and Mrs. George N. Smith, community missions chairman, met with those leading the work of these fundamentals in the churches and associations. Mrs. Encil Deen, state president, conducted the Superintendents' Conference. Miss Beulah Wingo met with all young peoples' leaders and counselors.

The Leadership Course for Young Peoples' Directors was taught by Miss Wingo, assisted by Mrs. T. L. Bell and Miss Helen Sinclair.

The mission study conferences and

the demonstrations on mission study were conducted by Mrs. Paul Stewart of Paducah. Due to the fact that mission work in Brazil will be studied in the foreign mission series this year, a Brazilian banquet, planned by Mrs. J. S. Woodward of Lexington, was enjoyed.

Each afternoon there were special activities. Mrs. A. C. Overall, Kentucky W. M. U. vice president from Central Region, directed a recreational period on Tuesday that provided for the women relaxation and an opportunity for fellowship with one another. On Wednesday Mrs. Stewart presented a mission study style show. The "models" demonstrated "styles" for the good mission study chairmen. Each of them wore articles that will help in teaching effectively the mission study series; such as maps, film strips, panel posters, pictures, etc. The presentation was quite clever and informative. A missionary tea arranged by Mrs. C. H. Luhr, of Louisville, was given on Thursday afternoon.

Another highlight of the week was the class on "Pilgrimage to Brazil" taught by Mrs. O. B. Mylum of Berea.

Each evening during the week, the program was given or planned by a neighboring Associational W. M. U. These Associations were Shelby County, Long Run and Elkhorn. The principal speakers on these programs were: Tuesday, Mrs. James Hatley, former missionary to San Andres; Miss Josephine Jones and Theophilus Adepoju Adoronmu, of Nigeria; who will enter the University of Louisville Medical School this year.

State Mission work and our State Mission Week of Prayer was presented on Thursday evening under the direction of Mrs. Eldred M. Taylor. Mrs. A. C. Overall and Mrs. T. L. Bell assisted. Mrs. John Hammatt, wife of one of our state missionaries, gave the devotional message.

A note of sadness prevailed throughout the week due to the tragic death of Mrs. Frank Hill, state mission study chairman of Kentucky W.M.U. On Friday morning a beautiful memorial service was held, conducted by Mrs. Deen. At the close of the service she presented a plea for the women of Kentucky to resolve to do more for Christ in order that the good work of Mrs. Hill might live on. "Mrs. Hill's zeal, enthusiasm and cheerful disposition will long be

remembered by those who knew her," she stated.

Mrs. Deen also presided during each session throughout the encampment.

As the week came to a close and "good-byes" were said, the women went out to all parts of our state to serve as real missionaries in their communities, due to the inspiration received at Cedarmore.

Highlights From Kentucky Ke-Notes

Kentucky Ke-Notes, our quarterly W. M. U. Bulletin, is enclosed in your annual package of materials for the new year sent to W. M. S. presidents, B. W. C. chairmen and Associational Superintendents. Please read every word of it carefully, and then read and use all of the valuable materials in your package. Be sure to pass on to your officers and chairmen the leaflets pertaining especially to their work and order whatever free materials you need from our State Office. Additional Year Books, Guide Books, Standard of Excellence Charts, Membership Record Charts, etc., may be ordered from the Baptist Book Store. Remember, new Guide Books are available free only at the beginning of the new year following the election of each new state president. Retiring officers will please be sure to pass yours on to the new officers, or new ones may be purchased from the Baptist Book Store.

Special note: Each year we set up a completely new mailing list on our addressograph system from the reports you send us on the cards sent you for listing your 1954-55 officers. If you do not receive your annual package, please check with our office to be sure your list of officers reached us and that your name is on our mailing list. We do not transfer names from one year's list to another unless it is so reported to us.

Fall-time is training time. Did you come to Cedarmore for our wonderful W. M. U. Conference and Training periods there? Have you led your women to participate in a similar training conference in your own association in keeping with our State plans? If not, please do so at once in order that they may be well-prepared and informed about the important work committed to their trust.

October is such a beautiful month! Make these beautiful days count for the most by taking advantage of the opportunities that await you in your Associational and Regional Meetings during this month.

Stewardship Revivals

On the cover of the Western Recorder for September 16 is the plan for a Stewardship Revival in each church, as sponsored by our denomination for October 31-Nov. 7. The W.M.U. of each church is vitally concerned about stewardship and will cooperate to the fullest extent with the pastor and the church in these plans.



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**Baptists of Formosa
Organize Convention**

The Taiwan Baptist Convention was organized in July. (Taiwan is the Chinese name for Formosa.) The 11 Baptist churches reported 748 baptisms during the past year and a total membership of approximately 2,000. New chapels have been opened rapidly, and many of them could become churches immediately except for the lack of missionary leadership.

Several churches with two to four hundred members are without resident pastors. Southern Baptists still have only six missionary men (of a total mission staff of 27) at work among the 9,000,000 people of Formosa—a population that will compare roughly with that of Texas.

Dr. J. Winston Crawley, Southern Baptist Foreign Mission Board secretary for the Orient, reports: "Our missionaries at work in Formosa are not dismayed nor diverted from their consecrated purpose by political or military uncertainties. They firmly believe that today is the day of opportunity in Formosa; and they are busy gathering the harvest while it is ripe. Though they attempt no prediction as to the course of future events, they are united in a conviction that sometime, someday, in the providence of God, the work now being done in Formosa will bear fruit for the whole of China."

**OCTOBER—
WESTERN RECORDER
MONTH**

**Russian Baptist
Touring Norway**

OSLO — (B) — Alexander V. Karev, Moscow, general secretary of the All-Soviet Council of Evangelical Christians (Baptists), is now touring Norway.

Speaking in Oslo, Karev said that church leaders "can speak and work in perfect freedom" in the Soviet Union and that all Baptist churches there are "crowded with people at every service." He also said that there are 3,000,000 Baptists in 5,400 congregations spread over Russia. (There are actually 512,000 members. The others are those under the influence of the churches, but not actually members. It is very difficult to become a member of a Russian Baptist church. Requirements are very high.) [As regards the complete freedom reported to have been granted evangelicals in Russia, this editor is skeptical.—R.T.S.]

**Christianity in Action
Wins Many Flood Victims**

"Although the flood was a terrible thing, the Lord used it to further his kingdom in Mexico," reported the missionary.

"Thank God for the flood, because we are reaching people we never could have reached otherwise," said the Baptist pastor.

"The flood came because of us; we had not tried to win the lost as we should," confessed the Christians.

"We like the Protestant priests because they treat all of us alike," commented the people of the town.

The Rio Grande overflowed in June and early July almost destroying three border towns in Mexico; but the Baptists of Ciudad Acuna and Piedras Negras are still learning that all things work together for good to those who love and serve the Lord.

Ciudad Acuna has had 75 professions of faith in Christ since the flood and Piedras Negras witnessed the profession of 30 people in a recent revival. The Sunday school attendance in Ciudad Acuna has increased from 80 to 150.

The people of these stricken cities saw Christianity at work as the Baptist missionary and pastor of Saltillo, Mexico, took a carload of food and clothing to the people in Piedras Negras, as border towns in the United States dropped food and clothing by helicopters every day, as businessmen from Del Rio, Tex., went personally with supplies, as the United States Government sent hundreds of tents from military supplies and tons of food and clothing, and as Southern Baptists sent \$6,000 for emergency relief and repairs.

The Baptist church and the Baptist mission chapel were the distribution centers and the pastors the distributors. Even a Catholic priest sent someone to get food. The pastors knew the food was for the priest and they sent it with their blessing.

A lady has been definitely cured of being nervous. The cure began when her doctor told her nervousness is a sign of old age.—*Future.*

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"Religious Communities" of Near East Violate Principles of Religious Liberty

RICHMOND, Va. — The accepted Near Eastern pattern of the "religious community" is perhaps the most difficult barrier Baptists face in preaching the gospel in Israel, according to Dr. R. L. Lindsey, Southern Baptist missionary to that country.

"Everyone in the Near East is supposed automatically to belong to some religion," writes Dr. Lindsey. "The religious community takes care of the individual's rights of marriage, divorce, succession, inheritance, and burial. For that reason there is no understanding in the Near East of the idea of civil marriage, divorce, etc.

The practical result of the system is that the individual is not free to choose his religious belief without stepping out of his religious tribe or, as it is often called, his religious 'nationality.'"

Dr. Lindsey explains that such a system leads to the idea that a man may nominally be a Jew, a Christian, or a Moslem and at the same time an agnostic or an atheist. He estimates that fully that 80 per cent of the Jews and a high percentage of both Christians and Moslems are not religious in our sense at all. Thus, religion is reduced to a tribalism, and the somewhat artificial nationalisms of the Near East are reduced to petty states cut up by half-civil, half-religious, ethnic groups each often more conscious of itself than of any social or political unity.

Says Dr. Lindsey: "The 'religious community' idea strikes, of course, at the very heart of Baptist convictions of religious freedom, convictions which we believe to be grounded in the New Testament. When John the Baptist told the Pharisees who came to hear him, 'Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father,' we believe he was fighting this ethnic, tribal mentality which made a man think he was spiritually right with God because he belonged to the right religious and racial group.

"When our Lord insisted on building a new instrument for God's missionary purposes he deliberately placed the emphasis on the conscious decision of a man to follow him. We Baptists, therefore, insist that our children are not to be automatically considered either Christians or Baptists. . . . Nonetheless we demand for them physical, social, and political rights before the State; for just as God sends the rain on the just and unjust, so the rights of all must be provided within the framework of government. . . .

"Fortunately there are growing numbers of people in the Near East and in Israel who are realizing that no man is

free to believe who is not also free to disbelieve. . . . that the social, political, and economic stagnancy of the Near East is greatly due to this mental and legal slavery to religious 'community-ism'

"Increasing numbers of both so-called 'Jews' and 'Arabs' in Israel are insisting that the proper national term for both is 'Israeli' and that this necessitates the eradication of the old-fashioned religious community idea. If civil rights of marriage, divorce, succession, et cetera, are granted, and we think they will be sooner or later, religion will be confined increasingly to groups whose members will have to choose their religious allegiance.

"In God's providence we Baptists, small as we are in numbers and influence in Israel, have been set in the midst of this increasing ferment for individual religious freedom. . . . God holds us responsible to bring the New Testament message of religious freedom and faith to Israel."

In an attempt to find ways and means of bringing this message of religious freedom to Israel, the Baptist missionaries there have printed a pamphlet detailing Baptist convictions on religious freedom. The life of Roger Williams and his struggles in the area of religious freedom is soon to be printed in Hebrew.

"Perhaps of all the matters for which we covet the interest and prayers of Southern Baptists, this local struggle for religious freedom is the most important," Dr. Lindsey concluded. "We want you to pray about it and get others to pray about it. We want you to ask God to give us the wisdom and courage to do what we can about it."

Dr. Eddleman to Be Inaugurated Oct. 8 Georgetown's President

GEORGETOWN, Ky. — The inauguration of Dr. H. Leo Eddleman as the nineteenth president of Georgetown College will take place on October 8, at 8 p.m. The announcement was made by the Board of Trustees of the College.

Dr. James L. Sullivan, executive secretary and treasurer of the Southern Baptist Sunday School Board will speak, and Dr. Eddleman will give his inaugural address. Representatives of educational and church groups in various parts of the nation will convey greetings. The academic procession will include delegates from other colleges and universities, the Board of Trustees and faculty of Georgetown, representatives of learned societies, and those participating as speakers on the inaugural program.

An invitation is given to all Kentucky Baptists and other friends of the College to witness the inauguration, which marks a new era for Georgetown.

The Error of Evanston

By JESS MOODY, E-5 Seminary Village
Louisville, Ky.

Hundreds of intensely interested faces centered on a balding, athletic looking man at the speaker's rostrum. It was the highest moment in the history of Evanston, Illinois, for the President of the United States was speaking to church leaders from all over the world. He was calling for revival of the basic spiritual principles of life and for a virility of faith that will meet the demands of the time. With this, the Christian public concurred with a tumultuous applause of approval heard around the world.

Moments of spiritual grandeur such as this make a word of question or conservatism seem irreverent and irrelevant. Yet, perhaps a word of question is in order—not concerning the President's speech, but pertaining to the basic tenor of the whole situation at Evanston. These deeper currents must be fathomed.

Protestations notwithstanding, the issue of Evanston, as at other such conferences, was ecumenicity. It is still considered a tragedy that we are divided; and honest men maintain that Scripture cannot be obeyed until we are one. Protestantism will never gain her ends until the unity of faith be a practical reality, they say.

But, is our external variety a proof of internal antagonism and subconscious contempt for each other? Or is it rather the cause of our virility, our appeal to men of all walks of life? As "One Church" could we appeal to the complexities of the personalities of men and meet the needs of all of them emotionally? If "One Church," what sort of worship service is suggested? Liturgical and rigid or informal and free? We dare not forge men through one emotional pattern. If men can be regimented emotionally, ultimately their convictions may be regimented—is this evangelicalism or mere jealousy of so called Catholic unity? Does the Bible not teach oneness of spirit and hope, but diversities of gifts? A stained glass window, with hundreds of contributing pieces, is infinitely more beautiful than the window of but one large piece. Would "One Church" really provide the spiritual dynamic expected? Or would it open the door to ecclesiastical politics? Was not this what Luther revolted against and Paul never taught?

They still call the period when there was just "One Church" the Dark Ages.

►Southwest Baptist College, Bolivar, Mo., had the dedication service for the new girls' dormitory, Maupin Hall, and the new dining hall, Ingman Hall, on September 28. T. C. Pennell delivered the dedication message. John W. Dowdy, formerly of Kentucky, is president.

SUNDAY SCHOOL DEPARTMENT

ROY E. BOATWRIGHT
State Secretary

Standard Sunday Schools

Harlan—Pastor Thomas R. Brown; Superintendent S. T. Prestridge.

Hustonville—Pastor Wm. R. Bradshaw; Superintendent Roscoe D. Norris.

Pinckard—Pastor V. B. Filson; Superintendent Claude Kaenzig.

Vine Grove—Pastor J. S. Haskins; Superintendent Raymond H. Bennett.

High Ten in Sunday School Training

Through August 31, 1954

Harlan	594
Louisville, Parkland	533
Louisville, Beechmont	523
Stanford	453
Hopkinsville, First	393
Madisonville, First	383
Lexington, Grace	366
Louisville, Victory Memorial	364
Owensboro, First	347
Newport, First	335

Russell Creek Associational Sunday School Clinic

A Clinic for Sunday school workers of the churches of Russell Creek Association was held September 6-12. The central meetings were held each night with the Campbellsville Church. Three day meetings were held with other churches of the association.

There was an average attendance of 108 and 122 awards issued.

We wish to commend Mr. E. Lee Edwards, Associational Superintendent, Rev. Abraham Berry, Associational Missionary, Dr. Chester Badgett, pastor of the host church and other pastors and superintendents of the association for the good work done in preparing for this Clinic.

The teachers of the Clinic were: Mrs. B. N. Carter, Mrs. Charles Ham, Mary Ella Davis, Mrs. R. B. White, Mrs. Roy Boatwright, Mrs. Lawrence Holschuh, Chester Igleheart, Lawrence Holzschuh, and Roy Boatwright.

Clinic for Officers and Teachers

Do not fail to hold a clinic for your officers and teachers at the beginning of the new Sunday school year.

Each year there are approximately one-third of the officers and teachers who have never served before in such capacity. A clinic will help them as well as the others who have been working for years.

If your Sunday school is organized on the class level you, perhaps, could use the following suggestions:

Study Period (45 minutes). This is a period for studying the work of each

of the class officers. In this period each of the class officers should briefly discuss his duties before the group.

Planning Period (45 minutes). In this period each class officer should purpose what he plans to do during the year about his work. This is the time to make specific plans about reaching the prospects, visitation, socials, soul-winning, real Bible study, etc.

Teacher's Period (15 minutes). In this period the teacher may challenge the members to an aggressive program of work.

Fellowship Period (15 minutes). In this period refreshments may be served, a few games, etc.

If your Sunday school is organized on the department level you could use these suggestions:

Sectional Conferences (60 minutes). The president, vice-presidents, group leaders, secretaries, and teachers will meet in their respective conferences during this period for studying their own duties and making plans for their own work for the coming year.

General Assembly (30 minutes). All the class officers, department officers, and teachers will meet together in this period. The department superintendent should preside and present plans for the department for the coming year.

Fellowship Period (30 minutes). A good department social with or without refreshments can do much to create a genuine Christian fellowship and a good department spirit.

Will you plan a clinic for your workers this year?

Standard Department Class and Group Units

Oct. 1, 1953-Aug. 31, 1954

EXTENSION DEPARTMENT

Louisville, Shawnee—Extension Department	Mrs. J. R. Hobert, Supt.
Group No.	Visitor
1.	Mrs. Myrtle Bower
2.	Mr. Herman Bower
3.	Shella White
4.	Hazel Tarpley
5.	Seibert Fieldler
6.	Margaret Key
7.	Mrs. Lutte Pool

YOUNG PEOPLE'S CLASSES

Church and Class	Teacher
Louisville, Carlisle Avenue	
Men's Class	John W. Toma
Woman's Class	Carolyn Toma
Owensboro, First	
Woman's Class	Mrs. John W. Beard

January Bible Study Week

It is not too early to make plans to observe January Bible Study Week. The first week in January is suggested for this study. It is also suggested that our churches use the Book of Hebrews as the Bible book with Studies in Hebrews by Dr. H. H. Hobbs, pastor of the First Baptist Church of Oklahoma City, Oklahoma, as a help in our study.

Advance in Thailand Demands More Missionaries at Once

RICHMOND, Va. — The Thailand Baptist Mission, at its recent annual meeting, drew up a plan of strategy for advance which will concentrate on the unevangelized area near Bangkok first, entering six new provinces where there is now no Thai work as soon as missionaries are appointed and know the language.

Along with this expansion, plans were made for special needs, such as boat evangelism between Bangkok and Ayuthia and along the various canals that lead to busy country markets, medical work in Ayuthia, student work in Bangkok, a seminary teacher, and a couple for Swatow (Chinese) work in Bangkok.

A second phase of the Mission's strategy for advance calls for the opening of one additional station in central Thailand, two in southern Thailand, and two in north central Thailand.

Ninety-three people have been baptized in Thailand since Southern Baptists began work there in 1949 by two missionary couples who came out of Communist China. Those who profess faith in Christ in Thailand must bring forth genuine evidence of their faith and must go through a long period of Christian training before they are baptized.

The Baptist Sunday schools now have an enrolment of 422. Just one year ago Sunday school work in Bangkok was in one place and there was only the chapel in Ayuthia outside the city. Now there are Sunday services in five places in Bangkok; and outside Bangkok a chapel has been opened at Nonburi and work begun at Cholburi. A new chapel for Chinese has been opened in Bangkok's "Chinatown," a new location found for Thai work, the Thai church (Immanuel Baptist) organized, a Baptist Book Store opened, and publication work in Thai begun. The first vacation Bible school in both Chinese and Thai was held; and the first seaside retreat for Christians was conducted.

The 17 Southern Baptist missionaries now under appointment to Thailand are pleading for new missionaries for that country. One of them writes: "Those of us who are here have expanded about as far as we are able by ourselves. Mighty prayer from each of you could help immeasurably."

OCTOBER —

WESTERN RECORDER

MONTH



BROTHERHOOD DEPARTMENT

LUCIEN E. COLEMAN SR., Secretary

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HELP YOUR PASTOR

Men, help your pastor! Help him promote the Stewardship Revival October 31-November 7. Following is an article written in the Arkansas Gazette, Tuesday, May 4, 1954, by John L. Fletcher, Veteran staff writer for the Gazette and a personal friend of your Brotherhood secretary, which will give you some good "thunder" for a talk on Stewardship and tithing:

By JOHN L. FLETCHER

Yesterday, for the second time in two weeks, a business man told Little Rock industry that its surest weapon in any year is partnership with the Lord. Martin L. Johnson, Mobile sales promotion specialist, advised members of the Little Rock Advertising Club to change their defeatism into faith. And then, privately, he told this story:

"A young Mobile truck operator had a mediocre business. It was about to fail. But within a few months his firm prospered so markedly that his banker called for an explanation.

"It was New Year's Day when I

knelt down to pray,' the operator explained. 'I promised two things: First, I would place my trust in God as a partner; second, I would give ten per cent of my income to the church. That was the beginning. Now I am giving twenty per cent.'"

A similar conviction was expressed at the recent Arkansas Association of Life Underwriters convention by Bert Ripley of the Southwestern Life Insurance Company of Wichita Falls, Texas.

Wallace Johnson, of Memphis, whose home-building feats have won nationwide attention, left the same store at Little Rock after an appearance before the Arkansas Home Builders Association. Dave Ward, of Conway (Arkansas), who forged a rich bus body works from a pair of snippers and 30-day credit, doesn't make a move without asking the Lord for guidance.

This trend in Arkansas business is becoming more pronounced.



What is a 'Big Preacher?'

By Paul M. Stevens

A recent editorial appearing in the Baptist Press dealt with the subject of "Big Preacheritus." Did you read it? It set me to thinking.

I remember reading the biography of Dwight L. Moody. Dr. A. J. Armstrong, professor of English incomparable, had sat at the feet of Moody during the latter's heyday. He said that Moody could hardly put one sentence together grammatically correct. But this man of handicap shook the world for Christ.

After all, what makes a "big preacher?" Education? Culture? Family? Size of his church?

No, none of these, or dozens of other worldly criteria. A man—any man of God—can become a "big preacher" if he can consistently, honestly, prayerfully, preach the Word of God.

Has not God promised to bless His Word and honor it. Has He not promised, "My Word shall not return unto me void."

What is a "big preacher?" He is the called man, surrendered to the will of

God, using every opportunity to whet his mind, serving every day to warm his heart, Holy Spirit-led, gospel-filled, born again, fed and feeding daily on God's Word, who bases his entire life and ministry on God's promises.

That is a "big preacher," and where is he found? Hamlets, villages, open country churches, as well as in the teeming city with its great churches.

God has always had His educated Isaiahs walking the streets of the world's metropolises and at the same time His Amos's, herdsman from Tekoa, both "big preachers."

North Carolina Baptist Church Starts Independent Student Program

CHAPEL HILL, N. C. — (BP) — Chapel Hill Baptist Church, Chapel Hill, N. C., has voted to set up a student education program independent of the North Carolina state Baptist Student Union. Action was taken as an outgrowth of the dismissal of three state BSU officials by the North Carolina Baptist Convention in the early spring.

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Sunday School Lesson

For October 10, 1954

By H. C. Chiles

God's Answer to Job's Perplexity

Job's three friends, who came presumably to comfort him, had the mistaken idea, which some people still have, that suffering and misfortune come only as a result of sin. So they argued that Job had been guilty of secret sins or the judgment of God would not have fallen upon him. Knowing that they were wrong in their contention, Job refused to admit that secret sins were the cause of the dire things which had befallen him. Turning from their admonitions, Job steadfastly exercised his faith in God. Though he was penniless, childless, healthless, jobless and friendless, Job lifted his voice and uttered one of the finest statements of his entire career: "Though He slay me, yet will I trust in Him." There is no such thing as crushing men who trust God as Job did.

Job 38:1-7.

It is encouraging to recall that when God permits His children to be tested He always had a gracious and beneficent purpose in it. Sometimes He permits such experiences to correct undesirable and wrong conditions in their lives. Such testings frequently rebound to His own glory in exhibiting the wondrous workings of His grace in the lives of His children.

In Job's case there was a real need for a special revelation from God. So God spoke to him out of the whirlwind. How appropriate! In the midst of his mental confusion Job heard the voice of God out of the storm. Job was reproved for speaking beyond his knowledge. God wanted to teach him that he was wrong in thinking he had not been dealt with in a just manner. He called upon him to answer some very pertinent and fundamental questions. In doing so, He enabled him to see that man does not have any right to contend with God or to accuse Him of being unrighteous in His rule of the world. It is no wonder that Job, in the presence of God, felt ignorant, helpless and dumb. But God had a wise purpose in dealing thus with him. This is true of all His dealings with men.

Job 42:1-6, 10

When compared with others of his day Job made a wonderful showing. However, like many of us, Job had done wrong in expressing himself so freely about some of the things which God had done. He made certain statements which he should have left unsaid. After

all, it was strictly none of his business what God had done. Furthermore, it should never have been a matter of personal concern to Job as to how or why God did it.

Meanwhile, Job received a fresh vision of the holiness of God which resulted in a new realization of the sinfulness of his own heart. With this new conception of God there came a vastly different estimate of self than he formerly had. This vision humbled him greatly. While standing in the presence of God his self-righteousness vanished. In the dust of humility and in the ashes of contrition he truly repented of his unworthy and resentful thoughts about God, such as thinking that God had dealt unjustly with him, concluding that He did not always deliver His own out of their severe trials, and doubting God's ability or willingness to punish the wicked in keeping with what he thought they deserved.

When Job came into the presence of God he confessed his sin in complaining. He sincerely regretted his boldness, rashness and sinfulness in speaking so hastily. Aware of his unworthiness, Job cast himself upon the mercy of God, whereupon he was restored to a place of blessing and usefulness.

Thus Job, through suffering, was brought to the end of himself, and was ready to go all the way with God. Suffering is often within the permissive will of God for the elimination of our self-righteousness, the refining of our character, and the promotion of our growth in grace. The problem of suffering finds its solution in the proper apprehension and appreciation of God.

Seeing God in His perfection, Job repented because of what he was. He said, "Now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes." It was as if he had said, "Since I have had a glimpse of God, I just disappear; I dwindle down to nothing." His experience in this regard parallels that of everyone who has had a real vision of the majesty and holiness of God. In view of the fact that we usually think of repentance as being due to sorrow for something that has been said or done, it is interesting to observe that Job's repentance was concerning what he was—not his actions, but himself. Through the experience of suffering, which had been his lot, Job had learned the truth which Paul announced centuries later, namely, "I

know that in me dwelleth no good thing." Romans 7:18.

When Job truly prayed for his friends, God restored to him as much and more than he had lost during the period of his severe afflictions and trials.

Wesley O. Hanson of Yellow Creek in Second South Carolina Revival

OWENSBORO, Ky., Sept. 13. — Pastor Wesley O. Hanson, of the Yellow Creek Baptist Church, was recently with the Philadelphia Baptist Church, Pauline, S. C., in a revival meeting. This is the second consecutive year Brother Hanson has preached in their revival. Last year there were 24 professions of faith; this year there were 11 for baptism. The church unanimously voted to have him back for the third time in August, 1955.

Yellow Creek Church has experienced considerable growth in recent months. The past four months saw 34 new members join the church—21 on professions of faith.

The church will observe Layman's Day October 10, with 17 men participating on the morning worship program. Mr. J. F. Newman, newly ordained deacon, and a State Farm Mutual executive, will preach the morning sermon.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, SEPTEMBER 19, 1954 (Continued from Page 10)

Newport, First (2)	97	721
Trinity	103	216
Owensboro, Buena Vista (1)	125	507
First (1)	238	919
Hall Street (1)	---	441
Seven Hills	89	266
Third (1)	314	1,107
Paducah, East	155	493
First	169	640
Trinity	---	338
Twelfth Street (1)	100	383
Paintsville, First (2)	65	240
Paris, Central	82	315
First (1)	54	311
Pikeville, First (1)	76	411
Prestonburg, Irene Cole	---	445
Memorial (7)	---	548
Princeton, First (1)	150	548
Second (2)	91	320
Russellville, First (1)	116	452
Somerset, Calvary	186	289
First	---	649
Versailles	67	363
Whitesburg, First (8)	91	727
Williamsburg, First (1)	86	394
Williamson, W. Va.,	---	---
East Williamson	65	298
Winchester, Central	170	458
First	140	422

►From Mrs. C. W. Stallings, of Springfield, Kentucky, we learn of the coming of Dr. John D. Freeman, now residing at Graceville, Florida, to aid in a revival in his former pulpit at the Springfield Baptist Church, beginning October 3. He is to be assisted by Loren R. Williams, associate director of the Department of Music at the Sunday School Board, Nashville, Tenn. Dr. Prue H. Kelly is pastor of the church at Springfield, and under his leadership the work has gone steadily forward.

Searcy S. Garrison is New Secretary of Ga. Baptists

ATLANTA, Ga. — (BP) — Searcy S. Garrison, pastor of Bull Street Baptist Church, Savannah, and president of the Georgia Baptist Convention, is to succeed Dr. James W. Merritt as executive secretary-treasurer of the Baptist Convention of the State of Georgia on December 31.

The committee voted by secret ballot without nominations from the floor. Garrison was elected on the first ballot.

The nominating ballot without any nominations from the floor, under previous instructions from Executive Committee listed alphabetically the five names who received the most votes. In addition to Garrison these were: John J. Hurt, editor of *The Christian Index*; Bernard D. King, secretary of the Brotherhood Department; Monroe F. Swilley, Jr., pastor of Second Ponce de Leon Baptist Church, Atlanta; and Carey T. Vinzant, president of Bessie Tift College at Forsyth.

The son of a Baptist minister, Garrison is a native Georgian and has spent his entire ministry in the state.

Garrison received the A.B. degree from Mercer University in 1934 and studied in the law school for a year. He attended Southern Baptist Theological Seminary in 1936-37 and did further study at the Candler School of Religion at Emory University during 1938 and 1939.

Something New at Schafer Camp

Something new was experienced recently when pastors and laymen of Western Region gathered at Schafer Memorial Baptist Camp, just 22 miles northeast of Owensboro, for a Pastors and Laymen's Conference sponsored by the Daviess-McLean Association. From the beginning, with registration on Monday afternoon August 31, to the closing of the conference with the noon meal on Wednesday, September 1, every minute was filled to overflowing with singing, good devotionals, fellowship, inspiration and information. Every phase of our denominational work, including Evangelism and Schools of Missions, right on through every organization of the church, was presented to us in a challenging, inspirational and informative way by our State leaders. Future building and the pew challenging the pulpit were also presented in a fine way. The meeting was brought to a close with two forceful messages, Dr. H. Leo Eddleman, president of Georgetown College, speaking on Bible Doctrines and the climaxing inspirational message by Rev. Stephen H. Cobb, pastor of Grace Church, Evansville, Ind.

Brotherhood night was observed on

Tuesday with 250 men and boys enjoying a barbecued supper in the comfortable dining room. The supper was sponsored by the Brotherhoods of Daviess-McLean Association. The men voted to build an up-to-date swimming pool before camp opens next year.

Schafer Camp is a beautiful setting surrounded by wooded areas with its many varied trees and the beautiful singing of the many birds which makes the days so comfortable and enjoyable and with the starry heavens as a canopy at night might well have prompted the thought in each man's heart as with Peter when he said, "Lord, it is good for us to be here—" because

OCTOBER— WESTERN RECORDER MONTH

of the wonderful fellowship, good food, blessings, etc., but above all for the closeness of God one feels amidst His handiwork when the world is shut out. There was only one regret and that was that more of our laymen and pastors did not take advantage of the rich blessings there. It is sincerely hoped that next year when we again plan to have such a conference, more will avail themselves of such wonderful opportunities for inspiration and information. Cecil C. Laster, Ass'n. Missionary and Monty Cummings, Brotherhood President, Daviess-McLean Association.

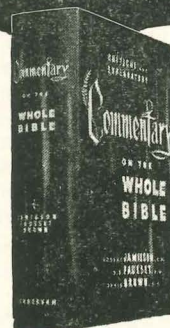
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Six Months Before

By **ELDRED M. TAYLOR**
Superintendent of Missions and
Evangelism

October is the sixth month before our Simultaneous Revival Crusade, April 10-24, 1955.

The '55 Evangelistic Crusade is truly the greatest "together-effort" to win the lost and bring this nation to God that Southern Baptists have ever undertaken.

Let us not fail. This may be our last opportunity to turn the people of our nation to God. Kentucky Baptists will do their best as they join hands with one another and with all the churches of all the states in our Southern Baptist Convention to preach the gospel and win the lost.

If this Revival is successful, it must come from God. However, if God is to send a revival we must prepare for it. The next six months will be busy months for every church, every association and every associational steering committee.

October, the sixth month before the Crusade, is here! *What preparation ought to be done during October?*

1. Every Associational Steering Committee ought to begin monthly meetings. If your Associational Steering Committee has not been selected, please select it NOW!

2. Place tracts in the hands of each committee member, explaining his duties for the next six months. Also see that each member of the Steering Committee has the book *The Southern Baptist Program of Evangelism* by Dr. Matthews, and urge that each person master this book at once.

3. Begin your search for a Crusade Director.

4. Chairman of Enlistment: enlist the individual churches immediately and try to make it one hundred per cent. Keep trying, through prayer and contact, to enlist the last church. Do not give up.

5. Chairman of Publicity: plan news releases and newspaper space to be bought. Plan for roadside billboards and secure the space. Plan other types of advertising such as window cards, bumper cards, etc. Determine the cost of advertising and report to the full committee.

6. Chairman of Finance: determine amount of money needed, through conference with all members of the Steering Committee. Begin to lay plans for securing the needed funds.

7. Chairman of Radio: determine the

type of use to make of the radio. Use spot announcements and fifteen-minute programs. Work with the Publicity Chairman on this and determine the cost.

8. Chairman of Census: get a map of the association; spot all the Baptist churches. Divide the territory between the churches, and secure the best possible leader in each church. The date for the census in Kentucky is March 6.

9. Chairman of Prayer: stress the importance of prayer, and get each member of the Steering Committee to pledge to pray daily for the revival crusade. Secure from each pastor the name of his best member to serve as Prayer Chairman in his church.

10. Chairman of Special Rallies: there are to be four rallies: Men's Rally, March 21 (night); Women's Rally, March 29

(day); Music Rally, April 3 (afternoon); and Youth Rally, April 9 (night). Begin to secure speakers for these rallies who will inspire the group and send them out to win the lost.

11. Chairman of Fellowship: instruct the Steering Committee as to the importance of fellowship meetings. Look for a place to hold these meetings.

12. Chairman of Extension and Colportage: plan for street services. Look into the possibilities of holding other extra preaching services. Make plans to give out tracts and Gospels.

May every Baptist in Kentucky begin now to pray daily for this Crusade. May our Blessed Lord guide every Christian, every church, and every Steering Committee in preparation for this worthy Crusade.

Congress Adopts SBC Social Security Suggestion

NASHVILLE, Tenn. — (BP) — Congress adopted the suggestions made by the Southern Baptist Convention in amending the Social Security Act to provide for the coverage of ministers as

self-employed persons on an individual voluntary basis.

C. C. Warren, president of the Executive Committee, Charlotte, N.C., H. H. Hobbs, chairman of the special committee on Social Security for the Executive Committee, Oklahoma City, Okla., and Porter Routh, executive secretary of the Southern Baptist Convention's Executive Committee, Nashville, Tenn., appeared before committees of the House and the Senate to outline the views expressed by the Southern Baptist Convention in its St. Louis session.

The House version of the bill included ministers with all other groups, but the recommendation of the Senate Finance Committee called for the inclusion as self-employed persons on an individual voluntary basis, so that the church would not be involved. The conference committee adopted the Senate version and this was then adopted by both houses.

Senator Robert S. Kerr, Oklahoma, former vice-president of the Southern Baptist Convention and member of the Senate Finance Committee, has released the following statement regarding the inclusion of ministers under the terms of the Act:

"The Social Security Act of 1954 will permit ministers, Christian Science practitioners, and members of religious orders who have not taken a vow of poverty, whether employees or self-employed, to secure coverage as self-employed persons but on an individual voluntary basis.

"Ministers and members of religious orders and Christian Science practitioners, who are citizens of the United States, employed outside the U. S. by an American employer would be covered on the same voluntary basis. They would not be covered if employed by a foreign employer outside the United States. Self-employed ministers and Christian Science practitioners outside the United States would be treated like other self-employed citizens of the United States who are in a foreign country.

"The Social Security Amendments of 1954 provide the procedure to be followed for voluntary coverage under which the individual must elect coverage within two years. A certificate must be filed by the individual on or before the due date of his tax return for the second taxable year ending after 1954 for which he has net earnings of \$400 or more. In determining the period during which a certificate may be filed there shall not be included any taxable year for which the individual has no income from the performance of service as a minister of Christian Science practitioner. Likewise in determining such period there is not counted any year in which his total self-employment income from whatever sources totals less than \$400.

"An election to participate in the Social Security program "shall be irrevocable."

Members of Boston Church Take Trip to Ridgecrest

BOSTON, Ky. — The Mt. Moriah Baptist Church, Boston, Kentucky, provided a bus for fifteen of its young people and eight from other churches of Nelson Association to attend Foreign Missions Week at Ridgecrest this year. Pastor and Mrs. Roland Powell accompanied them on the trip and thrilled at their responses to the invitation given Sunday night by Dr. Baker James Cauthen. Nine of these joined over 250 others in volunteering to follow wherever God may lead, asking only that He make the way clear and plain. Three of the nine felt definitely called to Foreign Mission Service.

These fine young people returned to their homes and to their churches with a new spirit and a fresh sense of God's presence in their lives. This has been most keenly felt in the Youth Led Revival just closed at Boston. No meeting in recent years has so stirred the hearts of all in the community. The young people responded magnificently to the challenge of leading in this crusade for Christ.

Much prayer and preparation preceded the coming of Evangelist Thaburn L. McSwain, pastor of the Southside Baptist Church, Louisville. All this gave force to his spirit of humility and his fidelity to the Word of God which enabled the Holy Spirit to make him an appealing witness to the Lord Jesus Christ. Also, God mightily used Bro. Marion L. Hayes, music director of the Middletown Baptist Church, both in leading the song services and in directing the singpiration sessions and fellowship periods.

The meeting started off with dedication services for the new \$17,000 educational building erected this year, and continued through the week with ever increasing crowds each evening. Among the God-given victories for Christ and His church are ten new members and a lot of revived older ones.

The pastor and the new members are studying their own Christian experiences and the meaning of church membership with the help of Dr. James L. Sullivan's *Your Life and Your Church* in an effort to better equip themselves to know and do God's will (Dr. Sullivan's first pastorate was Mt. Moriah in 1935). The whole flock is working and praying that the spirit of this revival will be lasting.

Pastor Powell believes that other churches in Nelson Association and other associations in Kentucky would be equally satisfied and blessed if they would send their young people to Ridgecrest where God seems to speak to hearts in an unusual way. But he warns that the church should be willing to send them twice when it prom-

ises to send them the first time. They will want to go again! Every one of these, and others, from Mt. Moriah are already planning to see Ridgecrest again in 1955!

►The First Baptist Church, Mt. Vernon, recently experienced one of the greatest revivals in the history of the church. There was a total of 60 decisions made during the two-weeks' meeting. There were 45 additions to the church by baptism and transfer of membership, 10 converted who have not yet joined the church, and the others were rededications. On Friday night of the first week there were 22 who came forward in response to the invitation; 21 by profession of faith and one by letter. Brother Henry Downing, pastor of the Northside Baptist Church of Neosho, Mo., and formerly of Kentucky, was the evangelist. Brother Raymond E. Lawrence is the pastor.

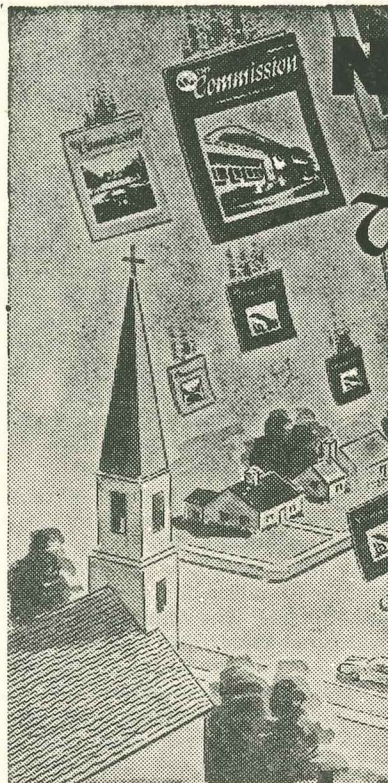
Three Kentuckians Enroll In Southeastern This Year

By BEN C. FISHER

WAKE FOREST, N. C. — Three Kentucky ministerial students enrolled at Southeastern Baptist Theological Seminary, Wake Forest, N. C., during the Fall registration period. These three are: Virgil H. Moorefield, Jr., Hopkinsville; Robert Nation, Hartford; and Paul Shoupe, Alva.

At the close of Fall registration period 376 students had matriculated as against 348 for the same period last year.

More than 90 colleges and universities are represented in this years enrollment. The average age of the Seminary student is 27. Sons of farmers, ministers, and industrial workers lead all other groups in the number of young men answering the call to the ministry. Southeastern Seminary students this year will serve approximately 200 churches.



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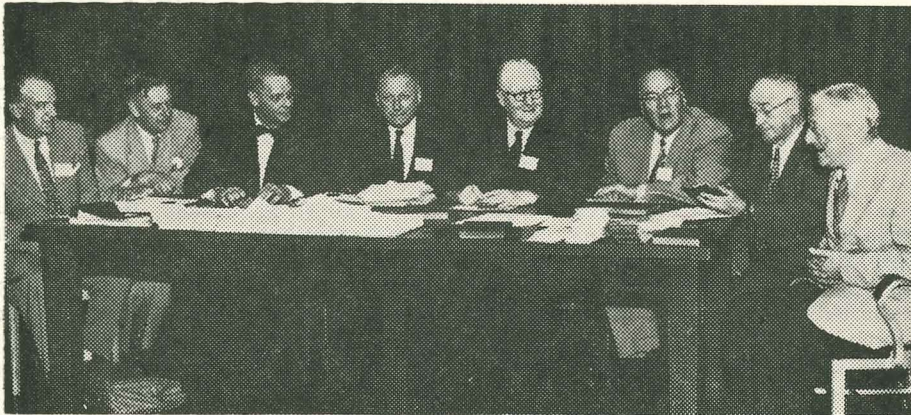
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Baptist World Alliance's Executives Meet in Louisville



The Executive Committee of the Baptist World Alliance met September 8-9 at the Southern Baptist Theological Seminary, Louisville, Ky., to make plans for the Golden Jubilee meeting of the BWA in London in July, 1955. Pictured are the officers (left to right) of the Executive Committee: (1) Dr. Edward B. Willingham, pastor, National Heights Baptist Church, Washington, D. C.; (2) Dr. W. L. Jarvis, former president-general Baptist Federation of Australia; (3) Dr. Louie D. Newton, pastor, Druid Hills Baptist Church, Atlanta, Ga.; (4) Dr. Arnold T. Ohrn, general secretary of the Baptist World Alliance; (5) Dr. F. Townley Lord, pastor, Bloomsbury Baptist Church, London, England, and president of the BWA; (6) Dr. C. Oscar Johnson, pastor Third Baptist Church, St. Louis, Mo.; (7) Dr. W. C. Smalley, former general secretary, Baptist Union of Western Canada; and (8) Mr. C. T. LeQuesne, London, England, Eastern treasurer of the Alliance.

Christian Home Revival

By Editor **GEORGE RAGLAND**

The Sling and Stone, Sept. 18, '54

At the annual meeting of Elkhorn Association last September 22-23 ('53) at the Porter Memorial Baptist Church of Lexington the Tuesday night session was devoted to "The Christian Home" and the invited speakers were Judge Eugene Siler, Moderator of the General Association of Baptists in Kentucky, and Secretary Joe W. Burton of Nashville, Tennessee.

As a result of this fine and well attended service suggestion came that there ought to be a Christian Home Revival in Elkhorn Association. Secretary Burton is a specialist in this line and has recently conducted such a revival in two other states.

The Executive Board of Elkhorn Association took to the suggestion and invited Secretary Burton to come to the meeting of the Board last February at Hillsboro Church to discuss the possibility of such a revival. So great was the enthusiasm that immediately preparations were begun to have such a revival beginning Monday night, November 1, and continuing through Friday night, November 5. Secretary Burton consented to come and lead in the revival and necessary committees were appointed. Moderator T. J. Powers was asked to serve as chairman of the Steering Committee and the First Baptist Church of Lexington was asked to be host church to the revival. During the

months that have passed attention has been given to the coming revival. The committees met in special session as the guests of the First Baptist Church in August and plans were further made with reports from the various committees. Time passes so fast that before we know it November 1 will be here and there is need now to get busy to make the occasion all that it ought to be in view of the courtesy of Secretary Burton in coming and in view of the need of emphasizing Christian homes.

We are writing this word of reminder in order that every church in the Association and every committee of preparation may start now to do everything possible to make the occasion what it ought to be. The Christian Home Revival is not the project of a single church in the Association but of all the churches of Elkhorn Association. The moderator of the Association has been at the head of the movement and faithful pastors and laymen have been making preparations. We therefore urge

all the churches of Elkhorn Association to get behind this movement and make it a success.

Remember the dates—Monday, November 1 through Friday, November 5. More will be said later.

[We highly commend the churches of Elkhorn Association for this highly significant move. It is a step in the right direction and no doubt many other towns and communities will take the suggestion and follow the example.—RTS]

Georgetown College Seeks to Give Students Academic Guidance

GEORGETOWN, Ky. — Georgetown College this semester launched a revised program of "academic guidance" for freshmen and transfer students. The new program announced by Dean Romie D. Judd, is headed by Miss Edith Monson, of the Georgetown faculty, who has had wide experience in counselling on the college level. Dr. William Taylor, head of the College's psychology department, is in charge of orientation and vocational guidance tests. Acting in an advisory capacity are 17 counsellors hand-picked from the Georgetown faculty.

Academic guidance is now given to every new student. In other words, he is given professional and personal advice on the courses he should choose in line with his abilities, and in his chosen field. Throughout his first two years, the advisor keeps in touch with the student through a concentrated follow-up program. At the end of that time he is freed from the advisory board, and given into the full care of his major and minor professors.

The program promises to give even more individual care to the incoming student, and eliminates academic waste, at the same time providing an actual saving in cost to many students.—C. S. Munro.

►Lewis E. Moore, postmaster at Nashville, has informed the Sunday School Board that it is the largest Nashville mailer of second class matter.

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