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COOPERATIVE
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The
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Program is the
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line to the world

►The Jubilee Congress of the Baptist World Alliance will be held in London, England, July 16-22, 1955. Messengers from many countries are expected to attend, and London is getting ready for visitors. Registration cards, which may be obtained from Dr. Porter W. Routh, executive secretary of the Southern Baptist Convention's Executive Committee, 127 Eighth Avenue, North, Nashville, 3, Tenn., and should be filed right away. Albert Hall, in London, seats only 6,000 people, and it is the intention to issue only as many certificates as there are available seats. The deadline is now. In fact, it may already be too late, but interested persons should communicate with Dr. Routh, and ascertain whether seats are still available.

►Two Kentucky Baptists contributed materials to Training Union periodicals of the Baptist Sunday School Board, Nashville, this quarter. Miss Clara McCarrt, Louisville, prepared the lesson for March 6, "Next Door to Russia," and for March 13, on "On the Migrant Trail," for the Intermediate Union II Quarterly. She is assistant to the president of the Southern Seminary, and was formerly secretary to the executive secretary, Executive Committee, Southern Baptist Convention. Darrell C. Richardson, chaplain in the U. S. Army, prepared the lessons for March 13, "Alcohol is a Youth Problem," and for March 20, "Living My Convictions," in the Baptist Young People's Union Quarterly. Chaplain Richardson, before entering the army service, was pastor of Fort Mitchell Church.

►A Coronation Service for Junior and Intermediate G. A. s was held at Severns Valley Baptist Church, Elizabethtown, last month—the first to be held in this old historic church. About 50 girls from Sonora, Buffalo, Gilead, Stithon, Severns Valley, Hillgrove, Mill Creek and Rineyville Churches participated, with Mrs. James Parish, Buffalo, regional young people's leader, and Mrs. J. B. Taber, Elizabethtown, associate young people's leader, in charge. Those presented the gold G. A. monogram for the Princess step were Mary Charles Hibbs, Vine Grove; Janet and Joan Shanks, Rineyville. Those who were given the gold Octagon Cirlet for the Queen's step were: Marlene Meyers, Elizabethtown; Mary Alice Shipp, Glendale; and Martha Howard, Buffalo.

►The W. M. U. of Central Association conducted a mission study institute at Bethlehem Baptist Church, January 28 under the leadership of Mrs. Ray Coanougher, mission study chairman. "The New Home Mission Series" on the mission outposts, Alaska, Cuba and Panama, were taught by five teachers. Harold Dye's book, "Under the North Star," was taught by Mrs. C. W. Stallings. The two books on Cuba were

taught by Mrs. Ralph Keaton, Somerset, and Mrs. John Burkhead, Willisburg. The book on Panama was taught by Mrs. Thomas Hourigan, Bethlehem. A feature of the day was a talk by a Cuban student from Campbellsville College. Mrs. John M. Carter, who accompanied him, charmed her audience with an account of her trip to Cuba and the story of our mission work in Havana, of our Seminary there, and the Training School for young women.

►The Brotherhood of Walnut Street Baptist Church, Louisville, is bringing former Chaplain Peter Cullom, editor of *Fisher of Men*, Washington, D. C., to Louisville March 26-28. They are flying him in by plane for the week-end, and from the crowded schedule they have arranged for him, they may have to be flying him around while he is here. He will speak at Southside Church, Sunday morning at 8:30; then he will address the Agoga Bible Class at Walnut Street at 9:30; will give a five minute testimony over Radio Station WGRG; will speak at Training Union general Assembly at Victory Memorial Church; will speak at Parkland Baptist Church, Sunday night; and the Louisville Baptist Pastors' Conference on Monday morning at the Kentucky Baptist Hospital. The big event will occur Monday evening at the Brotherhood at Walnut Street Chapel at 7:30 p. m., to which the public is cordially invited.

►Pastor George S. Jarman, El Bethel Baptist Church, Route 2, Shelbyville, Tenn., writes in part: "For the last month I have done very little. On January 18 three other preachers and I were returning from Nashville after attending the Evangelistic Conference and ran into a parked trailer truck on the highway. It was about 10:30 at night, snowing, and everything was white. The truck stopped on the highway and, so far as we could see, there were no lights or signs of danger. All of us were hurt. My face was badly bruised and I got a fracture just over the left eye. Am just getting able to be out. We closed a good year for 1954 with a nice increase in members, attendance and finances." Brother Jarman used to be in Kentucky, and his many friends here will regret to learn of his accident. He does not name the other three preachers. We hope that they, like himself, are now recovering from their injuries.

►Rev. Harold D. Tallant, Madisonville, recently led the Wing Avenue Chapel of Owensboro in a study of "Building a Standard Sunday School." As a result, Wing Avenue will start eight new classes. One Adult teacher the Sunday following went to Pastor Dan Thomas and said: "I had 22 pupils present this morning and 16 absentees. I would like for you to divide my class in three and give

Western Recorder

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

Vol. 129 No. 9 March 3, 1955

WESTERN RECORDER

KENTUCKY BAPTIST BUILDING
127 East Broadway
Louisville 2, Ky.

Published Weekly by the
GENERAL ASSOCIATION OF BAPTISTS
IN KENTUCKY

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

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ROBERT L. POGUE Business Manager

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

SUBSCRIPTION RATES — Individual subscriptions, \$2.25 per year; single copy, 5c; Church budget rate, \$1.44 per year; Club rate, ten or more in Club, \$1.80 per family. All subscriptions payable in advance. Send both name and address with subscriptions or renewals.

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

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

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

me the smallest group so I can build another." Another Adult teacher asked that her class be put in a corner somewhere, so that the room they have been using could be used to start another new class. On a recent Sunday in the regular morning worship, Wing Avenue had 10 additions. The new building is well under construction, and is expected to be completed in time for them to enjoy the air conditioning next summer. Wing Avenue is sponsored by the First Baptist Church, Dr. Robert E. Humphreys, pastor.

The Pastor and Spiritual Growth

By DR. DAVIS M. SANDERS
First Baptist Church,
Hartsville, S. C.

(An Address at the South Carolina Baptist Pastors' Conference, Nov. 8, '54).

We live in a world of growth. Tiny seeds planted in the bosom of the cold earth have within them the capacity for growth. When the conditions are met, those little seeds spring forth into advancing life, and the life cycle is fulfilled. The flower bulb which you hold in your hand and admire, has, by God's predetermined plan, a beautiful blossom within it. That bulb, planted in the soil, lies there while rain and snow, wind and sun, beat upon it. As the proper conditions are preserved, the bulb thrusts forth its tiny head and grows until eventually it lifts to a wondering world its glorious blossom and in silence sends its sweetness into the air.

Likewise, the law of growth is seen in the human world about us. The tiny babe is born into a strange world. With formulas and medical care, with gentle hands and loving hearts, parents watch over that little life and it develops. Somebody comes along and says, "My, how you have grown!" And the growing child may say, "Well, what did you expect? Did you think I was some abnormal being? Sure, I'm growing."

And, of course, we see growth in the mental and spiritual realms. This is just as normal as physical growth. We see those who have grown spiritually and are a joy to know. But, alas, we may look about us and see many evidences of individuals who have not grown spiritually.

Tragedy of tragedies, this can be said of some of us ministers of the gospel. This condition is not confined to the laity; it is visible in our own ranks. We do not live long, as ministers, before we realize that the temptations of our world plague the pastor who is called upon to serve and serve until he is unable without great labor, strong tenacity, and steadfast purpose to keep in the channel which leads to the development of the inner man.

I. THE MODERN PASTOR OCCUPIES A PRECARIOUS POSITION

Look for a moment at the life of the minister of a generation or two ago. In that slow-moving day, the pastor was THE PERSON in the community and came to be known as THE PARSON. Likely he was the best trained if not the only well-educated man in the community. No longer is this true. Today the pastor will have in his congregation more college graduates than the former pastor had high school students. Men of wide experience and technical skills are in his church. It is impera-

annoys and, sometimes, antagonizes him, the result of which is an enervated man who is struggling to carry the heavy load. All this exists when there are those who speak of the minister's life as a sheltered one. There are those who believe that his goodness of character, his serenity of spirit, his life lived in the cloister, his lack of practical work-a-day problems such as other men face, all tend to make his life a garden of beauty rather than a battlefield of endeavor.

Such a conception of the pastor's life is far from the truth. Last month, while away in a revival meeting, I attended the Pastors' Conference of that city. In that small group of men were three pastors who had returned to their work after enforced absences brought on by dangerous heart attacks. Each of these men responded to the welcome by saying to their brethren, "Take your vacations, find time to relax; save yourselves, if possible, from the bitter experiences through which we have lived in recent months." Truly, my brethren, our lives are lived daily upon the battlefields, and we must recognize this fact or become one of the vital statistics.

II. THE PASTOR MUST PRESERVE HIS SENSE OF SPIRITUAL VALUES

From the recognition of the precarious place of his service, we move to discuss the imperative that he preserve his high spiritual convictions concerning the values which abide. The convictions which were ours when we yielded our lives to the gospel ministry are memories that are precious to our souls. Do you not recall that sense of the high and holy mission upon which you were entering? Was there not a sense of awe and wonder, a feeling of deep humility and utter unworthiness, and even the fear of not acting the part of the preacher of Christ? Ah, how you viewed the calling with the feeling of Moses. You wanted to remove the sandals from your feet; the ground was hallowed ground.

But you have been subjected to the continuous and seductive snares of the world. The pull of worldliness has done its best to drag you down. The forces of evil today are at work and you are bombarded by radio, television, newspaper and magazines, and even by the age-spirit of the day in which you live. This ceaseless propaganda is sprayed upon you by day and by night. Beware lest it find lodgment in your heart, your ideals, and even your own spirits.

(Continued on Page 11)

March—Cooperative Program Month

The emphasis this month in Kentucky is on the Cooperative Program which means so much to all Southside Baptists. It is pictured on page one of this issue as the Southern Baptist life line to the world, and so it is; for it is the channel through which our churches let flow to every worthy cause God's money to carry on His work.

Hosts of Southern Baptist pastors will be stressing from their pulpits the importance of the Cooperative Program, and individual members will be giving thought to increasing, if possible, their gifts toward causes fostered through it.

Let it be a matter of prayer and message in every Wednesday night service; every teacher of a Sunday school class should speak of its values and urge strongest support from the youngest to the oldest. In study courses taught during the month, attention should be given the Cooperative Program, no matter what the book taught. In all other departments of our church life—WMU, the Brotherhood, the BSU, the Training Union—this important emphasis should be made again and again.

We increase the effectiveness of our work only by urging on our people the needs, giving all available facts concerning them, and then by stressing the channel—the Cooperative Program—through which tithes and offerings from individual Baptists flow out from the church treasuries to meet those needs. May God give us a greater day through the Cooperative Program!

“A Serious Warning”

Dr. Albert E. Wiggam, in his syndicated column—“Let's Explore Your Mind” (*Courier-Journal*, 1-27-'55)—states that a widely read publication conducted a survey in which 29,000 high school students were personally contacted to determine whether drinking is widespread among young people of that age group, and what is the cause.

The magazine's report was that 90 per cent of those contacted drank occasionally, but most of them did not until they were sixteen. It was discovered that two per cent had already become intemperate drinkers.

When the students were asked concerning the habits of their parents, it was discovered that parental influence was the greatest single factor in determining the course of student behavior. If parents drank, the children did; if parents abstained, the children usually did. Dr. Wiggam said, “Keeping up with the gang’ was only a minor influence. Parents are the main influence—a serious warning.”

And what can be said concerning parental influence in drinking is true at every point. Parents are the pacemakers for their children. The pattern of behavior is nearly always set in the home. Homes permeated with a devout spirit of worship and devotion to Christ and His church usually send out children with the same spirit. It is not only the wicked home that is dangerous; it is also the nominal

Christian home which is only lukewarm toward spiritual things. From such homes young people go feeling that if such things mattered very much the parents would do more about them.

Young People Dedicating Life

Hundreds of our young people are not only trusting Christ as personal Saviour but are dedicating the entire life to Him in sacrificial service. This is one of the most hopeful signs of our day.

From colleges and seminaries they are literally rushing to place themselves at the disposal of the Home Mission Board, year after year. A great example for the rest of us!

Dr. Courts Redford, executive secretary of the Home Mission Board, has stated that 450 applications from students for service with the Student Mission Program had reached his office by the February 1 deadline.

The Home Board employs 375 college and seminary students who are mission volunteers each summer for a ten week's period, and these labor in the home mission fields. They go into just about every state and even into the Home Board's Outposts—engaging in work with language groups, Good Will Centers, Western and Rural Missions. Forty of the 1955 appointees will be sent out by the Baptist Student Union from college campuses.

In 1954, 370 workers came from 89 colleges and nine seminaries. These workers reported 1,058 sermons preached, 3,321 addresses and talks, 53,496 visits into homes. And as a result of their labors 3,939 made professions of faith.

Yes, our young people are on the march for Christ. There were far more volunteers than could be appointed. And others could not be appointed because there was not enough money to send them. We had the workers and the needy fields, but the tithes and offerings were not sufficient.

Foreign Mission Board Receives Largest Check

According to the *Baptist Press*, Nashville, our Foreign Mission Board has received a check in the amount of \$1,912,464.97—the largest single check ever sent through the Executive Committee's office to that Board. Dr. Porter Routh, executive secretary, sent the check February 15.

The W.M.U.'s Lottie Moon Christmas Offering accounted for \$1,726,633.34 of the amount sent, and the entire check represents only the gifts received at the Executive Committee's office during the week of February 8-15.

Cooperative Program gifts included in the check amounted to \$112,394.96. Designated gifts amounted to \$1,800,070.01—the greater part of which, as indicated above, coming from the Lottie Moon Offering.

Our women will be interested in knowing that

since January 1 of this year the Lottie Moon Offering, sent the Foreign Mission Board, has reached a total of \$2,837,294.51. And all know the WMU fosters both the Annie W. Armstrong Offering for Home Missions and the Lottie Moon Offering for Foreign Missions.

We are challenged by what our women have done and are doing. May God hasten the day when all our people may catch the startling vision of pleading needs of the total program of Southern Baptists at home and to the ends of the earth. Great needs exist right here in our own state. There are our schools and colleges; our homes for helpless aged ministers and their wives; and others. And then on beyond our borders throughout the reaches of the Southern Baptist Convention there are needs which stagger the imagination: so many new fields of service which need to be opened, so many older situations which call for sustained support. And then, of course, the program of our Foreign Mission Board, as big as the world.

Real tithing and then great offerings are the only answer to these needs. Our good women have stirred hearts to give to these special offerings; let all the departments of our work also become aroused to the possibilities of an ever-enlarging work through the Cooperative Program!

A Neglected Angle of Christian Duty

To come at once to the point, every Christian has a duty to pray for those who do research work in an effort to relieve human suffering. This statement is prompted by a release just received from the Kentucky State Health Department.

Paul was broad in his prayer-program and said:

“I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for ALL MEN; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour . . .” (1 Tim. 2:1-3f).

We believe that if Paul had been writing in such a day as this, he would also have been moved of God to urge people to pray for His blessings on those who blaze new trails in their efforts to better man's physical condition. God would not have us stress less the

Hawaiian Missionaries Want Information

“Your Baptist missionaries in the Hawaiian Islands are anxious to contact any Baptists or friends of Baptists who may be living here or who plan to come here in the Armed Services or for other reasons. We will greatly appreciate your sending us their names, addresses, telephone number and other details, and we will visit them.” So

writes F. T. Woodward, 1920 Keeau-moku Street, Honolulu 14, T.H.

Missionary Woodward also writes: “Some time ago a young woman wrote us about her family. We visited them at once and we were happy to see them saved and attending the Baptist church in their community.”

If you know of Baptists or friends liv-

preaching of the gospel, for there is no substitute for that; He would not have us stress less the primacy of the spiritual, for it is of course closest to His great heart.

In the admonition cited above, and in the verses which followed, Paul took into consideration the need for God's blessings on men in the so-called secular fields; he sensed the need for His blessings to the end that Christ might be glorified and that the every-day-level of human existence in the earth might be lifted, making possible the more rapid spread of the gospel.

This editor, as most of you know, was for many years a pastor. He has seen suffering and grief at their deepest and darkest. His heart has been broken hundreds of times as tragedy struck in homes. He recalls clearly and painfully that many died of diseases which, today, can be readily halted; but, then, those remedies were not available; loved ones were put away, as to the body, and family circles were broken, which, humanly speaking, might have stayed together if the good doctors had known as much as they do now.

The advances which have been made in the war on disease are but a beginning. Right now, at this very moment, our doctors may be on the very verge of great discoveries which may stop dreaded polio and heart diseases and cancer and other maladies. If ever they needed our prayers, they need them now. Should we not hear again God saying through Paul: “I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for ALL MEN?”

Let others believe what they will. This writer firmly believes that every blessing comes from the hand of God. And he believes that we would have had more if we had prayed as we should, and if we had desired it for His glory.

Let us never relax in our petitions in behalf of the lost, and toward the stirring up of the people to carry the good news of salvation to all; but let us remember, also, we have an obligation to pray for the relieving of human suffering. There is danger in becoming so absorbed with physical relief that we forget the spiritual; but there is also danger in forgetting to pray for the bodies of men. The One Who died for our sins and Who now is ready to save those who trust Him also went about with a concern for the bodies of suffering humanity. And He did something about His concern.

ing in the Hawaiian Islands who should be visited and enlisted, write Brother Woodward at the above address.

►The new \$600,000 Thurmond Science Hall was dedicated at Oklahoma Baptist University, Shawnee, Oklahoma, on February 22, and ground was broken on the same day for the new women's dormitory, a memorial to Mrs. W. S. Kerr.

Encounter With the Orient

A Travelog By JOEL SORENSON

IV. KOREA—TAIWAN— THE PHILIPPINES

Korea was both a saddening and heartening experience. It was saddening indeed to see the suffering of the people, originating in the war. It was heartening indeed to find the open response to the faith of our Lord Jesus Christ!

I will not easily forget my first worship experience in Korea. It was Sunday morning and I should preach in the First Baptist Church of Seoul. The service was held in a converted Buddhist temple. The temple, which was built by the Japanese during their long rule in the country, was now in the hands of the government. As the Baptist church had been destroyed during the war, the government gave the church permission to use the temple as their place of worship, until the new Baptist church could be built. The Baptists cut out the carved dragon and some other Buddhist insignia and made the temple a place of worship of the living God!

The first man to greet me had royal blood in his veins. Prince Lee, about 70 years of age, attends the worship every Sunday. Several of his children belong to the Baptist church. About 500 people attended the service, all sitting on the floor in typical Korean style. Men and women were separated: the women sitting to the left, and the men to the right. People of all kinds were present. One prisoner of war, just released from North Korea, was there. And here was a principal of a big boy's high school. He had been baptized six months ago. Another eager listener was a judge in the supreme court. He had been converted three months ago and was already baptized. He was the most faithful listener in every meeting I held in Seoul! And there was a Dean of a women's university, there were students and people of every rank and file.

As soon as two or three Korean Baptists come together, they sit down on the floor and begin to sing. And how they can sing! After an organ meditation on the hymn "When I survey the wondrous cross" the 500 worshippers all joined in a powerful hail to God almighty, singing "Holy, holy, holy." And later, just before I preached on the Kingship of Jesus, the choir of about 20 voices sang Handel's Hallelujah-chorus! The voices were clear and distinct and there was drive and religious experience in the singing. It was a great performance!

This service deeply moved me: a Bud-

dhist temple converted into a place of Christian worship, people of all kinds—from a prince to a prisoner of war—gathered to praise the living God, the dynamic praise of the Hallelujah-chorus sung by youth, who had been brought to the insight of Christ's kingship! Out of perverted religion, out of suffering, out of despair there grows a church, a city of the living God, not made by human hands, but built by Christ among men. Great, triumphant faith of ours!

In Korea about 8% of the people are Protestant Christians, most of them Methodists or Presbyterians. The energetic president, Syngman Rhee, belongs to the Methodist fold. There is at present a great opportunity for Christianity in the country, for most of the people are without a faith. Buddhism and Confucianism have lost their influence over the people. There is a religious vacuum, which needs to be filled.

The Baptist work in Korea is by no means new. It originated with the service of missionaries from a Boston Baptist mission, the first one to arrive in 1889. From the beginning of the 1920's up till 1949 the Baptist churches were totally on their own, mostly located in the North. At the request of the Baptist convention, Southern Baptists then moved in to help. There are now a reported number of Baptist church members of about 5,500. But the statistics list not less than 15,000 inquirers, that is people who have indicated positive interest in becoming church members. The need of preachers is great, and the Seminary in Taejon with about 140 students will gradually meet that need.

The Korean people are open, spontaneous and responsive. We can expect to hear good news from Korea in the future as far as the religious realm is concerned. What will happen on the political scene is another question.

The next country to be visited was Taiwan or Formosa, Chiang Kai-Chek's island. The visit to this country was a milestone in my service for the B.W.A., Taiwan was the thirtieth country, in which I have preached the Gospel and tried to further our Baptist cause.

The atmosphere on the island was amazingly relaxed. One did not feel so very much of the nervousness, which is sensed outside Taiwan these days. And here again the situation is conducive to the Evangelical faith. "Free China's development of the Christian movement has the wholehearted support of the people and the government" stated the Chinese Government Radio Administra-

tion a few days before my arrival. The statement also said that of the 8 million people on the island about 150,000 are Protestant followers, two thirds of whom are baptized in one form or another. This means a 500% increase since the Japanese regime. According to missionaries, however, these figures are somewhat exaggerated. The number of Protestant missionaries on the island is known exactly: 371 from 49 missions and denominations.

The Baptist work is new. Southern Baptists came to the island in 1948. Already there are 3,000 church members in 11 churches. And in the seminary in Taipei there are not less than 70 students! There are other Baptist groups also: Conservative Baptists, Bible Baptists and Gospel Mission Baptists. And there is plenty of room for them all!

Many people were gathered in the services in Taipei and in Chia Yi, which means exalted righteousness, and the invitation to young people to receive Christ as Lord and Saviour was not given in vain. The opportunities for spreading the Good News about Christ are great. "Give us more pastors"—that is the cry! So far there are only three native Chinese pastors serving in the work.

Also Taiwan is a place from which reports of victory may be heard in the future—if the political play in high places will allow a development, where freedom of religion will be granted as is now the case. There are signs of restriction on Christian activities from within. The schools and army camps have recently been closed to the churches. The words of Jesus become very pertinent out here in the Orient: "I must work the works of him that sent me, while it is day; the night cometh, when no man can work" (John 9:4).

The Philippines was next. I spent 12 days on these islands. Here I missed my first engagement on this trip to the Orient. But I was not responsible—the typhoon "Hilda" was! When I arrived in the city of Cebu to change planes, I was informed: "A typhoon is on its way—we have flown all our air planes to a safe place." So there I was stranded, and no speech was given at Bacolod City that evening. I was happy, that it was possible for me to rearrange my schedule in such a way that I four days later could meet our people at the big island of Negros. There are maybe 5,000 Baptists there. "The field is wide open for further progress, had we only workers," said a missionary.

(Continued on Page 10)

►An appropriation in the amount of \$14,460 was made in a recent meeting of the Executive Committee of the Home Mission Board to aid in constructing the Baptist Baby Home at New Orleans. The appropriation supplements the \$75,000 given by the Woman's Missionary Union earlier.

The Cities For Christ

By ALBERT McCLELLAN

When a great city dies, the surrounding country often dies with it.

The decline of Athens as a dynamic cultural and moral center laid ancient Greece low in the dust.

The gradual decay of Rome, with its population estimated at more than a million in its glory, brought a simultaneous decay of the whole Roman Empire. A great gulf of spiritual and moral darkness followed.

By 1377, when the Dark Ages were the blackest, a census revealed only 17,000 living in Rome. This ancient metropolitan center, held fast in the clutches of Roman Catholicism, had no light for the world. Down through the centuries it has appeared that when the great cities prosper, the world prospers. When they fall into poverty, the world likewise goes to pieces.

This thought should certainly give us pause today, because we live in a time when the great cities know an unprecedented prosperity. They are growing so rapidly that even the worn-out description "mushroomed" is inadequate.

In ten years, from 1940 to 1950, despite half of that time spent in war, the city-dwelling population of the United States increased fourteen and one-half million, or three fourths of the total population increase for the period.

One hundred years ago, 99 per cent of the world's population lived in small communities and the open country. This figure had altered to 95 per cent by the beginning of this century, but in 1954 over two thirds lived in urban or suburban communities. Sometimes it seems that nearly everybody has moved to the city.

Where people have moved to the city, they have become part of problems that sometimes seem beyond human solution. For one thing, the bigger the city, the more unsocial it becomes. The proverbial distance from the right to the wrong side of the railroad is only one of the distances that separate city dwellers. Too often the gulf is widened between the laborer and employer. The worker becomes more of mechanic and less of craftsman; his creative impulse is destroyed. These gulfs of separation exist everywhere between the child and his teacher, the man at the door and the boy who delivers his newspaper, the

This article is here reproduced through courtesy of the SUNDAY SCHOOL BUILDER of the Baptist Sunday School Board.

Albert McClellan is director of publications, Executive Committee, Southern Baptist Convention.

woman and the groceryman, the family and its physician, to name only a few.

In New Mexico a ranch may be intimately acquainted with the nearest neighbor ten miles away, but in Nashville, Tennessee, a family is certainly different if it knows the names of all the other families in the block. It is easy for the individual to become insular in attitude, even antagonistic, living as part of a crowd that seemingly doesn't know and doesn't care.

Moreover, this insularity can lead to a dulling of the sense of responsibility for the community. When the masses crowd the individual, in attitude and actual relationship he is tempted to become more and more separated from the freedom-making institutions, such as the church, the school, and other circles of friendship that enable people to talk out their problems, their likes, and their dislikes. The individual tends to become more self-centered and is tempted to live a life controlled by "the lust of the flesh." Social disintegration is perhaps the best way to describe this decay of relationships.

William B. Munro, one of the greatest authorities on city life and problems, says, "This social disintegration, this complete absence of psychological homogeneity is what burdens the city with many of its most difficult problems."

Dr. Munro describes the city of today as having "more wealth than the country, more skill, more erudition within its bounds, more initiative, more philanthropy, more science, more di-

vorces, more aliens, more birth and deaths, more accidents, more rich, more poor, more wise men, and more fools."

He then analyzes the effects of all these excesses in a telling statement: "It is characteristic of city life that all sorts of people meet and mingle without in the least understanding one another." Their lack of understanding is due to their narrow dedication to their own purposes. They are not only antipathetic, they are competitive and often downright combative.

The real problem is to find a dynamic common denominator that will tie the people together in a common fellowship and singleness of purpose. Lacking this, cities tend to destroy themselves.

Any person with any depth of feeling who has ever walked in the steel and concrete canyons of Manhattan Island, mingling with the millions, will share the deep concern of John S. Wimbish, pastor of New York's Calvary Baptist Church, who, upon looking out upon the milling masses of Broadway, quoted an ancient writer, "It is the human eye that haunts me," and the Psalmist, "The floods of ungodly men made me afraid" (Psalm 18:4).

What is true of Manhattan is true of Dallas, New Orleans, Atlanta, and a thousand other large and small cities within our own Southern Baptist Convention territory. Unless we save these cities from their selfish self-destruction, they may become human atom bombs raining death on the whole country.

From God's point of view—and what other point of view is there?—this dynamic common denominator that brings fellowship and singleness of purpose is Jesus Christ. It is he who must reign in our cities to bring an end to sin and strife.

Now as never before, Christian people must organize to win American cities for Christ.

William E. Young Resigns from Beaumont Church

Wm. E. Young, native Kentuckian and one of the strongest men in the music and educational fields, recently resigned as director of church activities, Calder Baptist Church, Beaumont, Texas.

Prior to his work at Beaumont he was associated with Temple Baptist Church, Memphis, Tenn., First Baptist Church, Oklahoma City, Okla., First Baptist Church, Shreveport, La., First Baptist Church, Wichita Falls, Tex., Baptist Tabernacle, Atlanta, Ga., in all of which he served as director of music and education and pastor's associate. He has also served as president of the Southwestern Baptist Religious Education Association.

Mrs. Young is a graduate of music,

also, and a most effective leader of young people.

Mr. Young can be reached in care of James J. Young, 1001 Frederica, Owensboro, Ky., or at P.O. Box 887, Beaumont, Texas.

►B. G. Murrie, editor of the *Illinois Baptist*, is the new president of the Southern Baptist Press Association. Murrie succeeds David M. Gardner of Dallas, Texas. Floyd Looney, editor of the *California Southern Baptist* was elected vice-president. W. G. Stracener, editor of the *Florida Baptist Witness* was elected secretary. The annual meeting of editors was held in Birmingham February 7-9.

The Supreme Authority Of the Holy Scriptures

By W. A. SLOAN, M.A., Th.D., President,
West Kentucky Baptist Bible Institute, Clinton, Kentucky

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(Continued from Last Week)

Christ's Use Of The Scriptures

The authority of the Scriptures is further established by the use Christ made of them.

Note, first, that, He accepted them as authority. That He invariably spoke and acted upon the assumption that the Bible is absolutely authoritative in all religious matters cannot be denied. Take, for example, His well-known declaration in John 10:35: "The Scripture cannot be broken." By this statement the Sovereign Lord meant that it is impossible for the Scripture to be annulled, or its authority withstood, denied, or questioned. It is one of the strongest possible assertions of the perfect authority of the Holy Scriptures. The Lord's appeal to the Scriptures, by whatever formula, was an appeal to an authority that was final. With Him, their authoritativeness required no proof, and no asserting, but was always taken for granted. His first revealed utterance to Israel after His manifestation, was an appeal to the unquestionable authority of the Scriptures (Luke 4:20, 21). His only weapon of defense against the attacks of Satan was His appeal to the Written Word as final and absolutely authoritative (Matt. 4:4, 7, 10). Among His last words to His disciples before His ascension was a rebuke because they did not understand that all things which are written in the Scriptures concerning Him must be fulfilled (Luke 24:44). It was an appeal to the authority of the Scriptures.

According to the Saviour, error is due to ignorance of the Scriptures. "Jesus answered and said unto them, Ye do err, not knowing the Scripture" (Matt. 22:29). So thorough was His conviction as to the absolute authority of the Bible that He declared that they who know the Scriptures do not err. In this saying of Jesus we have the explanation of most, if not all, the errors in Christendom—both ecclesiastical and theological. It is largely the reason for divided Christendom today. If all Christians would take the Bible as it is, accepting no other authority, the

divisions in the ranks of Christianity would be wiped out overnight.

It is clear that in His use of the Scriptures, Christ accepted them as authoritative, and that He did so because they came from God. To Jesus, whatever was written in the Scriptures was the Word of God. Nor was that the view of Jesus before His death only; after His suffering and death, and His resurrection, let it be remembered that He rebuked those who did not believe in and accept the scriptural record as authoritative (Luke 24:25, 26). Nor was that all; after His exaltation He spoke from heaven and pronounced a blessing upon all who read and accept the Word (Rev. 1:3). And certainly there would be no point to this beatitude apart from the fact that He considered that Word final in its teaching and authority. And to make it doubly strong, He pronounced a curse upon any and all who add to or take from this authoritative message of God to man (Rev. 22:18, 19).

In His use of the Scriptures, Christ not only accepted them as authority; He also regulated His own life by them. This is evident by such passages as Matt. 4:4, where He said to Satan: "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." In this declaration, Jesus defined His attitude toward the Scriptures, which was that of complete submission to them. "It is written" was the weapon He used against Satan. It was the "sword of the Spirit." And by its use He forever declared the fact that He was governed by the will of God, as that will was expressed in the authoritative Word. In His declaration that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." He not only positioned Himself as to His attitude with reference to the authenticity and authority of the Word of God, but it was also a declaration of the true source of manhood and victory. It was a refutation of the devil's insinuation that manhood and victory lie in the assertion of one's rights, but rather in the submission to the will of God, as that will is revealed in the Holy Scriptures. In His use of the Word in combat with Satan, the Savior clearly revealed His

attitude toward the Word. His life was wholly conditioned by the Scriptures. By so placing Himself under them, acknowledging them to be from the mouth of God, He thereby set His seal of endorsement upon the Bible as of Divine origin and supreme authority.

Another passage which shows how Christ's life was regulated by the Scriptures, as of Divine authority, is Matt. 26:54. It was on the occasion of His arrest. He declared that if he so chose He could call for and secure "more than twelve legions of angels" to protect Him against the assaults of man. But should He do so, "How then should the Scripture be fulfilled, that thus it must be?" Although the angels were at His bidding to destroy the blasphemous rabble who would dare do Him violence, yet He did not call for them, but rather held them in restraint because, only by so doing could the Scripture be fulfilled (See also Mk. 14:49; Jno. 13:18). Since His life was conditioned by the will of God, as revealed in the Scriptures, they must be fulfilled to the very letter. With Him, obedience to the will of God was an eternal "must," and that will was expressed in the Holy Bible. Many other passages are to the point, but these representative ones suffice to show that the entire life and activity of Christ were regulated by the Sacred Scriptures.

In His use of the Scriptures Christ accepted them as authority, and He regulated His life and conduct by them as of Divine authority, but He went further, and applied them to Himself as of divine origin and supreme authority. Here, too, the passages are many which disclose this fact; a few will be sufficient to make clear our contention. One Sabbath day in the synagogue at Nazareth, Jesus took the Book and read from the 61st chapter of Isaiah. "And He closed the book, and gave it back to the attendant, and sat down: and the eyes of all in the synagogue were fastened on Him. And He began to say unto them, Today hath this Scripture been fulfilled in your ears" (Luke 4:20, 21, RV). It will be observed, that, the very passage which some people deny as having any Messianic application, Jesus here applied to Himself, and thus set His approval to the authority of God's Word.

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►During the recent absence of Dr. Elroy Lamb, pastor of the Lexington Avenue Baptist Church, Danville, Ky., his pulpit has been filled by Dr. Cort R. Flint and Dr. Duke K. McCall.

►Out of a group of 21 nominees, the Young Men's Business Club of Birmingham has elected L. M. Smith, president of the Alabama Power Company, as Birmingham's Man-of-the-Year-for-1954. President Smith is a member of the Southern Baptist Convention's Executive Committee.

The Questing Church

By M. RAY McKAY

The Apostle Paul instructed his young friend, Timothy: "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."

The present day preacher, no matter how enthusiastic he may be about personal soul-winning nor how effective he may be as an evangelistic preacher, is nevertheless missing one of his greatest opportunities and failing to fulfill a definite command if he fails to teach the members of his church to be personal soul-winners.

The pew is commanded as definitely as the pulpit in the words of Jesus: "As the Father hath sent me, even so send I you." Every individual who has accepted the Son of God as his Saviour must also accept the command of the Saviour as his own personal responsibility.

Lay People Can Win

The world can never be won in any other manner. Preachers can never come into personal contact with all of the people of the world. Most of them must always be reached by the personal witness of the lay Christian.

Lay people can be effective soul-winners. They have the four essentials for effective soul-winning:

They have the Bible, which is the Word of God. The Bible will tell any lost man how to be saved. If an individual Christian knows how to use the Bible, he can tell another man how to be saved.

In the second place, the lay worker can depend upon the Holy Spirit to bring conviction to those to whom he brings witness.

If we will pray for any man, the Holy Spirit will begin to operate in the life of that individual. We can see evidences of the working of the Holy Spirit in the attitude of the man for whom we pray. Probably he will be anxious and willing to listen. On the other hand, he may be resentful because an accusing conscience is disturbing him.

In any case every soul-winner can depend upon the fact that if he prays for a man, the Holy Spirit will co-operate by bringing conviction.

In the third place, every personal soul-winner may be assured that God will use his own personal testimony as an effective way to lead another man to know the Lord.

Let the preacher encourage the redeemed persons in his church to "say so," to tell their own personal experience

with the Lord. This will be an effective pathway by which another man may be led to Christ.

Finally, every lay soul-winner can be assured that Jesus Christ is always available to save. The preacher cannot save a lost man; only the Lord Jesus Christ can bring salvation. Now he stands ready to save any man who comes to him in repentance and faith. With these four assurances our people can be ready for instruction in soul-winning. This instruction must be clear, definite and scriptural.

Perhaps the best way for the preacher to lead his own people to be personal

Henry M. Downing Returns to Kentucky



Henry M. Downing

Pastor Henry M. Downing, for the past two years at the Northside Baptist Church at Neosho, Missouri, has accepted the call to the Crestwood Baptist Church, Frankfort, Kentucky. He served as pastor of the South Elkhorn Baptist Church, Lexington, Kentucky, for six years previous to his call to Missouri.

During his ministry at Northside, all phases of the church have shown a steady growth, with 164 new members being added unto the church. Of this number, 114 came by baptism. Brother Downing was also active in the work of the association, and this year he was serving as moderator of the Shoal Creek Association.

Mr. Downing assumed his duties as pastor of the Crestwood Church on February 20. He and Mrs. Downing are making their home on Pickett Avenue, Frankfort, Ky.

soul-winners is to begin with a few. Let the preacher take with him on a soul-winning mission a young deacon, and let the deacon be the prayer partner while the preacher wins a lost man to the Lord. A few such experiences will instruct and inspire this deacon to become himself a winner of the lost.

When a small group has become enthusiastic about this work, then larger numbers should be invited to study definitely the way to win.

A first lesson which has proved itself effective as a way by which Christians may lead the unsaved to Christ has been called "the Roman Road."

The operation of this lesson may be made clear in a true story.

A Cotton Farmer Finds Christ

Not long ago a young minister whom I was assisting in a revival meeting made an appointment to talk with a young cotton farmer.

At the appointed time we met the young man at his farm home.

There he presented to us his wife and his sturdy ten-year old son. His wife was an active, praying Christian.

It had previously been agreed by the pastor and the visiting preacher that the pastor would be the prayer partner while the visiting preacher led in the conversation.

After a brief and friendly discussion concerning the problems and opportunities of the farm the preacher said, "I know you are wanting the best things for your family, and I suspect that you agree with me that every home should have a Christian husband and father."

As the young man nodded in agreement, the preacher continued: "Let's use your Bible to see how a man may be saved."

The farmer handed the preacher the Bible and when he had found the place, the preacher said:

"Now, will you read for us Romans 3:23."

The young man read, "All have sinned and come short of the glory of God."

"Now," said the preacher, "that verse expresses the truth as I have observed it. All have sinned. Is that your observation, also?" The young man declared it was.

"Since all have sinned, how important is it? Let us look at Roman 6:23 for this answer." Then the young farmer read: "The wages of sin is death, but the gift of God is eternal life. . . ." "That means," said the preacher, "spiritual death as well as physical death. If a man has sinned, he is already condemned to spiritual death. He is without God and without hope in the world. As the Bible expresses it in another place, the sinner is on his way to Hell. Now what can a man do in so serious a situation?"

(Continued on Page 13)

Encounter With the Orient

(Continued from Page 6)

The Philippines is the only Christian country in the Orient. The islands—there are 7,109 of them!—were discovered for the Western world by the Spaniard Magellan in 1521. The Spanish rule brought Roman Catholicism to the islands, a big Marian celebration took place all over. Big parades with beautiful young "Marys" went through the cities. "Through Mary to Jesus," I read on one of the cars. My simple reaction was this: Why not write "Through Jesus to God?" That would have been more true to the Gospel. The Roman church is doing its best to restore the glory, which she enjoyed during the Spanish rule, but to some extent lost with the liberation of the country from Spanish rule in 1898. Her methods are glamorous and her social power over the people is strong.

I asked: "Are the people believing Catholics?" The answer was, that most of them are not. However, belonging to the Roman church is the accepted social pattern and anybody, who breaks away, will be under heavy social pressure. If a son in a family becomes a Baptist, it means a loss of face for the parents. It is hard for many converts to stand the pressure from their environment and some turn away from their new faith. It should however also be said, that there are those, for whom the Roman faith is an actual, experienced faith. I spoke to a hostess on one of the flights in the Philippines. I asked her if she was a believing Roman Catholic. "Oh, yes," she said, "I would be completely lost without my faith."

Is there persecution? No, not directly. There is religious freedom proclaimed, and our evangelical churches work in freedom. But indirectly the freedom is limited. The social pressure has already been mentioned. Then there is the action taken against evangelical influence. Just one example. In Daguapan on the island Luzon the missionary hands out tracts and gives away New Testaments to students. The students read the literature. When the Roman priests notice that, they ask the students to bring this literature to the school, they take it and—burn it! New literature is given away, read and burned!

There are many Baptist groups working on the islands: American Baptists, Southern Baptists, General Conference Baptists, Bible Baptists, Associational Baptists for World Evangelism, and Baptists related to various interdenominational boards and agencies. Statistics are hard to get, but perhaps not even 40% of the members in Baptist churches of the island belong to the fellow-

ships, which co-operate in the B.W.A. My coming brought most of the Baptist groups in Manila together for the first time!

Through the efforts of the American Baptist Foreign Mission Society a very fine work has developed, mainly on the islands Panay and Negros. In 214 churches there are now about 14,000 Baptists. The seminary in Iloilo City has about 70 students. The Central Philippine University and the mission hospitals in Iloilo and Roxas city are outstanding achievements of constructive foreign mission work. The work is growing, and it was inspiring to visit several churches, which had been built totally by money from the Philippine Baptists. This reveals maturity of faith. Big attendance and good indigenous youth leadership marked the meetings, in which I spoke.

The Southern Baptist work is new. It began in 1949, and was intended for the Chinese population. However, it almost immediately took hold also of the Philipinos. Today there are 957 members in 14 churches. The Seminary in Baguio has 18 Philipino and 12 Chinese

C. J. Bolton, Sr., Retired Kentucky Field Worker, Dies in Elizabethtown

ELIZABETHTOWN, Ky. — C. J. Bolton, Sr., passed away at the Hardin Memorial Hospital here on January 3, 1955. He was eighty-seven years of age at the time of his passing.

He was born in Fincastle, Virginia, March 1, 1868. After reaching maturity he entered business, which he carried on for several years. Later he moved to Lynchburg, Va., where he was engaged in business for several years. But in 1900, after considerable struggle, he gave up the business life and yielded to the call of the Lord to preach the Gospel.

That same fall he came to Louisville and entered the Southern Baptist Theological Seminary for training. In 1901 he was ordained to the ministry by the McFerran Memorial (now Fourth Avenue) Baptist Church in Louisville.

On November 26, 1902, he was married to Miss Mary Eugenia Brashear, Bullitt County, Ky. To this union were born five children.

During his ministry he was pastor of Knob Creek, Salem, Kosmosdale two times (now South Jefferson) in Long Run Association; West Point, Little Bend, Spring Creek, Raymond and Otter Creek, in Salem Association; Big Clifty,

students. The growth of the work is rather fast. The increase in baptisms last year, e.g., was 66%.

Much could be said concerning the need of a faith in the Philippines, which gives the people personal integrity, an adventurous spirit and respect for manual work. Without these qualities the economic and social future does not look too bright. Roman Catholicism does not seem to have helped the people to a moral foundation for national progress. Of about 20 million people on the islands about 600,000 are evangelical Christians, and of these not more than 25,000 are Baptists. May God give the evangelical Christians in general and the Baptists in particular the power and wisdom to lead the people of the Philippines to that high quality of moral life and to that Christian power, which together form the bases, necessary for a happy national life.

"If we have God in our hearts, we do not need to fear anything," was the constantly repeated phrase by a young teacher of a young people's Sunday school class in Davao city. He spoke with vigor and conviction. Let him stand as the type of the best of the young Philippine Baptists of today: lively and vital, wanting Christianity to be real. Certainly, the Philipino Baptist youth have a place for themselves reserved in our world wide fellowship of young Baptists!

Meeting Creek, Pitts Point, Cecilia, White Mills and Richeyville in Severns Valley Association.

Following these pastorates, he was elected field worker for Severns Valley Association, which position he held for five years, after which he accepted a similar position with the Executive Board of the General Association of Baptists in Kentucky, where he labored for 16 years.

His wife passed away October 15, 1953, and one son, Dargan Bolton, a Louisville patrolman, died February 9, 1954. He is survived by two sons: C. J. Bolton, Jr., Ashland, Ky., and Robert B. Bolton, Del Rosa, Calif.; two daughters, Miss Clara Bolton, Elizabethtown, and Mrs. Lillian Bolton Burnett, Vine Grove.

—E. M. Skinner, for some time pastor of the First Baptist Church, Del Rio, Texas, has accepted the unanimous call of the First Baptist Church of Rogers, Arkansas, and will begin work on the new field March 1. Prior to the Del Rio pastorate he was with Central Baptist Church of Phoenix, Arizona, and before that was at Benton, Kentucky.

The Pastor and Spiritual Growth

(Continued from Page 3)

Some of us brethren have not kept pace with that original sense of mission. We have not grown into a deeper sense of the divine purposes with which we are involved. Familiarity with the work, handling of things of eternal significance, living intimately with affairs of the church, feeling constantly the pull of the world—these experiences have deadened our high sense of reverence. We may have the professional handshake, wear the ministerial garb, give the pastoral smile, use the sanctimonious voice all for outward effect; if so, we have become the typical professional and are dwarfed substitutes of the real minister.

In a visit with a pastor in another state, the conversation moved to the particular technique of a certain outstanding preacher. This friend said with a wry smile, "He is not as good as he appears to be; he has just found a method which works well, and he is using it to his advantage." I wonder, brethren, if we are guilty of this sort of thing? Have we simply found a method which works? Is it from our hearts? God forbid that this minister should ever drop to the place of utilizing tricks, schemes, and methods which are not from the heart, but resound with the tones of quackery!

III. THE PASTOR MUST PROCURE GREATER POWER

For this tremendously increased job thrust upon the modern minister and in this age when worldly forces are beating upon him to lower his moral tone and retard his spiritual development, he must have greater power to perform the task. This is an imperative! I remember so well an address by my close friend, Dr. Ellis A. Fuller, as he spoke at the Southern Baptist Pastor's Conference in Oklahoma City some years ago. In that heart-warming message, so typical of him, Dr. Fuller dealt with the tasks of the modern minister and then, with an outburst of spirit, he said, "Brethren, the longer I serve the more inadequate do I feel, and I say, 'Who is sufficient for these things?'" If that stalwart soul felt such inadequacy, how should you and I feel?

For years I have been driving automobiles that had six-volt batteries. Last spring when I traded my five-year old car for a 1954 model, I was told that the new car carried a 12-volt battery. "Why the difference?" I asked, and the attendant spoke of the greater horsepower, the increased demand because of all the modern gadgets. So, to meet the

need of the modern car, the 12-volt battery was built.

You and I must have greater power. More fire is needed, greater reserve power must be kept, more things are to be operated, bigger loads are to be carried. We must have greater power. And this power becomes available through spiritual growth. It comes in part by the old, old experience of fellowship with the Master.

I remind myself ever and anon that those unlearned disciples, according to the standards of the world, exercised their gifts that brought forth the wonder of their critics. In the memorable words of the scripture, "Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus" (Acts 4:13).

Furthermore, to change the figure from the above, let me say that we shall have the necessary power for our gigantic tasks when we grow and develop in a manner similar to the queen bee. No queen is ever hatched from a special egg. When a queen is desired by a colony of bees, one of the eggs already deposited in the comb is selected for the queen-to-be. The workers enlarge that cell, and, when the egg hatches, this little insect is fed a particular food not given to the others. It is called by the bee experts "royal jelly." This royal jelly is fed the new insect until she grows and grows into the larger and longer body befitting the queen of the colony. She is the queen because of the special attention and the special food.

Hear me, preacher friends. Here is the very thing we ministers must face. Our day calls no longer for just average men, average pastors; our day demands men with royalty in their veins. We must be fed with special food in order to grow and to develop into the minister God would have us become for today's world.

And this royal food will develop our lives into that growth which will enable us to be the men of the hour. Our royal food comes not from the hands of other men; it must be sought and secured by our own volition. Listen to the command, "Grow in grace and in the knowledge of our Lord and Saviour" (2 Peter 3:18). These are the heavenly vitamins; this is the royal jelly to enable us to grow. Common food makes common men just as ordinary food makes ordinary bees! I hold before your eyes the goal of Ephesians 4:11f.

"And he gave some to apostles; and some prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ; till we all attain unto the unity of the faith, and of the knowledge of the Son of God, UNTO A FULL GROWN MAN, UNTO THE MEASURE OF THE STATURE OF THE FULNESS OF CHRIST."

In order to attain unto that spiritual growth desired; we must feed our souls upon the royal food: The Holy Bible. We must walk with Christ daily; but we must also feed upon His Book. There is no substitute. Sermons built from the newspapers and constructed from the literature of our day may be evidence of shallow living. As we feed our souls on God's Book, we shall have the growth unto the stature to enable us to impart to our congregation the things needful.

One more suggestion about the food for spiritual growth. I merely mention it. Do you find time to pray? In this complex age, in this era when we need thirty-six hours to the day, we must not fail to find time to pray. It will not likely be long seasons of prayer such as another era knew. But we who handle holy things must not turn aside from prayer. The soul will be dwarfed that does not know how to pray.

And, now, I add this brief word. As you grow to meet the demands of our day, as you grow by keeping step with Jesus, by feeding your life upon the heavenly vitamins of Bible study and prayer, you will grow immeasurably and will in turn make your congregation grow. They are quick to detect our growth and development; they are quicker to notice when we do not grow. They deserve our best; Christ deserves our best. When we have grown in our spiritual capacities, we shall, in greater or less degree, have the experience of Henry Drummond whose ministry was a blessing to his generation and even now reaches down to lift us heavenward.

It was Duncan McNeill who told of the following interesting experience which came to Drummond: "In the Cowaddens district of Glasgow where there was a teeming population of the poorest and humblest, Henry Drummond had his parish, and endeared himself to all by his indefatigable labors and self-sacrifice on their behalf. He never tired visiting the sick and dying, no matter what hour the call for his services came to him. Late one Saturday night a poor woman begged him to come and see her dying husband.

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—Rev. and Mrs. Leslie Baumgartner, superintendent of City Missions, Chattanooga, Tenn., have been appointed to work with the Indians in Cherokee, North Carolina.

We Need to Reconsider Christian Education

By DAN C. MOORE, Pastor
Georgetown Baptist Church

In response to the pastor's invitation a fine young man responded. He came making public his acceptance of God's call to preach the gospel.

A few weeks later he was licensed to preach. He was majoring in physical education, but now his whole future is being planned around his new call.

It was interesting for the pastor to learn that the young man's call to preach had not been heard in church that morning for the first time, but he had heard God speak to him first through the President of Georgetown College. Many others have walked the aisles of this church making public their decisions which had been reached on that campus.

It is an unusual privilege to be the pastor of the Georgetown Baptist Church. Several hundred students from the college belong to our church, and we feel that in some way we have a part in shaping the destiny of these students.

However, when we remember that we have them only about five hours a week in our church, we realize that the school where they spend the rest of the week exercises a profound influence upon them. Therefore, the Baptist College with Christ reigning is very important in shaping the destiny of our people, and the destiny of the world.

It is a wonderful privilege to walk on the campus of the Georgetown College. A spirit of peace and good will fills the air. The students are courteous and friendly. No wonder: this is a Christian campus, and the faculty and students seem to know Christ experimentally. What a relief to come into such an environment whose very atmosphere seems to give new hope for a sin-cursed world.

All young men and young women need to breathe such atmosphere. The foul air from modernism, greed, hate, war and lust are all too well known.

If America ever needed a climate conducive to growing men and women who know and obey God, it is now; for these days before us are days in which we need God's men and women as never before.

All the students in our Baptist colleges are not preparing to be preachers, teachers, or missionaries. They are preparing for many walks of life. For example, one of the finest young men I know plans to enter politics. Do you know of any place where devoted Christians are needed more?

Consequently, we need to reconsider Christian education. Our Baptist Colleges in Kentucky need much more con-

sideration than we have given them: more money, more equipment, more teachers, more students, and more of our support and prayers.

Many other states have arrived at these conclusions, and they are meeting the needs more adequately than Kentucky Baptists. Therefore, some of our young people want to go to Baptist schools in other states, because they want the best and feel that Kentucky is not providing the best.

When this author's son was given his choice of Baptist schools he chose a Baptist school in Texas. This proved to be a source of embarrassment until it was learned that a number of Prominent Baptist leaders and pastors of the state had had similar experiences with their own children.

Why did my son and the children of outstanding leaders in Kentucky Baptists choose to go a thousand miles from

home to a Texas Baptist school? The answer to the question may be found in what Texas Baptists are doing for Christian education.

Texas Baptists operate on two budgets: one for current appropriations, and one for major gifts goal for buildings and endowments equal to the first budget. Fifty per cent of the first budget goes to world-wide causes, and fifty per cent goes to state causes. Christian education is allotted 25.1 per cent of the total allotted to state causes. In addition 68 per cent of the surplus and undesignated major gifts goes to Christian education.

The bigness of the Texas Baptists plan is to be found in the second budget, which is equal to the first. It goes entirely to building and endowment of Christian education and healing institutions. For 1954-'55 this second budget is \$7,000,000; both budgets are \$14,000,000.

While we have been slow in realizing the great potentials of Christian Education, I firmly believe that Kentucky Baptists will soon make drastic changes and even sacrificial efforts to provide our young people with the best in Christian education. We can; we must; with God's help, we will!

The State-Wide Evangelistic Conference

By C. Y. DOSSEY

One of the most popular and inspirational meetings we have in each state is the statewide evangelistic conference. Twenty-five of these conferences have been held this year—two of these for the first time, namely, Colorado and Alaska.

The Department of Evangelism of the Home Mission Board has received reports from all these conferences, and they all report record attendances on the part of the pastors and laymen in the various states.

It was felt and hoped that the 1955 Nationwide Crusade would be launched in these conferences. From the reports received by the Department of Evangelism of the Home Mission Board, this has been true. The writer has never seen such a seriousness nor heard such prayers as on the part of the pastors and the speakers taking part in these conferences.

It has been inspiring to see the teamwork on the part of the various departments in the different states. The Executive Secretaries in the states have attended all of the sessions of the conferences in their particular states.

Southern Baptists are committed as never before to this Convention-wide Crusade. They see its unlimited possibilities. "Southern Baptists have a

magnificent opportunity to shake our beloved nation for God and the cause of righteousness during the Simultaneous Crusade in 1955," has been the theme of all our speakers in these conferences.

If our pastors and other leaders will not allow the inspiration received in these conferences to die in their hearts and will call our people to prayer, Southern Baptists can experience the greatest revival we have ever experienced.

This writer would urge that in every meeting held by any group of Baptists from now until the close of the crusade in Alaska, May 1, a special season of prayer be held for the crusade.

►Pastor Lyn Claybrook, Oneida, Ky., was the evangelist in a revival with The First Southern Baptist Church of Connersville, Indiana, January 24 through February 3. In spite of continued bad weather the attendance was wonderful and souls were saved. This church is only about three years old and already has a membership of nearly 300, most of whom are Kentuckians. They have built the educational unit of what is to be a very splendid meeting-house when fully finished. Pastor Robert Sasser led in the organization of this church.



RURAL CHURCH CONFERENCE.—These members of the Rural Church Conference Program Committee have made extensive plans for the second Rural Church Conference to be held at Ridgecrest, June 2-8. Shown here are: Sam Scantlan, superintendent of rural and city missions for Oklahoma; W. A. Evans, rural pastor and state president of Oklahoma Baptists, Shawnee; S. F. Dowis, secretary of cooperative missions, Home Mission Board, who will direct the conference; Chester L. Quarles, executive secretary for Mississippi Baptists; Garland Hendricks, professor of community development, Southeastern Seminary, Wake Forest, N. C. Dr. Dowis notes that many churches will enable their pastor to attend by paying his expenses.

The Questing Church

(Continued from Page 9)

The young farmer suggested that he had been planning to go to Sunday school, and he wanted his family to go. The preacher agreed that every man ought to take his family to Sunday school, but suggested that Sunday school attendance had nothing to do with salvation.

"If a man is condemned to death he cannot be saved by the things he does. Something must be done for him. Romans 5:8 will give you this good news."

There the young man read: "God commendeth his love toward us in that while we were yet sinners Christ died for us." "Oh," said the preacher, "that's it. Christ died for us; therefore we ought not to die for our sin. If Christ has paid the penalty, there ought to be a way of escape for us. This is the greatest good news in all the world. Now let us see how the death of Christ can be made effective in our own lives. Turn to Romans 10:9 and you will find the answer."

There the young man read, "If thou shalt confess with thy mouth the Lord Jesus, and believe in thine heart that God hath raised him from the dead, thou shalt be saved."

The preacher pointed out the impor-

tance of the resurrection. It means that Christ is alive and ready to save.

Then he pointed out the nature of belief. It means a faith upon which you act. It means a personal transaction between you and the Lord Jesus Christ. "You say to the Lord Jesus Christ: 'I know I am a sinner; I know you have power or you would not have risen from the dead; and so I trust you right now as my Saviour. The best I know how, I take you as my Saviour and I will follow you as long as I live.' Let us talk to the Lord about it."

Then the preachers and the young man, with his wife and son, knelt. The pastor prayed first, then the visiting preacher and the wife. Then the man himself, led by the pastor, prayed, using words like those suggested above. At the close of the prayer, he had prayed for himself and for his wife and for his son and for the Christian home he wanted. He arose with shining face and said, "Oh, I feel much better already."

Now the joy of this story lies in the fact that that young man is one of the most faithful of new Christians, always present at the services, always active in whatever way he can help.

Along the pattern of these four verses,

or others the pastor may suggest, any lay Christian can be taught in one lesson so that he can go out and win the lost.

The glory of life is brightest
When the glory of self is dim,
And they have most compelled me
Who most have pointed to Him.

They have held me, stirred me,
swayed me.

I have hung on their every word
Till I fain would rise and follow
Not them, not them, but their Lord.

—Southeastern Seminary Bulletin

Letters to the Editor

Dear Dr. Skinner:

I would feel ungrateful to your grand old paper and Kentucky Baptists if I did not write you this note which I trust you will find room for in the dear old Recorder.

My father, Rev. Harrison Meadors, who was a Baptist preacher, moved from Williamsburg, Ky., to Lamar County, Texas, in 1880, when I was a small child about eight years old. I well remember his moving a box full of the *Western Recorder* papers with him to Texas. Then we moved to Arkansas and father again moved the box of *Recorders* to our new home in that state.

He, in company with his brother-in-law, Rev. L. J. Steely, attended the General Association of Baptists in Kentucky in 1876, meeting with the Walnut Street Baptist Church in Louisville.

Father became acquainted with Dr. B. D. Ray who at one time was associated with Brother A. S. Worrell in the publication of a Baptist paper at Lexington, Kentucky, named the *Baptist Sentinel*.

I was converted more than 70 years ago and was baptized by my father into the fellowship of a Baptist church. I was active in the work of Christ until I became crippled some few years ago. I am now living with my daughter. Otherwise I am in good health for a person my age. Will be 84 this May, and I never get tired of witnessing and testifying of the grace of God and His love and mercy to lost sinners.

To my knowledge there have been four generations of my father's family who have been subscribers to the *Western Recorder*.

I am waiting for the summons of my blessed Lord to call me to that home that Jesus went to prepare for all the redeemed.

My prayers are that the dear old Recorder will be contending for the Faith when Jesus comes again.

(Signed)

Mrs. Rachel Eva Stanaford
Route 2, C/o Doss Maner
Littlefield, Texas

Baptist Training Union Department

JAMES H. WHALEY
State Secretary

Reports From the Associations

Little Bethel Association—Mr. H. W. Denton, the associational Training Union director in Little Bethel, reports that 18 of 43 churches in the association have Training Unions. Last quarter a number of the officers studied the associational manual and have requested awards for this study.

Union Association—Mr. Don Lam, the associational director, reports that they had 95 in their Mass Meeting last November and 153 in their Mass Meeting for December. Two new Training Unions have been organized in the last quarter.

Baptist Association—Mr. C. F. Marlowe, the associational director, reports that 16 of the 17 churches in the association have Training Unions. We are hoping that before long this association will be one hundred per cent. We congratulate the officers on their fine work.

Caldwell County Association—Mr. Luther D. Barnes, the associational Training Union director, reports three Mass Meetings for last quarter with an average in attendance of 150. They are planning on having a Baptist Youth Night the next quarter and also have twelve study courses planned for March.

Upper Cumberland Association—Out of 42 churches in Upper Cumberland Association 15 have Training Unions. The association has all the officers required by the Standard of Excellence except Nursery and Beginner Leaders. Six churches had study courses. These meetings were held during the past quarter: Executive Committee Meeting with 8 present, an "M" Night with 191 in attendance, 8 churches represented, and 4 pastors and 4 directors present. The association is not standard and feels the need of improvement on several points under the four main divisions of the standard.

Three Standard Associations

Congratulations to Muhlenberg Association and Salem Association for being standard. Last year both associations were standard all four quarters. We are very happy to see them maintain the same efficiency this year.

We desire also to express our congratulations to Gasper River Associational Training Union for being standard

the fourth quarter of 1954. We trust that this association will continue to be standard this and succeeding quarters.

Soul-Winning Study Courses

March continues to be suggested as Training Union Study Course Month. If of course any church cannot conduct a study course in March it should do so during the most appropriate week. For this year it is suggested that every church teach the Soul-Winning study course books suggested as follows:

Adults—

A Church Revival (a new book) by C. E. Matthews.

A Winning Witness by G. S. Dobbins.

Every Christians Job by C. E. Matthews.

Young People—

Winning Others to Christ by Roland Q. Leavell.

The Plan of Salvation by Austin Crouch.

Intermediates—

Witnessing for Christ by Ethel Williams.

Intermediate Fishers by Frank E. Burkhalter.

Juniors—

Jesus Saves by Hattie Bell Allen.

Leadership Study Course

A very successful Central Leadership Study Course was held at First Baptist Church of Russellville, Kentucky, the week of January 31 to February 4. This was a cooperative effort of Bethel Association, Logan Association, and Simpson Association. Classes were taught in each of the leadership manuals. The total enrollment for each class was as follows: Nursery, Beginner, Primary Leadership, 12; Junior Leadership, 8; Intermediate Leadership, 6; Young People, 9; Adults, 48; General Officers, 23; Intermediate Boys and Girls, 6; Junior Boys and Girls, 20; making a grand total enrolled of 132.

The Intermediate Boys and Girls were taught by Rev. Reed Rushing, missionary; the Junior Boys and Girls were taught by Mrs. W. A. Merryman, wife of the pastor of Auburn Baptist Church.

►Dr. Charles W. Pope, executive secretary of the Tennessee Baptist Convention, Nashville, was elected president of the Association of State Executive Secretaries at the recent meeting in Hot Springs, Ark. Our own Dr. W. C. Boone was elected vice-president, and Dr. Noel M. Taylor, Illinois, was named secretary.

COUNSELING—

Concerning Ministers' Education

By DR. R. LOFTON HUDSON

Question: I am writing in regard to a young man who feels the call to the ministry but lacks the proper training. He plans to enter a state university when



Dr. R. L. Hudson

he could enter a Baptist school. Is this all right?

Answer: It would be of interest to know just why your young preacher wants to enter a state university. Is it close to his home? Does he feel led to enter the university? Does he think that he will get better training there? Has someone prejudiced him against our Baptist schools? Or does he look down on the fellowship and training of like-minded, other young preachers, in the denominational schools?

Frankly, I had rather he would enter a state university than our so-called non-denominational Christian colleges. Most of the latter will prejudice him against our organized Baptist life and make a full-grown Pharisee out of him.

I think the best place for a young Baptist preacher to get an education is in one of our many Baptist colleges. There he will get to know others with whom he will serve all of his life. He will get the best of academic training. And he will grow in his knowledge and experience of the Baptist doctrines and practices.

Your young man will likely regret his decision to enter a state university. Then he will become bitter and blame his inadequacies on our denomination. Wise pulpit committees will think twice before they will consider him. He will have to take years to prove himself.

Why does any such young person accept such a handicap? Probably because he is young and has had poor advisors?

(Address all questions to Dr. Hudson, Wornall Road Baptist Church, 400 W. Meger, Kansas City, Missouri.)

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WOMAN'S MISSIONARY UNION

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

Young People's Night At Madisonville Church

Young People's Night at the Annual Meeting will be Wednesday, April 6 in the First Baptist Church Madisonville.

The activities of the evening will begin with a banquet at 5:30 at Tucker's Restaurant. Below is a reservation blank. All reservations must be in by March 28. The price is \$1.50 and tickets may be purchased at the registration desk provided reservations have been made before arrival. (Please do not send money with reservations.) The banquet is limited to Regional, Associational and local leaders of young people's organizations. The loving cup and awards will be presented during the banquet.

Miss Virginia Wingo, formerly the teacher of Missionary Education at the Carver school of Missions and Social Work, Louisville, and at the present time President of the Armstrong Memorial Training School in Rome, Italy will be the main speaker for the evening. The music and a pageant will be presented by the young people of the Madisonville church and Western Region. The program has been planned for the young people as well as the leaders; therefore, we urge all leaders in the Madisonville area to bring their young people to this program.—Beulah Wingo.



Miss Virginia Wingo, Italy
Speaker

B.W.C. Banquet—Tuesday
Young People's Night—Wednesday

RESERVATION BLANK FOR YOUNG PEOPLE'S BANQUET

Send Request to: Miss Martha Lou Parrish
54 Waddill Avenue
Madisonville, Kentucky

Name

Address

Office held

(Request for reservations must be sent in by March 28)

Business Women's Circle Banquet

Have you sent your reservation for the BWC Banquet at the WMU State Meeting to Miss Martha Lou Parrish, 54 Waddill Avenue, Madisonville? The date is April 5 (Tuesday); the time is 5:45 p.m.; the Speaker, Miss Virginia Wingo of Rome, Italy. The banquet will be held at Tucker's Restaurant in Madisonville and the price is \$1.50. Reservations must be in by March 28. Attendance will be limited to B.W.C. members and B.W.C.

Advisers, since attendance must be limited to 125. Please make your reservations early. Do not send the money for your reservation, please, but tickets may be purchased on arrival provided you have made your reservation. Please use the blank on this page for your reservation. There is a blank for each of the two banquets so please be sure to use the right blank.—Mrs. H. D. McBrayer, State BWC Federation President.

RESERVATION BLANK FOR BWC BANQUET

Send Request to: Miss Martha Lou Parrish
54 Waddill Avenue
Madisonville, Kentucky

Name

Address

No. of reservations

(Request for reservations must be sent in by March 28)



Mrs. Marvin Garrett, Nigeria will speak
Tuesday evening and Thursday morning.

Proposed Program — Southern Baptist Convention

Miami, Florida, May 18-21, 1955

Wednesday Morning, May 18

| | | |
|-------|---|---|
| 9:00 | Song | Forrest H. Heeren, Ky. |
| 9:05 | Scripture and Prayer | Hugh Van Eaton, Ky. |
| 9:10 | Secretary's Report on Registration | Joe W. Burton, Tennessee |
| 9:15 | Order of Business, Committee | John L. Slaughter, S. C., Chairman |
| 9:20 | Appointment: Tellers and Committees on Resolutions and Committees | |
| 9:25 | Recognition of Fraternal Messengers | |
| | Address | V. Carney Hargroves, Penna., Pres., American Bap. Conv. |
| 9:45 | President's Address | J. W. Storer, Oklahoma |
| 10:15 | Executive Committee Administrative Report | Porter W. Routh |
| 11:15 | Election of Officers | |
| 11:50 | Committee on Theological Education | Louie D. Newton, Chairman |
| 12:15 | Convention Sermon | Monroe F. Swilley, Jr., Ga. |
| | Alternate | C. Vaughn Rock, Arizona |

Wednesday Night, May 18

| | | |
|------|--------------------------------------|---------------------------------------|
| 6:55 | Music led by F. H. Heeren; Scripture | Mrs. D. C. Bomar, S. C. |
| 7:10 | American Bible Society | Thomas T. Holloway, Texas |
| 7:25 | Woman's Missionary Union | Mrs. Geo. R. Martin, Va., Pres. |
| 8:00 | Foreign Mission Board | Baker James Cauthen, Va., Exec. Secy. |

Thursday Morning, May 19

| | | |
|-------|---|--|
| 9:00 | Song and Praise; Scripture and Prayer | S. M. Morgan, N. Mexico |
| 9:10 | Southern Baptist Hospital | Frank Tripp, La., Admstr. |
| 9:30 | Election of Officers and Miscellaneous Business | |
| 10:00 | Sunday School Board | James L. Sullivan, Tenn., Exec. Secy. |
| 11:05 | Relief and Annuity Board | R. Alton Reed, Texas, Actg. Exec. Secy. |
| 11:25 | Denominational Calendar | Albert McClellan, Tenn., Chairman |
| 11:30 | Committee on Baptist Film | Louie D. Newton, Ga., Chairman |
| 11:40 | Baptist World Alliance | Arnold T. Ohrn, Washington, D. C., Exec. Secy. |
| 11:55 | Election of Officers and Miscellaneous Business | |
| 12:30 | Radio and Television Commission | Paul M. Stevens, Ga., Director |

Thursday Night, May 19

| | | |
|------|---------------------------------------|--------------------------------------|
| 6:55 | Song and Praise; Scripture and Prayer | J. G. Miller, Tennessee |
| 7:10 | 30th Anniversary, Cooperative Program | Merrill D. Moore, Tennessee |
| 8:00 | American Baptist Theological Seminary | L. S. Sedberry, Tenn., Secy. |
| 8:30 | Home Mission Board | Courts Redford, Georgia, Exec. Secy. |

Friday Morning, May 20

| | | |
|-------|---|--------------------------------------|
| 9:00 | Song and Praise; Scripture and Prayer | Charles R. Standridge, Va. |
| 9:10 | Committee on Boards | Earl B. Edington, Fla., Chairman |
| 9:25 | Historical Commission | Norman W. Cox, Tenn., Exec. Secy. |
| 9:40 | Chaplain's Commission | Alfred Carpenter, Georgia, Director |
| 10:05 | Education Commission | R. Orin Cornett, Tenn., Exec. Secy. |
| | Speaker | Senator Robert S. Kerr, Okla. |
| 10:40 | Miscellaneous Business | |
| 11:00 | Report of Committee on Committees | |
| 11:05 | Christian Life Commission | A. C. Miller, Tennessee, Exec. Secy. |
| 11:40 | Seminaries: Southern; New Orleans; Southwestern; Southeastern, Golden Gate. Address | J. Howard Williams, Texas |

Friday Night, May 20

| | | |
|------|---------------------------------------|---|
| 6:55 | Song and Praise; Scripture and Prayer | Owen Cooper, Mississippi |
| 7:10 | Public Affairs | C. Emanuel Carlson, Washington D. C., Exec. Secy. |
| 7:25 | Brotherhood Commission | George W. Schroeder, Tenn., Exec. Secy. |
| 8:05 | Christian Home Hour | Joe W. Burton, Tenn., Director |
| | Message | Perry F. Webb, Sr., Texas |

Saturday Morning, May 20

| | | |
|-------|--|-----------------------------------|
| 9:00 | Song and Praise; Scripture and Prayer | Miss Marjorie Jones, La. |
| 9:10 | Committee on Time, Place and Preacher | |
| 9:20 | Committee on Resolutions | |
| 9:40 | Miscellaneous Business | |
| 10:15 | Memorial Service | Leon M. Latimer, South Carolina |
| 10:30 | Baptist State Papers | David M. Gardner, Texas, Chairman |
| 10:45 | Baptist Papers Circulation Campaign | Louie D. Newton, Ga., Chairman |
| 11:00 | Committee on Procedure for Policy Change | S. H. Jones, S. C., Chm. |
| 11:25 | Message | Prof. Theron D. Price, Kentucky |

Saturday Night, May 20

| | | |
|------|--|---|
| 7:30 | Song and Praise; Scripture and Prayer | James Cook, Texas |
| 7:40 | Youth Night Service | G. Kearnie Keegan, Tennessee |
| | Message | J. P. Allen, Virginia |
| | Special Music | Stetson University Choir, Florida |
| | Message | Howard Butt, Texas |
| 9:15 | Presentation of Incoming Convention Officers | |
| | | John L. Slaughter, South Carolina, Chairman |
| | | Porter M. Bailes, Texas; J. D. Herndon, Ky. |
| | | James E. Coogin, Tenn.; John G. McCall, Miss. |
| | | A. A. DuLaney, N. Mexico; M. Jackson White, Va. |

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, FEBRUARY 20, 1955

(Numeral after church indicates number of missions.)

| Church | T.U. | S.S. |
|-----------------------------------|------|-------|
| Anchorage, Pleasant Grove | 113 | 254 |
| Ashland, Unity | 106 | 464 |
| Wildwood | 50 | 209 |
| Barbourville (2) | 123 | 438 |
| Bardstown | --- | 360 |
| Beaver Dam (1) | 164 | 408 |
| Bellevue | --- | 70 |
| Benton, First | 95 | 210 |
| Bowling Green, Eastwood | 82 | 245 |
| First (1) | 322 | 1,177 |
| Campbellsville (2) | 211 | 661 |
| Pleasant Hill | 159 | 293 |
| South Campbellsville | 114 | 296 |
| Carrollton | --- | 237 |
| Carlisle (2) | 54 | 205 |
| Central City | 195 | 401 |
| Clay, First | --- | 204 |
| Corbin, First | 123 | 420 |
| Central (1) | 154 | 562 |
| Covington, Calvary | --- | 656 |
| First (1) | 154 | 355 |
| Latonia (2) | 222 | 1,065 |
| Crestwood | 62 | 276 |
| Cynthiana (2) | --- | 478 |
| Danville, First (3) | 195 | 661 |
| Lexington Avenue (1) | --- | 573 |
| Dawson Springs | 59 | 237 |
| Elizabethtown, Severns Valley (1) | 137 | 547 |
| Evansville, Ind., Calvary | 120 | 536 |
| Grace | 224 | 781 |
| Walnut Street (2) | --- | 388 |
| Ferguson (1) | 53 | 234 |
| Florence | 87 | 410 |
| Fort Thomas, First (1) | 79 | 324 |
| Frankfort, First (1) | 180 | 901 |
| Crestwood | 68 | 292 |
| Fulton | 118 | 503 |
| Georgetown (1) | 202 | 606 |
| Glasgow (1) | 168 | 704 |
| Greensburg | 51 | 222 |
| Greenville, First | 190 | 469 |
| Harlan | 140 | 692 |
| Harrodsburg (2) | 215 | 826 |
| Hawesville | 80 | 208 |
| Hazard (2) | 87 | 434 |
| Hazel | 63 | 255 |
| Henderson, First (1) | 141 | 502 |
| Immanuel Temple (2) | 100 | 600 |
| Hopkinsville, First (1) | 130 | 674 |
| Second | 161 | 737 |
| Hudgins, Aetna Grove | --- | 200 |
| Junction City | 68 | 232 |
| LaGrange, DeHaven Memorial | 61 | 306 |
| Lebanon, First (1) | 104 | 460 |
| Leitchfield | 75 | 223 |
| Lexington, Calvary (1) | 193 | 883 |
| Fellowship | --- | 547 |
| Grace (2) | 196 | 766 |
| Immanuel | 253 | 826 |
| Porter Memorial | 171 | 599 |
| Rosemont | 62 | 286 |
| London, First (1) | 140 | 552 |
| Louisville, Baptist Tabernacle | 177 | 643 |
| Baptist Temple | --- | 286 |
| Beechland | 132 | 587 |
| Beechmont (2) | 118 | 961 |
| Beechwood | 74 | 231 |
| Bethany | 41 | 316 |
| Bethlehem | 125 | 263 |
| Broadway | 78 | 346 |
| Buechel | 92 | 284 |
| Carlisle Avenue (2) | 305 | 1,336 |
| Clifton (1) | 129 | 513 |
| Crescent Hill (2) | 243 | 968 |
| Eastern Parkway | 76 | 613 |
| Eighteenth Street | 94 | 330 |
| Gethsemane | 91 | 216 |
| Hazelwood | 77 | 516 |
| Highland Park First | --- | 432 |
| Immanuel | 100 | 433 |
| Jeffersonton | 74 | 275 |
| Kenwood | --- | 224 |
| Ninth and O (9) | 481 | 1,593 |
| Parkland (1) | 273 | 1,012 |
| St. Matthews (1) | 167 | 792 |
| Shawnee | --- | 386 |
| Shively (1) | 151 | 809 |
| Southside (1) | 173 | 569 |
| Third Avenue | 111 | 571 |
| Twenty-third and Broadway (2) | 178 | 642 |
| Victory Memorial (2) | 164 | 809 |
| Virginia Avenue | --- | 290 |
| Walnut Street (4) | 260 | 1,666 |
| Ludlow, First | 96 | 405 |
| Madisonville, First | 203 | 844 |
| Marion | 89 | 237 |
| Mayfield, First | 289 | 738 |
| Middlesboro, First (5) | 70 | 709 |
| East Cumberland Avenue | --- | 303 |
| Monticello, First | 67 | 263 |

(Continued on Page 20)

Theodore E. Sommerkamp, Floridian, Named to Baptist Press Staff

NASHVILLE, Tenn. — (BP) — Theo E. Sommerkamp, Tallahassee, Fla., will join the Executive Committee of the Southern Baptist Convention, Nashville, Tenn., March 1, as editorial assistant to work in connection with the Baptist Press. Announcement of his coming was made by Albert McClellan, director of the Baptist Press, and Porter W. Routh, executive secretary of the Executive Committee.

He will devote his entire time to the Baptist Press, the Convention's news gathering and disseminating agency, McClellan said.

Sommerkamp, a native of Florida, received the bachelor's degree in religious journalism from Oklahoma Baptist University, Shawnee, Okla., and returned to Florida State University, Tallahassee, Fla., for the master's degree in journalism.

For the past two years he has been employed as reporter on the Tallahassee Democrat. Prior to this he worked for Radio Station WTNT as announcer and news-writer. He brings to his job a high quality of professional experience. While at OBU he served as managing editor and editor-in-chief of the OBU Bison, during which time the paper at-



Theo. E. Sommerkamp

tained an all-American rating from the collegiate press service of the University of Minnesota. He has also done extensive free lance writing for national, general, and religious publications.

FALLEN ASLEEP

J. C. WILLIS

ASHLAND, Ky. — Whereas, God in His Infinite Wisdom, on November 28, 1954, has seen fit to call from our midst, J. C. Willis, a beloved member of the Deacons of the First Baptist Church of Ashland, Kentucky.

Whereas, J. C. Willis was a member of the First Baptist Church since November 24, 1935; a faithful member of the deacons. At the time of his death he was moderator of our church. He was an active and faithful usher and an active member of the Men's Bible Class. Mr. Willis was a former member of the Finance Committee and was vitally interested in all of the affairs of our church.

Whereas, his life was a Christian life in every respect, with his friends and neighbors holding him in the highest esteem.

THEREFORE BE IT RESOLVED: That the Deacons of the First Baptist Church express their sympathy to his bereaved widow, at the same time voicing their appreciation for his faithful service to our church and to the Deacons; That this resolution become a part of the minutes of the Deacons, the church minutes; and that a copy of the same be sent to his widow, and to the Western Recorder.

Adopted unanimously this 7th day of February 1955 in regular meeting assembled.—**DEACONS,** First Baptist Church, Ashland, Ky., N. W. Fletcher, Chairman; Martin Hoffman, Secretary.

ROBERT ANDERSON

DeCOURSEY, Ky., Feb. 7. — Robert Anderson departed this life November 2, 1954. Funeral services were held at the DeCOURSEY Baptist Church by his pastor, Rev. C. R. Rader, two days later.

He was born July 2, 1886. He was united in marriage November 21, 1915, to Miss Ann Dishon. They were blessed with three sons,

Burney, Edgewood, Ky.; Jesse and James, both of Covington; and two daughters, Mrs. Arthur Brosmore and Mrs. Herbert Schneider, both of DeCOURSEY. He leaves besides his children, three brothers, Charles Anderson, Lincoln County; John and Clarence, both of Covington; and two sisters, Mrs. J. H. Frazier, Crab Orchard; and Mrs. Les Adams, Lancaster. He also leaves six grandchildren and a host of friends to mourn his loss.

When he was a young man he was a member of the Ephesus Baptist Church at Crab Orchard, and in 1923 he was ordained a deacon of that church. When he moved to Covington he placed his letter with the Latonia Baptist Church, and later, when he moved to DeCOURSEY, he became a charter member and a deacon of the DeCOURSEY Baptist Church at its organization June 24, 1934. Mr. Anderson served faithfully through the years.

He was an active member of the Adult Training Union, always contributing some worthy discussion. He has taught Sunday school classes, both in the Y. P. and Intermediate Departments, and at one time was church treasurer. He was indeed a faithful deacon, always visiting those who were sick in body and in spirit. His influence will continue to live to inspire and encourage others to nobler living. He was a great soul-winner for His Lord and found many opportunities to witness for Him.

Whereas, God in His infinite wisdom, has called unto himself our beloved brother in Christ, Robert Anderson, therefore:

Be it resolved, that we hereby express our gratitude to God for his life of faithful and devoted Christian service as deacon, Sunday school teacher, church council member, and member of the Executive Board of the North Bend Sunday School Association.

Be it resolved, that we tender our deepest sympathy to his wife, daughters, sons, and

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relatives, and to the community at large, in their bereavement, and earnestly pray that his exemplary Christian life will cause us to have a greater trust and more abiding faith in the Christ he served so unselfishly. Our loss is Heaven's gain.—C. R. Rader, pastor; and Leonard Houston, E. M. Thomas, William Hamilton, William M. Huffaker, deacons.

MRS. W. J. SIMPSON

LEXINGTON, Ky. — Whereas, God in His infinite wisdom called from our midst, our dear co-worker and friend, Mrs. W. J. Simpson:

Whereas, we desire to express our gratitude to God for her consecrated life, sincerity, loyalty, and faithful service in Kingdom work, Therefore, be it resolved:

That the Mary Frances Gould Business Women's Circle of Porter Memorial Baptist Church will ever remember her readiness to serve, her great faith, and deep humility, which will ever inspire us to better service. That we express our deepest sympathy to her family.

That a copy of these resolutions be recorded in the minutes of our B. W. C. and copies be sent to her family and the Western Recorder for publication.—Lena Stringfellow, Florence Smith, and Eunice G. Ruth.

►E. Hudson Long, professor of American Literature at Baylor University since 1949, has been made chairman of the University's English department.

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Lincolnton North Carolina

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ROY E. BOATWRIGHT, State Secretary

STANDARD SUNDAY SCHOOLS

Sherman—Pastor Ray Alexander, Jr.; Superintendent Atwood Greenwell.
River View—Pastor Fred C. Richardson; Superintendent J. H. Breeden.

STANDARD DEPARTMENTS

| Church | Department | Superintendent |
|------------------------------|-------------|-----------------------|
| Madisonville, First | Nursery | Mrs. Don Hall |
| Madisonville, First | Nursery I | Mrs. Richard Hamilton |
| Louisville, Audubon | Beginner | Mary Ella Davis |
| Louisville, Ninth and O | Beginner II | Mrs. Lawrence Ford |
| Louisville, Victory Memorial | Primary I | Mrs. Lola Harrington |
| Louisville, Clifton | Primary | Mrs. Robert Benton |
| Shepherdsville, First | Junior | Mrs. J. E. Brown |

STANDARD CLASSES

| Church and Class | Teacher |
|---------------------|----------------------|
| Louisville, Clifton | |
| Six-Year Class | Mrs. Pat Alwes |
| Six-Year Class | Jo Ann Britt |
| Six-Year Class | Mrs. Ed Moore |
| Seven-Year Class | Mrs. Allen Yount |
| Eight-Year Class | Mrs. M. Casey |
| Eight-Year Class | Mrs. C. Conway |
| Covington, Latonia | |
| Eleven-Year Girls | Mrs. Ralph Eckler |
| Eleven-Year Boys | Ira Devore |
| Princeton, First | |
| Bible Learners | Mrs. Eula M. Sargent |

HIGH TEN IN SUNDAY SCHOOL TRAINING

Through January 31, 1955

| | |
|-----------------------|-----|
| Harrodsburg | 263 |
| Lexington, Grace | 223 |
| Cadiz | 191 |
| Louisville, Beechmont | 161 |
| Harlan | 157 |
| Paducah, First | 156 |
| Russellville, First | 149 |
| Princeton, First | 131 |
| Latonia | 116 |
| Greensburg | 115 |

BAPTIST SUNDAY SCHOOL BOARD OPENS A NEW SERVICE

Church Recreation Service at your service for—State and associational workshops, conventions, study course books, periodicals, leadership conferences at Ridgecrest and Glorieta, campus clinics, free literature. This new service includes: banquets, parties, Sunday night fellowship, drama, camps, athletics, crafts.

It will help your churches to promote and provide recreation for the members, making it a part of the entire church program instead of a side issue in cultural and creative activities that will have no taint of worldliness. For information and help write: CHURCH RECREATION SERVICE, Agnes Durant Pylant, Secretary, Nashville 3, Tenn.

PLAN NOW TO ATTEND RIDGECREST OR GLORIETA THIS SUMMER

Would you like to become a better Sunday school worker, a stronger church member, a more consecrated Christian?

Two-Year Old Church Becomes Proud Grandmother of Twins

In January 1953, the First Baptist Church of Athens, Ohio, was organized with 21 members.

Within a few months a mission was started under the sponsorship of this church at Waverly, Ohio.

At first having services on Sunday afternoon with the pastor going over from Athens and later securing a mission pastor with full-time services.

In February 1954, Waverly mission was organized into the First Baptist Church of Waverly.

In June 1954, Waverly Church adopted a mission in Chillicothe, Ohio which they had assisted the missionary in starting and in July 1954, likewise adopted a mission which they had helped start in Piketon, Ohio. January 9, 1955, the mission at Piketon was organized into the Chillicothe Baptist Church four days later, on January 13, 1955.


The members at First Baptist Church in Athens and their pastor, John L. Snedden, swell with pride when they "show off" their healthy grandchildren, one with 160 members, the other with 70.—Ray E. Roberts, Executive Secretary of STATE CONVENTION OF BAPTISTS IN OHIO.

E. F. DAWSON WRITES

E. F. Dawson, Bayfield, Colorado, writes: "If I recall correctly, I have been reading the Western Recorder for about 34 years. Was born and reared in Daviess County, Ky. (lived there until about 38 years old). Since then I have lived in the big West, in various places, mostly in Colorado and Utah.

"I have always kept my membership wherever I went if there was a Baptist church near enough. I have many kinsmen in good old Kentucky yet. My age is 87.

"Very fraternally,
"E. F. Dawson
Box 237
Bayfield, Colorado."



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March 3, 1955



BROTHERHOOD DEPARTMENT

LUCIEN E. COLEMAN SR., Secretary

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Reporting on February

In spite of some bad weather and icy roads we were able to keep all of our engagements for the month. They were as follows: February 1—South Side Church, Covington for North Bend Associational Brotherhood meeting; 2—Elmburg Church, Shelby County; 3—Spring Meadows Children's Home where we conducted weekly prayer meeting; 6—First Church, Shepherdsville for morning service; 7—Lone Oak Church, Paducah; 8—Attended Regional Sunday School Conference at Clinton that afternoon and spoke at West Union Associational Brotherhood meeting at Barlow that night; 9—First Baptist Church, Benton; 10—First Baptist Church, Grayson; 11-13—We led in special services emphasizing stewardship; 14—First Baptist Church, Greensburg, for Russell Creek Associational Brotherhood meeting; 15—First Church, Hodgenville; 16—Twenty-third and Broadway Baptist Church, Louisville; 17—Woodburn Baptist Church, Warren County Association; 18—Indian Creek Church, Monroe Association for associational meeting; 19—Thorn Hill Church, Frankfort, for Associational Evangelistic Conference; 20-27—We helped in an evangelistic revival at Burk's Branch Baptist Church in Shelby County, driving out each night after working in the office that day; 28—We went to Unity Church, Ashland, where we joined the Regional Tours for this year, sponsored by our Executive

Board under the direction of Dr. W. C. Boone, its General Secretary. Somehow in our report on January activities, we inadvertently left out one of the best meetings for the month. This was at First Church, Owenton, on January 24 when over ninety men from Owen County came to that church upon invitation from its pastor, Rev. Harry L. Green for an Associational Brotherhood meeting.

Kentucky Men Are On The Move!

Rejoice! Rejoice! Twenty-one new Brotherhoods were reported in January and fifteen in February. Many associational Brotherhood meetings are planned for early dates. Kentucky men are on the move and we are glad. Remember, "The difference in churches is the enlisted man-power."

Posters Are On The Way

Our office is mailing every church in the state a big, attractive poster to be used in advertising the Baptist Men's Tour sponsored by this department May 3-6. We trust these posters will be displayed in the best spot in the church so that the men will have opportunity to see what it is all about. Men are going on this tour! A letter advises us that at least one man from each Brotherhood in Caldwell Association (10 of them) is going on the tour. Letters almost every day bring us the names of more men who plan to go. How about you! Don't miss the bus!

Another Look At Christian Education

By FRANK F. NORFLEET,
Paducah, Kentucky

It has been stated that comparisons are odious, and this to a certain extent is true. However, it is also true that one of the ways by which we can determine our progress is by comparing ourselves to our fellow Christians who have similar problems and needs.

As a former Arkansan, the steps which are being taken in behalf of Christian education by the Baptists of that great state are of interest to me. Their convention this year allocated \$180,000 of its distributable funds to the colleges of the state; \$70,000 also was allocated to Ouachita College, the Senior Bap-

tist College of the state, for capital needs. The total of \$250,000 for Christian education, compared to the \$360,415 which Kentucky Baptists allocated to their educational institutions this year, seems small.

However, closer examination shows that the amount which Arkansas Baptists are expending is allotted almost entirely to the one senior college which Arkansas Baptists support. The one Baptist Junior College received only \$30,000.

By comparison, the educational funds of Kentucky Baptists are divided be-

tween one senior college, three junior colleges, two high schools, and our Mountain Preachers Bible Institute.

To carry the analysis further, our senior college receives only 32½% of the \$50,000 allocated for capital needs, or \$16,250. She receives 42% of the amount allocated for operations, or \$130,374.30. Further, the student body at Georgetown is approximately 50% larger than that of Ouachita.

In other words, we Kentucky Baptists are expecting our senior college to care for 50% more students with 20% less money than that expended by a sister state for the same purpose. It is entirely possible that our other educational institutions are working under similar handicaps.

An analysis of these figures will not be complete without pointing out that during recent years our senior Baptist college has enjoyed the growing confidence of Kentucky Baptists.

With this confidence continuing, the student body can be expected to grow for many years.

Further, there are strong indications that the newly organized Convention of Southern Baptists in Ohio will be looking to Georgetown for aid in the training of her students.

Also, it should be noted that at this time many of the Baptists of our neighboring states of Indiana and Illinois are spilling over into Kentucky Baptist schools for their education.

These facts make it obvious that we must follow the lead of our Baptist brethren in other states in providing in a major way for the education of our Baptist constituency.



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For March 13, 1955

By H. C. Chiles

Prayer in the Christian Life

No subject which has to do with the Christian's life and service is more important than prayer. Nothing lies beyond the reach of prayer except that which lies outside the will of God. Prayer is the communion of a soul with God. That is one of the grandest privileges and greatest duties of a child of God. In fact, it is the greatest resource of any life. It is indispensable in the life of every true Christian. However, it is to be regretted very deeply that little time is spent in prayer by the majority of professed Christians.

By precept and example our Lord taught the importance and necessity of prayer. Through the centuries His followers have certainly been the losers when they failed to observe the accent which He placed upon prayer. When Christ discussed the subject of prayer, He tore away the mask of human hypocrisy, placed His approval upon and called His followers to secret prayer, which type of prayer Satan has always opposed with tenacity.

MATTHEW 6:5-8

According to the teaching of Christ in the Sermon on the Mount, prayer should never be offered for the purpose of display.

1. The motive for prayer. Matthew 6:5-6.

Christ contrasted the insincere prayer of a hypocrite with the acceptable prayer of a faithful child of God. The Pharisees had reduced prayer to an elaborate system. Since there were stated hours (nine, twelve and three o'clock) set aside daily for prayer, there were some who made it convenient to be located in the most conspicuous places at the designated time to be seen and heard in prayer. There, before a crowd, they put on a prayer "show" for the benefit of the onlookers. They stood in the public places and uttered long prayers, in order that others might see them and conclude that they were very religious. The Master told them that this was not the right way for Christians to pray. Those who directed their praying to the hearing of men were wrong in their attitude and desire. To engage in prayer merely to attract the attention of others and to make an impression upon them is positively wrong, no matter by whom it is practiced. To pray to be heard of men will be rewarded by the hearing, but with nothing else.

Christ did not censure their praying in public, but He did condemn their desire to make a display of their piety. He emphasized that real prayer comes from

the heart, and is directed to God instead of the people who may be nearby. Even though they are uttered in the presence of men, prayers are not to be spoken in order to be heard of men. Since true prayer is a definite transaction between the soul and God, we should have a real longing in our hearts for secret fellowship with Him. God is pleased when His children avail themselves of the delightful privilege of meeting Him face to face and holding blessed communion with Him. He wants them to be conscious of their needs, to have a desire that their needs shall be supplied, and to ask Him to do for them what they are unable to do for themselves. He is anxious for His honor to be first in their desires, and for His will to be desired and to be sought above every other will.

2. The manner of prayer. Matthew 6:7-8.

It is our Lord's desire that Christians shall retire to a secret place, and there pour out their hearts to the Heavenly Father Who sees and hears everything. He invites absolute freedom in approaching Him and complete liberty in presenting our petitions to Him. He does not want us to pray in multiplicity of words, but rather in simplicity of expression and petition. Instead of our prayers being orations before God, He wants them to be childlike requests to Him.

MATTHEW 7:7-11

Our Lord spent much time in communion with the Father. He encouraged His followers to pray. He indicated that there are multiplied thousands of unclaimed blessings in God's storehouse because believers have not asked for them. God is ready to listen to the prayers of His own.

Christ commands us to ask sincerely and believingly, to seek earnestly and patiently, and to knock faithfully and persevering. For the sake of emphasizing importunity in prayer, Christ commands us to "keep on asking," "keep on seeking," and "keep on knocking." These verbs—ask, seek and knock—suggest the attitude of every earnest suppliant. We should ask as a beggar would plead for the supply of his need. We should seek as one who has lost some treasure and anxiously desires its recovery. We should knock as one who stands before a closed door and is desirous of being admitted for fellowship. Such praying will guarantee a gracious response. Confident and persevering prayer is prevailing.

Just as human fathers delight to grant the requests of their children, so God

gladly gives good gifts to His children who ask Him for them. Even though he may be unregenerate, a father knows how to give good gifts to his children and he will not deceive them by offering a substitute. Neither will God give us anything except that which is best for us.

JAMES 5:13-16

Prayer reaches its highest in intercession, which is the act of one pleading for another. This is both a privilege and an obligation, the neglect of which is sin. Prayer should be offered to God in all kinds of situations, but especially in affliction and illness. By affliction here is meant something like unjust treatment or persecution. In such experiences prayer is the best relief.

We are also enjoined to pray for the sick. When He so wills, God can and does heal directly, but He also uses means, such as medicines and the abilities of doctors and nurses, to bring about the restoration of health.

James emphasized the importance of confessing sin. He implied that confession of sin is a vital factor in availing prayer. True prayer accomplishes so much. "The effectual fervent prayer of a righteous man availeth much." By prayer we harness God's omnipotence to our impotence. There is a power in prayer to be reckoned with that many professed Christians have never realized. God's children can conquer anything through prayer, but they are powerless without it.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, FEBRUARY 20, 1955

(Continued from page 16)

| | | |
|--------------------------------------|-----|-----|
| Morgantown | 139 | 206 |
| Mt. Sterling | 93 | 248 |
| Mt. Washington | 93 | 267 |
| Murray, First | 98 | 730 |
| Newport, First (2) | 100 | 713 |
| Trinity | 100 | 235 |
| Owensboro, Buena Vista (1) | 141 | 493 |
| First (1) | 141 | 843 |
| Hall Street (1) | 93 | 394 |
| Seven Hills | 93 | 229 |
| Third (1) | 303 | 940 |
| Paducah, East | 167 | 516 |
| Oaklawn | 121 | 244 |
| Trinity | 148 | 276 |
| Twelfth Street (1) | 139 | 355 |
| Paintsville, First (2) | 55 | 261 |
| Paris, Central | 110 | 320 |
| First | 61 | 267 |
| Pikeville, First (3) | 64 | 374 |
| Prestonburg, Irene Cole Memorial (9) | --- | 547 |
| Somerset, First | 221 | 673 |
| Calvary | 117 | 321 |
| Pleasant Hill No. 2 | 39 | 218 |
| Sonora | --- | 251 |
| Springfield, First | 134 | 414 |
| Sturgis, First | --- | 278 |
| Versailles | 60 | 380 |
| Walton | 114 | 356 |
| Williamsburg, First (1) | 79 | 423 |
| Main Street | 49 | 216 |
| Williamson W. Va., East (1) | 53 | 358 |
| Winchester, Central | 139 | 447 |
| First | 156 | 449 |

►The Kentucky Baptist Board of Child Care recently voted to place the endowment of Spring Meadows—amounting to nearly \$500,000—with the Kentucky Baptist Foundation for administration. This act brings the assets of the Foundation beyond the \$1,000,000 mark.

Billy Graham Writes the Editor About Coming Evangelistic Crusade in Scotland

From Billy Graham, evangelist, comes the following which we pass on to the readers:

"On March 21 we begin the All-Scotland evangelistic crusade.

"This is by far the greatest crusade we have ever undertaken. It far surpasses any of the plans we had last year in London. Most of the newspapers are giving all-out support. Insofar as I know, every single church in Scotland is cooperating. The Moderator of the Church of Scotland wrote in a Glasgow newspaper last week that all of Scotland is aflame with expectancy. Almost everything from Kelvin Hall to the advertising has been granted practically free. It seems that everybody within and without the church is

working harder than any place we have ever been.

"The repercussions and implications of this crusade will be the most far-reaching we have ever had. Therefore, I am asking that you will ask through the pages of *Western Recorder* that people pray. We believe that if hundreds of thousands of people all over the world will join in prayer, it could be the beginning of a genuine spiritual awakening.

"Thanking you for all you have done in the past and praying that you will consider this request, I am,

(Signed)

"Most cordially yours,

"BILLY GRAHAM"

concerning Himself." "And they said one to another, was not our heart burning within us, while He spake to us in the way, while He opened to us the Scriptures?" "And He said unto them, these are my words which I spake unto you, while I was yet with you, that all things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the psalms, concerning me," Luke 24:27, 32, 44. That is a remarkable statement: "He interpreted to them in all the Scriptures the things concerning Himself." It reminds one of another declaration of His in John 5:39, which reads: "Ye search the Scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me" (RV). This use of the Scriptures by the Master in applying them to Himself establishes their authority as final and complete in all matters of faith and practice. They were His final court of appeal.

(To Be Continued)

Change of Arizona Budget Will Be Recommended

PHOENIX, Ariz. — (BP) — Simplification of the percentage of division of the Cooperative Program funds for Arizona Baptists will be proposed for 1956, according to C. Vaughan Rock, Phoenix, Arizona, chairman of the Executive Committee of the Baptist General Convention of Arizona.

The Executive Committee will recommend to the executive board that next year the state convention budget be divided on a straight percentage basis without any deductions or preferred items beforehand.

At present the Cooperative Program of the Southern Baptist Convention receives 32 per cent of all undesignated money from the churches after the expenses of administration, Woman's Missionary Union, Relief and Annuity Board, and promotion expenses are deducted.

Also at present Grand Canyon College receives 27 per cent of all undesignated money from the churches after the expense of administration, the

Baptist Beacon, and Baptist Foundation are deducted.

In making the announcement of the recommended change, Rock states that there has been a rising demand that the Convention return to a straight percentage division of Cooperative Program funds without any deductions before the division.

Kentucky Pastor to Be Speaker for Virginia Baptist Assembly

Dr. E. N. Wilkinson, pastor, Parkland Baptist Church, Louisville, will be the inspirational speaker for the State Sunday School Assembly of Virginia this year.

The Assembly is held at Massanetta Springs, Virginia, August 1-7, and Dr. Wilkinson will speak each evening and twice on Sunday the seventh. Mrs. Wilkinson will accompany him to the Assembly.

Dr. Lucius M. Polhill, formerly pastor of Deer Park Baptist Church, Louisville, is the new executive secretary in Virginia, and Frank G. Voight is Sunday school secretary.

The Supreme Authority Of The Holy Scriptures

(Continued from Page 8)

In His Interview with the two on the way to Emmaus Christ made a very definite application of the Scriptures to Himself. "And beginning from Moses and from all the prophets He interpreted to them in all the Scriptures the things

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SBC Mission Gifts Over a Million in January

NASHVILLE, Tenn. — (BP) — Southern Baptists started the new year off with a definite upgrade. For the third time in the history of the Southern Baptist Convention, Cooperative Program receipts passed the million mark in a one month period. Cooperative Program gifts for Southern Baptists causes received in the Executive Committee's office during January, 1955 totaled \$1,008,063, according to Porter Routh, executive secretary. This is an increase of \$31,980 or 3.28 per cent over the first month of 1954. Total for the month in January, 1954 was \$976,083.

The million mark in Southern Convention Cooperative Program gifts was passed twice before in May and July, 1954.

Kentucky Baptists sent \$52,641 in January as their share of the Southern Convention Cooperative Program.

Southern Convention designated gifts also passed the million mark for the month, but were down 18.15 per cent under last year. Designated gifts in January, 1954 were \$1,275,244 as compared to \$1,043,759 for the same period in 1955. This 1955 figure for designations included \$48,510 from Kentucky Baptists, making a total of \$101,152 going from Kentucky to Southern Baptist Convention causes in January.

COMPARISON 1954 AND 1955 RECEIPTS EXECUTIVE COMMITTEE SOUTHERN BAPTIST CONVENTION JANUARY, 1955

| | 1 Cooperative Program 1955 | 2 Cooperative Program 1954 | 3 Designated 1955 | 4 Designated 1954 | 5 Total |
|-------------------------|-------------------------------------|-------------------------------------|-------------------------|-------------------------|-----------------|
| Specials | \$ 50.85 | \$ 868.28 | \$ 31.78 | \$ 28,474.54 | \$ 82.63 |
| Alabama | 44,612.63 | 41,645.27 | 34,788.56 | 28,474.54 | 79,401.19 |
| Alaska | 604.25 | 300.00 | 201.10 | | 805.35 |
| Arizona | 3,669.62 | 2,103.93 | 10,702.90 | 5,000.00 | 14,372.52 |
| Arkansas | 34,807.97 | 27,618.88 | 64,661.70 | 63,540.72 | 99,469.67 |
| California | 17,509.39 | 5,000.00 | 17,492.53 | | 35,001.92 |
| District of Columbia | 3,939.59 | 2,833.29 | 8,022.95 | 4,880.41 | 11,962.54 |
| Florida | 75,515.90 | 70,940.65 | 63,447.41 | 43,158.19 | 138,963.31 |
| Georgia | 85,258.02 | 78,758.59 | 153,244.46 | 134,750.96 | 238,502.48 |
| Illinois | 17,763.26 | 20,967.35 | 12,296.63 | 12,416.24 | 30,059.89 |
| Kansas | 1,080.10 | 1,004.76 | 1,846.67 | 1,324.95 | 2,926.77 |
| Kentucky | 52,641.34 | 55,461.43 | 48,510.67 | 65,115.29 | 101,152.01 |
| Louisiana | 52,308.44 | 44,011.69 | 88,165.52 | 80,828.89 | 140,473.96 |
| Maryland | 8,773.08 | 8,138.62 | 90.50 | 60.00 | 8,863.58 |
| Mississippi | 47,479.55 | 50,235.23 | 51,272.24 | 46,116.05 | 98,751.79 |
| Missouri | 59,462.32 | 78,071.87 | 41,437.70 | 38,486.49 | 100,900.02 |
| New Mexico | 7,844.40 | | 701.07 | | 8,545.47 |
| North Carolina | 62,558.31 | 58,568.71 | 139,958.13 | 119,554.94 | 202,516.44 |
| Ohio | 1,405.98 | | 1,307.14 | | 2,713.12 |
| Oklahoma | 63,171.65 | 74,989.31 | 99,001.89 | 98,408.02 | 162,173.54 |
| Oregon | | | | | 750.97 |
| Washington | 750.97 | | | | 750.97 |
| South Carolina | 71,102.38 | 73,587.30 | 6,487.26 | 6,954.32 | 77,589.64 |
| Tennessee | 82,969.23 | 76,592.85 | 37,634.23 | 31,077.50 | 120,603.46 |
| Texas | 146,964.50 | 125,000.00 | 33,823.58 | 286,888.57 | 180,788.08 |
| Virginia | 65,819.96 | 79,385.32 | 128,633.29 | 208,208.60 | 194,453.25 |
| Totals for 1955 | \$1,008,063.69 | | \$ 1,043,759.91 | | \$ 2,051,823.60 |
| Totals for 1954 | | \$ 976,083.33 | | \$ 1,275,244.68 | \$ 2,251,328.01 |

Columns 1 and 3 added together give the upper bottom total as printed in Column 5, and the lower Totals in Columns 2 and 4 equal the bottom total under Column 5.

Churchgoing Teen-Ager Appointed Stenographer By Leading Jurist

(17th Century Baptist Press)

London, September 1, 1620—(BP)—Parents who are constantly bombarding their wayward teen-agers with pleas to attend church had ammunition of a new caliber today. While attending church a seventeen-year-old lad landed one of the top professional opportunities in London open to a young man.

The youngster, Roger Williams, has been appointed to the new duties of stenographer by Sir Edward Coke, England's most eminent jurist.

Sir Edward explained that he had

noticed young Williams taking notes one Sunday recently during a sermon at the church which both attend.

"Mostly out of curiosity," Sir Edward said, "I asked to see the lad's notes. Frankly, I was prepared to find a school-boy's caricatures. But I was amazed. He had taken the sermon practically verbatim."

"Roger had been dabbling in this new-fangled shorthand for about a year," the boy's mother said in an interview. "He's forever taking notes.

But I had no idea he would actually be paid for that scribbling. Why, I'm simply overjoyed."

Sir Edward apparently is impressed with the teen-ager's "scribbling." The lawyer has asked Williams' parents to entrust the boy to his care.

Williams' biggest job will be transcribing the speeches of Sir Edward in the court of the Star Chamber—a responsible assignment for a seventeen-year-old. Court officials agree this could mark the beginning of a brilliant career for the talented Roger Williams.

Sir Edward is one of the greatest barristers in the annals of English jurisprudence. He is known as the champion of English common law, having defended it even against the right of the crown.

Roger Williams is the son of a prominent London merchant. His mother is a relative of Sir James Pemberton, former Lord Mayor of London.

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Career Opportunities

WASHINGTON, D. C. — The State Department is actively recruiting young American men and women for the Foreign Service Corps.

In a recent pamphlet, "New Opportunities in the Foreign Service," the Department notes that the intensified recruitment program has come about in part as a result of the expansion of the Foreign Service recommended by the Secretary's Public Committee on Personnel.

Applicants must be at least 20 and under 31 years of age and an American citizen for at least 10 years. Married candidates must have American spouses.

The new pamphlet is available for fifteen cents from the Superintendent of Documents, Government Printing Office, Washington, D. C.

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The Billy Graham Evangelistic Association Repudiates Unapproved Publicity Schemes

By **GEORGE M. WILSON**
1620 Harmon Place, Minneapolis, Minn.

MINNEAPOLIS, Minn. — There are two films currently being shown in theaters throughout the United States and in Canada that are misleading in their advertising.

"THE MIGHTY FORTRESS" is a production of the Paul Short Productions in cooperation with "March of Time" and distributed by Allied Artists to the movie industry. Billy Graham, the Billy Graham Evangelistic Association, or the Billy Graham Films have absolutely no control over this film. It is a documentation of religious resurgence in 1954 in which some of the news reels of Mr. Graham's British and European tours are used. Included in this film are also reports of the World Council of Churches at Evanston and the Marian Year.

Another picture recently released by Metro-Goldwyn Mayer entitled "The Lord In His Corner" has also carried misleading advertising, particularly in Canada. Neither Mr. Graham nor any of his associates had ever even heard of this film until it appeared. The adver-

tising uses Mr. Graham's name, and calls him the fighting evangelist, who built a pulpit from the prize ring.

Mr. Graham has not changed his policy relative to releasing films through regular theaters. The two above-mentioned pictures are not Mr. Graham's productions, nor does he have any control whatsoever over them. Billy Graham films are released only through Billy Graham Film, Inc. of 2627 Connecticut Avenue N.W., Washington, D.C.

Also there has recently appeared on most news stands a biographical booklet entitled "Billy Graham, The Man and His Message." This booklet gives a somewhat sensational but sympathetic treatment. This booklet was totally unauthorized. Neither Mr. Graham nor any of his associates knew anything about it until it appeared on the stands.

Due to the tremendous publicity Mr. Graham has received during recent months, many such promotional schemes will likely be appearing. It is questionable whether legal steps, if taken, would prevent these things.

taneous effort will guarantee the cooperation of many churches and people and will result in the salvation of many thousands of lost souls. The Department of Evangelism, Dr. C. E. Matthews, its Secretary, and our great Southern Baptist Zion will be forever grateful to all who help us do this vital service.

The Pastor and Spiritual Growth

(Continued from Page 11)

"He's deeing, sir," she sobbed, "he's no' able to speak to ye, and he canna hear a word, he's that deaf; but, oh, please come and see him."

"But if your husband can neither hear nor speak," said Drummond, "what use is it to visit him?"

"That's quite true, sir," the broken-hearted woman sobbed, "he canna hear you, he canna see you, but, oh, I would just like him to have a breath o' you about him before he dees."

Henry Drummond had grown spiritually until heaven's fragrance was about him. His ministry had the power of God upon it. His life was rich in its far-reaching influence. In our precarious position in this complex age, may God help us to preserve our high sense of spiritual values and procure the necessary power to be His effective servants!—The Baptist Courier.

Using Radio to Prepare For the Coming Crusade

By **C. E. AUTREY**

It is imperative that Southern Baptists use every means of preparation known to us to ready our people for the colossal task which is now at hand. This Convention-wide effort to see revival in our land is of God, but as always God must use His people to bring it to pass.

One of the most effective means of preparation is publicity. Radio is one of the finest methods of publicity. All over our convention territory are hundreds of Baptist preachers and churches who broadcast by radio every week. Some of them reach only the city where they are located and the limited outly-

ing areas. Some are touching a large part of the state where they are located, and some reach across several states. All are effective and influential. We thank God for this mighty ministry. God is blessing it.

The Department of Evangelism of the Home Mission Board is asking all of the preachers and churches which are employing this radio ministry to give a few minutes' time to the crusade in these multifarious broadcasts. Call attention to it; urge the churches and pastors to join hands and prayers with us and ask all their listeners to pray for and attend these services. Begin publicizing it now, and keep it up all the way through to the end of the effort. Give the dates of the three zones, and give special attention to the zone where the particular broadcast originates. The revival in the Tropical Zone is to be held March 6-20; in the Central Zone, March 27-April 10; in the Northern Zone, April 10-24.

A concerted cooperative effort on the part of all our pastors and churches who broadcast from now through this simul-

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Using Educational Workers in the Simultaneous Evangelistic Crusade

DR. GAINES S. DOBBINS
 Dean, School of Religious Education
 Southern Baptist Theological Seminary
 Louisville 6, Kentucky

Just ahead is one of the great events in our Southern Baptist calendar—the Simultaneous Evangelistic Crusade. By now most of the churches have arranged for someone to do the preaching—the pastor or a visiting minister. Southern Seminary is omitting classes on April 9 and the week following in order that faculty and students may take part in the Crusade.

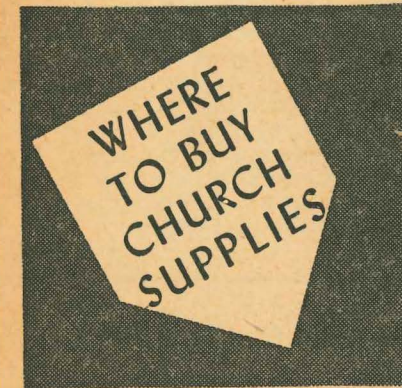
The availability and value of minis-

ters of education and ministers of music should not be overlooked. The leader of music is almost as necessary to the success of a series of evangelistic meetings as is the preacher. The educational director is also an exceedingly important member of the evangelistic team. He knows how to organize and direct personal workers, he is skilled in the art of visitation, he understands the place of the Sunday school in evangel-

ism and how to utilize it in bringing people to decision, he is himself an effective soul-winner.

Looking through the eyes of the educator, the educational director sees clearly the imperative necessity of following baptism with a constructive program of membership conservation. He can do much to meet the objection that revival evangelism sometimes adds numbers without adding faithful and fruitful members.

Men and women in the School of Religious Education of Southern Seminary are well equipped to render capable service as members of the evangelistic team in your church. A note of inquiry addressed to the dean of the School of Religious Education, Southern Baptist Theological Seminary, Louisville, Kentucky, will receive immediate attention and perhaps result in bringing to your church the services of these devoted and zealous young people who must not be left out.



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