

Western Recorder

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They peer into the future, asking, "What does it hold for us?" Will Kentucky Baptists make adequate provision for the Christian training of their young people of tomorrow? We make their future light or dark by the way we increase our gifts through the Cooperative Program.

►The Bull Street Baptist Church, Savannah, Georgia, has called Pastor Frank Elliott Morris from Gaffney, S. C. to succeed Dr. Searcy S. Garrison, now gone to be executive secretary for the Georgia Baptist Convention.

►The Fleming Baptist Church, in Pine Mountain Association, has just closed a revival with Pastor James E. Casey, McRoberts, as the evangelist, assisting John R. Isaacs, associational missionary. Two came for baptism and one by letter.

►Pastor John M. Snawder, Ralph Avenue Baptist Church, Louisville, assisted Pastor Arnold M. Williams in a revival at Central Church of Roanoke, Va., in its simultaneous revival crusade. There were 38 who were added to the church roll, 35 of these being by baptism.

►Dr. Harold W. Seever, pastor, Dauphin Way Baptist Church, Mobile, Alabama, will be Baptist Hour speaker for the summer series—July 3 through September 25. Dr. Roy O. McClain, pastor, First Baptist Church, Atlanta, current speaker, will continue through June.

►Dr. Thomas E. Halsell, Memphis, Tenn., was the evangelist and Vernon Perkins, David, Ky., the song leader, in a revival at Oaklawn Baptist Church, Paducah, where they assisted Pastor Grant L. Jones. There were 51 people for baptism and 16 by transfer of letters.

►Stanton Church held its revival April 10-17 with Pastor H. Earl Peacock, Bellwood Church, Atlanta, Ga., as the evangelist. There were 13 professions of faith, one transfer of letter, and one rededication. Mrs. Peacock, an accomplished musician, was the pianist and the pastor, James C. D. McDaniel, led the song services. Special music was provided by the Stanton Male Quartet, and two visiting choirs.

►Pleasant Grove Church, Anchorage, Route 2, dedicated the first unit in its new building May 1. This unit cost \$42,000 and contains a large auditorium, class rooms, kitchen and office space. The surface is made of Bedford limestone. The old building will be converted into a modern educational building, and the permanent auditorium will be erected on top of the new building as soon as possible. Dr. Carroll Hubbard, St. Matthews, preached the dedicatory sermon. Pleasant Grove celebrates its 150th anniversary this year, according to Pastor Robert W. Brown.

►John W. Kurtz, Pastor, Westwood Church, Dayton, Ohio, assisted Pastor George L. Burnham in a revival at the South Elkhorn Church, Lexington. Brother Kurtz began his ministry as pastor of a mission of this church—now the Republican Baptist Church, near Lexington. The meetings resulted in eleven being added to the church. South Elkhorn is looking forward to a new

educational unit which will care for 500 people.

►Members and friends of the Fordsville Baptist Church entertained with a pot-luck dinner at the church in honor of Pastor and Mrs. George Cartwright recently, with more than 100 in attendance. This dinner was to celebrate the fifth anniversary of the pastor and his wife among them. A gift of money and other useful items were presented them. Their new church building has just been completed and was dedicated April 3.

►Supt. C. Ford Deusner, Glendale, has been in two revivals recently. He was with Pastor John W. Bass at the LaMar Heights Church of Memphis, March 27-April 3, resulting in 32 for baptism, 21 by letter and 9 rededications. Brother Bass went there 12 years ago from the Twelfth Street Church of Paducah. The second revival was with the Gilead Baptist Church at Glendale, where he assisted Pastor B. G. Hickem for eleven days, resulting in 34 for baptism, 17 by transfer of membership, and 64 rededications.

►Judge F. D. Hewitt and Dr. Hendon M. Harris, Sr., both of whom graduated fifty years ago in 1905 from Mississippi College, Clinton, Miss., have been invited to be the commencement speakers for their Alma Mater this year, May 29-30. Judge Hewitt is chancellor of the fourth chancery court district in his state, and resides at McComb. Dr. Harris is retired, and living in Clinton, but spent 34 years as a missionary in China. He married Florence Powell, of Louisville, in 1910, at the time her father, the late Dr. W. D. Powell was corresponding secretary of the Executive Board of the General Association of Baptists in Kentucky.

►Evangelist Mel "Martin" Dibble did the preaching, in a revival with Dr. O. W. Yates and the Rosemont Baptist Church, Lexington, April 24-May 1. Mrs. Ruth Dibble aided in the singing. Crowds in the new auditorium were splendid, and the spirit was fine, and 28 were added to the church roll. One surrendered as a volunteer for mission service. Dr. Yates says: "Mel does the preaching and song leading, while Ruth plays the piano and renders a beautiful solo at each service. Our people are delighted that they came our way . . . We are afflicted with growing pains. We have doubled our attendance in our Sunday school within the last six months, and we have built up in the community a splendid sentiment for a real church."

►Harry V. Hargis, 46, who resided at 355 South Upper Street, Lexington, Ky., was injured in a fall from a roof on to an asphalt pavement below, on April 7, and he died while being taken to a Lexington hospital. He and another

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man were working on the roof, when Mr. Hargis slipped and rolled down the roof and fell 10 feet, breaking his neck in landing below. He was a member of the Grace Baptist Church, Lexington. Native of Somerset, he was a son of Charles P. Hargis, Okolona, Ky., retired assistant Sunday school secretary in Kentucky, and the late Mrs. Sarah Boyd Hargis; and a brother of Miss Pauline Hargis, assistant professor of religious education at Southern Seminary. Besides these, he leaves his wife, Mrs. Elizabeth Cart Hargis; one daughter, Miss Betty Hargis; and two sons, Harry and Charles Hargis, all of Lexington.

The Taming of the Cross

(Annual Sermon, Delivered Before The Southern Baptist Convention.)

By MONROE F. SWILLEY, JR.

Scripture: I Corinthians 1:10-25

Text: "For Christ did not send me to baptize, but to preach the gospel; and not with eloquent wisdom, lest the cross of Christ be emptied of its power" (I Corinthians 1:17 Revised Standard Version).

About one hundred years ago Heinrich Heine, the German intellectual, made a cynical observation concerning the role of the cross in the life of his people.

He said, "The day will come when it will pitifully collapse. The old stone gods will rise from the forgotten rubble and rub the dust of a thousand years from their eyes, and Thor will leap up and with his giant hammers start smashing the Gothic cathedrals."

This astute observer realized full well what the influence of German rationalism was doing to the heart of the Christian gospel.

Adolph Hitler did rise, and with the hammer of Thor in his hands he endeavored to destroy the last vestige of Christian influence in his land and in the world.

The ugly, hydraheaded monster of racism, atheism, materialism, totalitarianism, militarism, and imperialism rushed forward to devour the ripest fruits of western civilization.

This could never have happened in a so-called Christian nation without the taming of the cross, that ancient and historic symbol of God's miracle-working power. Throughout the Christian era the living cross has been able to thwart and defeat every sinister purpose which was set in motion by the malignant powers of evil.

The free world today is engaged in a continuing phase of that struggle. Whether the war is "hot" or "cold," the issues are still the same.

Make no mistake about it, the forces of godless Communism are determined to exercise their dominion over all mankind.

Already, eight hundred million people, occupying approximately one half of the land mass of the earth, live under

Monroe F. Swilley, Jr., is the pastor of the Second Ponce de Leon Baptist Church, Atlanta, Ga. He also has held pastorates in Alabama, Arkansas and Kentucky. He has been a member of the Executive Board, Arkansas Baptist Convention, and of the Executive Committees of the Georgia Baptist Convention and Southern Baptist Home Mission Board. He was educated at Ouachita College, Arkadelphia, Ark., and at Southern Baptist Theological Seminary, Louisville, Ky. Swilley has been on denominational preaching missions to Japan and to Hawaii.

the red flag. The champions of this philosophy are demonstrating a fanatical and frenzied zeal for their program of blood, hatred, and aggression.

Do Christians today have moral and spiritual strength that is equivalent to this godless force? When we look into the faces of our children and grandchildren, do we have the assurance that they will live in a world without fear? It is easy to feel that what we do is without significance. In every battle for truth, justice, and freedom, what one person does can often determine the outcome.

The easy-going optimist is quick to point out evidence of a spiritual renaissance in our land. Over ninety million Americans are now members of some church. The greatest movies, finest TV programs, and best-seller books deal with religious themes. The President of the United States gives a positive and courageous witness to his Christian faith. A group of congressmen meet each day in a prayer room in Washington. Christian personalities attract large and responsive audiences. Many Hollywood movie stars are showing signs of spiritual awareness. For this rise in the spiritual thermometer, we offer our heartfelt gratitude to God.

The long, hard look is somewhat sobering. Someone has well pointed out that thermometers merely register the temperature of the surrounding atmosphere, while a thermostat controls it.

Christian motivation in our hearts should produce a moral climate which is conducive to the development of strong, vigorous, and dynamic personalities. The figures about juvenile and adult delinquency, alcoholism, immorality, crimes of violence, robbery, corruption and graft in high and low places, and the cost of preparations for war are appalling and shattering.

Even in the house of God we need to ask the question, what discernable difference is the fact of my Christian profession making in the way I live? It is searching and revealing sometimes to ask, would there be any difference in the way I think and act if Jesus Christ had never lived on this earth?

Listen to Billy Graham, "We believe a religious revival is the only hope of

the world, but very few of us are willing to start in our own lives and pay the price. There is a lot of watered-down, namby-pamby peace of mind sort of business which is of little religious value."

Dr. Paul Calvin Payne criticizes the soft, religious sentiments of many modern Christians and reminds us that Christianity requires "heroic commitment to great causes and ideas."

Dr. Harold Bosley, in his straight-thinking, hard-hitting book, *A Firm Faith for Today*, describes the difference between concern about religion and commitment of the total personality to the cause of Christ. He tells the story of a veteran captain of a fishing boat taking a group of uninitiated fishermen into an area of the bay where the fish were plainly breaking the surface of the water. The excited devotees of Isaac Walton were certain that they were in luck. The seasoned fisherman quietly observed, "They're breakin', but they aren't bitin'." Concern becomes commitment only when we rediscover the original meaning of the cross.

In his life of General Sherman, Lloyd Lewis records an incident in the Battle of Shiloh where a teamster was struggling to drag a gun carriage up through the mire of the river bank. A wandering evangelist seized on that strategic moment to do some evangelistic work. He said to the teamster in a sepulchral voice, "Do you know who died on the cross?" Without looking up, the teamster replied, "Don't ask me any riddles: I'm stuck in the mud."

Our modern world is stuck in the mud, and unless we do discover the riddle of the cross, the achievements of the highest purposes of our faith and culture will be long overdue.

Many years before the revolution in Russia, a village priest was greatly concerned about the preoccupation and indifference of his people. One night he climbed to the roof of his church and nailed a transverse beam across the diagonal section of the beautiful cross which adorned the steeple. The next Sunday the angry people demanded that the beam be removed. The man of God was adamant and said, "You have canceled the cross in your daily lives. When you restore the cross to its rightful place in your hearts, then I'll remove the beam from the steeple." Canceled crosses in the hearts of Christians will not command the fascination or devotion of a lost world.

(Continued on Page 6)

The Holy Spirit and the Dedicated Life

A Baptist layman in Kentucky suggested recently that not much preaching and teaching concerning the Person and work of the Holy Spirit is being done these days, and that therefore the man in the pew knows all too little about Him.

As a matter of fact, however, a great many do magnify the supreme importance of the Holy Spirit in the life and labors of believers. Yet it must be admitted that in too many instances there is neglect—a neglect for which churches are paying a high price in lost spiritual power and fruitfulness.

Paul warned the Ephesians that they "grieve not the Holy Spirit whereby ye are sealed unto the day of redemption" (Eph. 4:30). That fourth chapter began with the exhortation that "ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love, endeavoring to keep the unity of the Spirit in the bond of peace."

In both Scriptures the Holy Spirit is at the heart of Paul's admonitions, and He is recognized as the guiding, empowering Personality Who is delighted when we do His will completely, and grieved when we fail Him.

A prayerful reading of the entire fourth chapter and related Scriptures will bring pronounced changes in earnest Christians, discovering to them more clearly the purposes of God and the broad differences He designs shall exist between His children and the rest of the world.

More than Others

Unless we are able to demonstrate conclusively to unbelievers that we are more than they are, that we have something they do not possess, then we have no right to expect they will go Christ's way.

A man would hardly expect others to take medicine he claims made him well, unless he can show a state of health and robustness far surpassing the sick.

The writer was once making a call on a sick person and urging that the doctor's advice to have a certain type of surgery be followed. The patient was hesitating because of dread, and in doubt that the surgery would solve the problem. In the room was one of the patient's friends, a person who looked like she had one foot in the grave and the other sliding toward it. This friend said to the patient, as she listened to the advice: "Why sure! Go right ahead and have the operation. I underwent the same kind of surgery a good while ago. Just look at me!" That did it. We saw the patient shudder. The friend didn't offer much argument in favor of the recommended treatment.

Infinitely more is required than merely being affable, chummy, hail-fellow-well-met people, even though some seem to rely primarily on this. We must demonstrate positive deliverance, a power, indeed a PERSON, if we are to win the lost. We are to be supremely the people of God—power-people—if we are not to grieve the Holy Spirit.

In our own strength we make no impact on the

world. The task is too big for US. The opposition is too great, "for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6:12). We need to be Christ-people; we need to be under the complete control of the Holy Spirit. Christ is the answer, and the Holy Spirit is the answer. In the verses immediately following Ephesians 6:12 Paul urged the putting on of the "whole armour of God." The Spirit of God makes the difference, and He makes us different. The world must be able to see it.

He Grieves When We Cheat

The Spirit of God grieves over the moral and spiritual decadence in his people. He will not work with those with whom He is grieved. When we quit playing at the task, and when we recognize how sinfully we are cheating and robbing God of what He has the right to expect of us, then will we see the symptoms of spiritual anemia abating and the signs of health appearing; and then will the world begin taking knowledge that we have been with Jesus, or, putting it more strongly, the world will know that HE IS WITH US.

The Spirit-grieving life is a powerless life. The Spirit-grieving church is a powerless church, no matter how many or how good the plans and programs may be, nor how hard we strive to make OUR plans work.

Jesus grieved while here on earth. He grieved over man's lost condition. He grieved because of the sins of National Israel—even weeping over Jerusalem. He grieved when His own disciples contended for places of honor. He grieved over their lack of faith. Isaiah prophesied Him as a man of sorrows and acquainted with grief.

Paul described the Holy Spirit as grieving. He grieves when sinners refuse His call, when churches walk in disunity and fail to contend for the Faith, when they tolerate compromises with the world, when they compromise on questions of vital doctrine, when they lose their sense of world-mission. He grieves when believers fail to evince the Divine Life, when the prayer-life wanes, when the Word and the house of God are neglected, when evangelism cools, when stewardship of self and possessions is forgotten, when His people neglect to keep always in mind that God saved us not only to do something for us but THROUGH US.

Too many times we have substituted other instruments for the Holy Spirit, and we had as well admit it. We speak of the psychological approach; we rely on the soundness of OUR methods, forgetting that what we need more than all else (much as we need sound methods) is the power of the Holy Spirit. We want to feel that we have complete control of the situation, when what we actually need is that He shall have complete control of us.

God's People Need Revival

There needs to be first of all a revival in the hearts and lives of God's people. It may sound gloomy (it sometimes looks that way), but we shall

never have a sweeping revival of "old time religion" and the bringing of millions to know the Lord until His people themselves experience revival in their own hearts. And by revival we mean the Holy Spirit's taking absolute control.

Now and then we have seen some smile when reports were made of the "rededications" in revival meetings. They somehow feel that only the professions of faith and additions to the churches make big news in revival reports. Rededications are wholesome signs in revivals or at any other time, for they are basic to all else. Every one of us needs again and again to cast away the things that hurt us and the work, and to come close to Him again.

Pentecost

Not even those who had journeyed with Jesus and heard His preaching and had seen His miracles were prepared for Pentecost until they had completely righted their own lives in His sight. They went back from the Ascension of Jesus, and waited in the upper room ten days, continuing in prayer and supplications. And it is said that when the Day of Pentecost was fully come, they were all with one accord in one place. The surrender made them so. The Holy Spirit made them so. And then He came,

empowering their public preaching and private witnessing to such a degree that 3,000 were saved and followed Him in baptism.

Advertising

This writer believes in advertising; but the best advertising is for it to be "noised abroad" that God is present with His people and showing forth His spiritual wonders through them.

Fundamentals

We have a lot to say about this and that in connection with the beliefs and practice of the early churches. Very well. Any church or individual sins against the Truth when departure is made from the New Testament pattern at any point. But while we contend earnestly and long for these, as we ought to do, let us magnify that all-too-neglected doctrine of the work of the Holy Spirit in the life of His churches. Only He can make the Word effective. Only He can make public preaching and private witnessing fruitful. Only He can empower the voice and heart that speak for Him. Only He can work in us both to will and to do of His good pleasure. Only He can transform life and make it victorious over the world, the flesh and the devil. Apart from Him we can do nothing, but with Him we can do all things!

Georgetown College Commencement Programs to Be Held May 29-31

GEORGETOWN, Ky. — The 1955 commencement program of Georgetown College will begin at 11 a.m., Sunday, May 29, in the John L. Hill Chapel, when the baccalaureate address will be delivered by Richard VanHoose, superintendent of Jefferson County Schools. Superintendent VanHoose is a 1935 graduate of Georgetown. At 4 p.m. that afternoon an organ recital will be presented in John L. Hill Chapel.

On Monday, May 30, reunion luncheons of special anniversary will be held. Also the Alumni Board of Managers' luncheon will be held at the home of Mrs. Logan B. English, Alumni Association president. At five o'clock that evening a campus picnic will be held for all alumni, students, and friends. At six o'clock that evening the annual business meeting of the Alumni Association will be held, and officers will be elected. At 8:18 that evening there will be a special performance of "East Lynne," popular melodrama by the Maskrafters.

On Tuesday morning, May 31, the Senior Breakfast will be held, and reunion breakfasts of special anniversary classes.

The Commencement Exercises will be held at 10:30 a.m., May 31, with Dr. Samuel Maddox, pastor, First Baptist

Church of Dothan, Alabama, as the speaker. Dr. Maddox is a 1937 graduate of Georgetown College.

Also during the commencement exercises presentation of 50-year awards will be made.

Honorary Degrees

The Georgetown Trustees have announced that during commencement exercises the honorary Doctor of Divinity degree will be conferred on Rev. Edwin F. Perry, pastor, Broadway Baptist Church, Louisville, Kentucky; Rev. L. O. Griffith, director of promotion, Home Mission Board, Southern Baptist Convention, Atlanta, Georgia; and Rev. John Soren, missionary, Rio de Janeiro, Brazil. The honorary Doctor of Laws degree will be conferred on Richard VanHoose, superintendent of Jefferson County Schools, Louisville.

Tallant Brothers to Visit Holy Land Together

HENDERSON, Ky. — Fulfilling a cherished dream both of themselves and their father who was a minister, Pastor Francis R. Tallant, First Baptist Church, this city, and Pastor Harold Tallant,

First Baptist Church, Madisonville, will tour the Holy Land together this summer and also visit the Baptist World Alliance in London.

The brothers will leave June 6 to begin the trip, grateful to their churches for making it possible. The Henderson pastor said, "Our father (Rev. J. B. Tallant) always possessed a dream to visit the Holy Land and other Biblical countries. He instilled that wish and dream in us but he never got to go. By the graciousness of the congregations here and at Madisonville, Harold and I will make the trip for him."

The brothers believe the trip will be much more interesting because they are going together. One of them said: "We went to school together, boarded together and have done everything together. This is the natural thing, but we didn't think we'd ever make a trip to the Holy Land together." The brothers will be in a tour conducted by Dr. W. C. Boone, general secretary of the General Association of Baptists in Kentucky.

Their journeys will take them to Paris, France; Cairo, Egypt; the Holy Land; Athens, Greece; Rome and Florence, Italy; Luzerne, Switzerland; a trip down the Rhine in Germany; London, England; where they will attend the Baptist World Alliance.

Speakers for Ridgecrest and Glorieta Sunday school assemblies this summer will include Dr. W. R. Pettigrew and Dr. H. Leo Eddleman.

The Taming of the Cross

(Continued from Page 3)

The cross in our day has become a charm, an amulet, an adornment. We have exercised ingenious artistry in our efforts to domesticate it and to subdue its vital and soul-stirring passion. The most thrilling, exciting, impelling, and gripping symbol of all time has become a dull, languid, insipid, and inert commonplace. The original cross was rough, rugged, and unsightly. It was drenched with tears, stained with blood, and pierced with nails. Our crosses arouse a passing admiration, while the original cross of Jesus redeemed a dying thief and flung open the doors of Paradise, not only for him but for all who will believe. Inspired by this cross, men marched into the very jaws of death, hurling defiance against every tyrannical power and singing their exultant songs of victory. Let us consider how far we have travelled in our efforts to tame the cross and empty this glorious symbol of its primitive meaning.

The Nature of Sin

When our original parents disobeyed God, they were unwilling to face the consequences of their actions. The call of God as he walked in the cool of the Garden went unheeded. Bearing upon their souls the intolerable burden of guilt, they feared to face the one who alone, could bring pardon and renewal of fellowship. They blazed a trail of evasion and subterfuge over which men still walk today.

Not long ago a lad disobeyed his mother. He hid himself behind the shrubbery surrounding the house. Through the afternoon and into the night his mother called his name with no response. Finally he tried the back door and found it open. Slipping into the house, he made his way upstairs to his bedroom and, under cover of darkness, prepared for bed. Even the darkness became his enemy and drove sleep from his eyes. Through the moonlight he became aware of his mother sitting by his bed. With a sob he threw himself into her arms. Comforting his aching heart as only a mother can, she said, "Why didn't you answer when I called? Didn't you know we could work this thing out together?"

The cross on which Jesus died revealed sin as something with which only God can adequately deal. Man constantly evades this sublime truth and tries to find the answer within himself. It is this distortion of the glory of the cross which has brought untold suffering to mankind. No system of penance, no elaboration of ritual, no program of reformation has ever been devised which

can deliver the soul of man from the bondage of evil. This is a problem which only God can solve, and this he did in a manner befitting his glory and mercy. The tragic failure of alibis, rationalization, and escapism reveals the superficiality and the impotence of man apart from God. There is no depth to this therapy. Sin is primarily against God and, as such, must be faced with him.

Late one Sunday night the telephone rang in the home of a minister in New York City. A woman's voice spoke of the death of her brother and asked if he would take the burial service. She refused to give any further information other than the name of the funeral parlor and the hour of service. When the minister arrived at the appointed place, he discovered he was presiding at the burial service for a man out of the underworld who had been shot down in cold blood by a rival set of gangsters. His father was a ne'er-do-well; his mother before her death had been a Sunday school teacher. On the way to the cemetery it started to rain. After the benediction at the grave, friends told the father that they would take him back home. He hesitated and then refused to go with them. The minister asked him what he wanted. He said he did not want to go away until he had said a prayer. The friends stepped back, and the father and minister knelt in the slush and mud beside the grave. It was still raining. He took off his hat and lifted this prayer, "My boy, your Mother was entitled to something better of you than this. Amen."

When we face sin in the light of the cross, we become aware that the evil we do breaks the heart of God. He had a right to expect something better of us. "God sent not his Son into the world to condemn the world; but that the world through him might be saved" (John 3:17).

The Ministry of Pain

Nowhere has our effort to soften and enervate the cross become more apparent than in our attitude toward pain.

The question arises so often when misfortune, disease, or death visits our lives, why did this have to happen to me? The assumption seems to be that being a Christian calls for exemption from the heartaches and miseries which are the common lot of mankind. The arrival of suffering or sorrow is considered a hostile intrusion into our plans, and a vicious disturbance of the neat harmonies of our lives.

Racked with pain, consumed with

fever, plagued with disease, and tortured in soul, millions stand beside life's wailing wall. The cross reaches down into the great deeps and brings an answer, not so much as to "why" but with a triumphant "how."

Long ago one of God's great servants drank from the chalice of pain. The floods of disaster swept away all of life's comfortable securities. A desert storm rolled in with the burning, whirling sands to slay his sons and daughters. A loathsome disease affected his body. Even his wife advised him to "curse God and die" (Job 2:9).

Well did Job know that the cursing and the dying would be one. Out of the pits of his despair there comes the ringing affirmation of his faith, "Though he slay me, yet will I trust in him" (Job 13:15). About half a century ago Oscar Wilde remarked that there was enough suffering in one London lane to show that God does not love man. Orphaned in heart, wounded in spirit, frustrated in mind, Wilde tried to ask why; and the only answer was a faint and fragile echo. There is a better answer when we ask the question in a different way. In looking at the cross, we will find enough of an answer to satisfy the heart.

The intensity of the physical suffering of our Lord cannot be measured. The cry, "My God, why hast thou forsaken me" (Mark 15:34), and the cry of physical anguish, "I thirst" (John 19:28), reveal nothing less than the very agony of God. This indicates the distance God is willing to go in sharing the darkest despair with every man.

In one of Ibsen's plays the question is asked, "Who taught thee to sing?" The singer answered, "God sent me sorrow." Suffering is not an intruder, an interloper, an unfriendly guest, but rather it is a wise teacher of great and inexpressible things. We find God not only sharing our suffering, but opening up for us new worlds of meaning and growth. "The north winds made the Vikings." Good health, ample leisure, comfortable living, and popularity are fine things to have, but they seldom call out of a man the best there is in him. Milton said of Dante, "He speaks the voice of thirteen silent centuries." Yet Dante was exiled from his beloved city of Florence. He was a wanderer over the face of the earth. So scarred with marks of battle with adversity was he that people said, "There goes a man who has been in hell." From such a life came his *Divine Comedy*.

Even Milton himself wrote *Paradise Lost* when he was blind and forced daily to cope with jealous rage in his own home. A wise man once said, "God sent not his Son into the world to make us comfortable: he sent him to make us great."

(Continued on Page 10)

Kentucky's Battle For Religious Liberty

By JOSEPH M. DAWSON

Former Executive Director Joint Committee on Public Affairs for the Baptists of the United States

While outsiders are supposed by some to withhold opinions on local controversies, it often happens that the interests of all the people in the United States are bound up in regional issues.

A dramatic situation exists in eastern Kentucky, in which religious liberty is at stake, and it illustrates what I have just asserted.

As one who has devoted much of his life to a positive effort to maintain our distinctive American principle of full religious liberty for all, safeguarded by our constitutional provision for separation of church and state, I confess to a deep interest in its fortunes everywhere, because a decision in a local case may ultimately affect the whole nation.

I may be permitted to assert another fact, namely: Those guilty of violating religious liberty and its constitutional safeguard habitually resort to charges of religious prejudice if an outsider concerns himself with an honest investigation of the details of our alleged violation.

Having from the beginning cooperated with Protestants and Other Americans United for the Separation of Church and State (POAU), instituted and maintained by multitudes of the most respected individuals in foremost Christian, fraternal, educational groups of our land for our cherished American principles, I would express gratitude for its objective, scrupulous care to discover the truth in any given situation. One of its sanest, most competent investigators, Attorney Victor B. Harris of St. Louis, reports on the Kentucky case. In view of the real need for correct, disinterested information in respect to it, I venture to send the *Western Recorder* his account, which follows. I would earnestly commend it to the attention of your readers in the belief that it will be welcomed by all who are not blinded by selfish considerations. Mr. Harris writes:

"In Lexington I went over the Marion County law suit in detail with Mr. Jesse K. Lewis the attorney for the plaintiff. The complaint charges in substance that the Roman Catholic majority on the Board of Education of Marion County and the Roman Catholic Superintendent of Schools have entered into a fixed

Dr. and Mrs. Dawson are this summer with their son, 275 Monaco Parkway, Denver, Colo.

policy to develop certain schools in that County which are, in fact, Roman Catholic schools; and at the same time to force out of existence the high school located at Bradfordsville, which was formerly used by Protestants and is located in the western end of the County.

"The eastern end of Marion County is largely populated by Catholics. There are two high schools in that section, known as St. Charles and St. Francis, both of which are staffed almost entirely by nuns and operated completely as Roman Catholic institutions. The St. Charles school was constructed by the County authorities, while the St. Francis school was built by the Roman Catholic Church and rented to the County. All operational expenses are paid from public funds, including salaries to the nuns, of whom there are 44 now teaching in Marion County.

"The excuse for closing the Bradfordsville school last September was to consolidate. The choice given to the pupils attending that school was to pay their own expenses to get to one of the two Catholic high schools located in the other end of the County, or to attend an independent high school at Lebanon. Lebanon is in Marion County about nine miles from Bradfordsville, but is not a part of the County school system. While it seems to be an adequate high school, it is overcrowded at the present time and would become more overcrowded under the new management. The County would pay the tuition of the Bradfordsville pupils who are willing to attend the Lebanon School. So far, all have declined to do this.

"The chief objection to attending the Lebanon school, aside from its over crowded condition, is that parents are being forced to send their children to a school over which they, as taxpayers, exercise no control whatsoever. The Lebanon high school is controlled entirely by the City of Lebanon.

"Marion County operates an extensive system of school buses. Their routes are too complicated to explain without a map. It is sufficient for the present to say that they crisscross and double back in an amazing fashion in order to get Roman Catholics to the two Catholic high schools in the eastern end of the County. With two or three exceptions, no pupils are transported in the

county busses to the St. Charles and St. Francis high schools who are not Roman Catholic.

"The County also maintains and operates grade schools which are staffed with nuns and priests. This is done in the same fashion as the high schools, with a complete segregation of Protestant and Roman Catholic children. I was advised that the graduation diplomas for the eighth grade students are presented by a priest, with each pupil being required to kneel and kiss the priest's ring when receiving the diploma. No one I talked to could tell me for certain whether this same situation prevails in the high schools. It is clear, however, that on graduation day a breakfast is held in the Roman Catholic Church, which in each instance adjoins the St. Charles and St. Francis high schools; and the pupils go from there *en masse* to the graduation ceremony in the school building.

"There does not seem to be the slightest question that, with the exception of the Bradfordsville school now closed and one grade school, all facilities of public education in Marion County are operated as Roman Catholic institutions. The Roman Catholic catechism is taught in the schools. The high school annual is dedicated "to our priest." A nun is principal of the schools and all the nuns wear their habits in the classrooms, with students rising and standing at attention every time one of the sisters enters. The schools compete in competitions limited to Roman Catholic schools, and in some instances have won such competitions, all of which is described in detail in the high school year books.

"Mr. Lewis' suit challenges all this and he seems to have ample evidence to back up his charges. Under the procedure followed in Kentucky in equity cases, the testimony is taken by deposition and submitted to the court without an oral hearing. The depositions are complete and the next step is to summarize the testimony, which covers several thousand pages.

(Continued on Page 22)

Two Home Board Workers Survey Alaska Missions

ATLANTA, GA. (BN) — S. F. Dowis, Secretary of Co-operative Missions, and George W. Cummins, Superintendent of Western Missions, Home Mission Board, were in Alaska from April 29-May 6 surveying the needs and work in this home mission field. The two Board workers conferred with missionary pastors during the trip.

►Furman has named a resident engineer to oversee work now being done on the new \$15,000,000 campus near Greenville, S. C. Furman is supported by South Carolina Baptists.

Yes, the Special Offering Should Be Given

By WENDELL H. RONE, Pastor
First Baptist Church, Middlesboro, Ky.

The time is rapidly approaching for the putting forth of an effort on the part of the Baptist churches of Kentucky to raise the sum of \$200,000 for their Cooperative Program. Sunday, June 12, 1955, has been set aside as the designated date for the reception of the offering. Such an effort has the unqualified approval of the Baptists of Kentucky, as it was heartily endorsed at the last session of the General Association in November, 1954, at Georgetown. Thus all 2,254 of the affiliated churches are urged to give liberally to such an offering on the appointed date or as near it as possible.

Every Baptist church in Kentucky, regardless of size or location or the regular amount it gives to the Cooperative Program, should have part in this worthwhile offering. Under the provisions of the dual budget adopted by the General Association for this year the sum of \$1,700,000 will be used for basic needs of all of our missionary and benevolent work. Everything above that amount will be given directly to Kentucky Baptist Schools (75%) and to State, Home, and Foreign Missions (25%). Therefore, one can easily see that this Supplemental Offering to the Cooperative Program will go directly to the undergirding of two of the three vital segments of all missionary endeavor—preaching, teaching, and healing.

It is fitting, therefore, that the Christian Education Department of the General Association, under the capable direction of state chairman, Dr. H. Leo Eddleman, president of Georgetown College, and state director, Rev. Erwin L. McDonald, executive secretary of education for Kentucky Baptists, should lead all of us and challenge us to a real sacrificial effort on behalf of this worthy undertaking. Our Baptist Schools and colleges are in dire need today. Many of their buildings are in a bad state of repair. Overcrowded and inadequate classrooms and laboratories hold back progress. Additional dormitory space must be provided if the increasing number of applicants for admission among our Baptist young people are to be taken care of. To fail to provide for the training and preparation of our future leaders will be suicidal, as Missions and Christian Education cannot be severed. Thus the Supplemental Offering to the Cooperative program on June 12,

1955, takes on added significance as we see that dollars consecrated to the Lord's cause and coming from the dedicated lives of our Baptist people is the only answer to such pressing needs. Furthermore, our State and Home and Foreign mission work will receive added support from this offering.

The following suggestions are given to urge Kentucky Baptists, including both leaders and people, to support this "plus" offering and effort:

1. All of us should make the offering an object of prayer, in order that it might be God-honoring, Christ-exalting, generous and sacrificial.
2. All pastors and other leaders in the churches should raise the percentage of the amount regularly given to the Cooperative Program, keeping the ideal of a 50-50 division between local and world-wide needs in mind constantly.
3. Emphasize the Cooperative Program and the Supplemental Offering and distribute the special offering envelopes to the entire membership of each church prior to the Sunday the offering is to be taken.
4. Let us re-check our gifts to the

Cooperative Program, compare them with former years, and by renewed effort go beyond anything our churches have ever done previously in supporting our entire denominational program of advancement in Christ's cause.

We trust that the Spirit of the Lord may move so mightily and persuasively among Kentucky Baptists that our doctrinal convictions concerning the place of preaching, teaching, and healing in God's missionary program for all men shall be consistently manifested in full and generous support of this special appeal. May it never be said that we are missionary in name but anti-missionary in practice. "He that soweth bountifully shall reap also bountifully."

►Richard Carlton, formerly pastor of the Belleview Church at Grant, Ky., now pastor of the Hour of Power Chapel, Spartansburg, S. C., led in a revival with Pastor Lee Hopkins at Rineyville during the Crusade. There was record attendance at the services. Sixteen decisions were made, fifteen of which were for baptism. These make a total of forty-three additions to the church since September 1.

►West Broadway Baptist Church, Louisville, ordained Andrew Jackson Prince and licensed Carl Stanley to the gospel ministry on Sunday evening, May 8. Dr. E. F. Estes, pastor, brought the sermon, and Dr. Dale Moody delivered the charge to the church and candidate. Roy Johnson presented the Bible and John Ringo led the prayer. After laying on of hands by ministers and deacons, Brother Prince led the closing prayer.

Foreign Claims Settlement Commission

Tariff Commission Building, 7th and E Sts., N. W.,
Washington 25, D. C.

More than 800 former American Prisoners of War in Korea have failed to file claims with the Foreign Claims Settlement Commission for compensation under Public Law 615, approved by President Eisenhower on Aug. 21, 1954.

Commissioner Pearl Carter Pace appeals to all news media to publicize this benefit since the deadline for filing such claims in most cases is August 21, 1955 and the Commission earnestly desires that no eligible claimant be denied because of failure to file on time.

In cases of death of the former prisoner of war, claims may be filed by the surviving widow, husband, children or parents.

Payment is authorized to be made at the rate of \$2.50 per day for each day of imprisonment.

Any members of the United States

Armed Forces presently held as prisoners of war as a result of the Korean hostilities will be eligible to file their claims within one year after returning to American Military Control.

Survivors of prisoners of war who have not returned to the jurisdiction of the Armed Forces of the United States may file not later than one year from the date the Department of Defense makes a determination that the prisoner of war has actually died or is presumed dead.

►Dr. David M. Gardner, editor-emeritus of the *Texas Baptist Standard*, was evangelist in a recent revival with the Bardstown Baptist Church, Bardstown. There were 20 additions, 10 by baptism and ten by letter. Dr. J. T. Burdine, Jr., is pastor.

CHILDREN'S PAGE

Douglas and Nathan

By ELIZABETH Y. RESLER



Illustrated by Vera Gubman

Douglas always liked to help Mother clean the attic. They were sure to find some treasures, or something he had forgotten about. And Mother would tell him the most fascinating stories about the funny-looking clothes stored up there.

"Now, then, I think I'll take these old magazines down. I see the paper man coming down the alley and he'll take them right away. I'll be back in just a few minutes, dear," said Mother as her head disappeared below the stair railing.

While she was gone, he'd just look around, thought Douglas.

"I wonder what these things are—they look like drapes." He picked up the long blue material. Then he wrapped it around himself. Another smaller piece he fitted on his head. He caught a glimpse of himself in an old mirror and became even more interested in his costume.

"H'm, I look a little like the picture in our Bible story book," he said as he tugged at his clothes and walked back and forth. "I wonder what Mother will think of me."

And thinking of Mother he suddenly realized she had been gone a long time. Not wanting to take off his fancy clothes before she saw him, he sat down on top of the pile of drapes to wait.

Douglas wasn't sure how long he sat, but suddenly that pile of old drapes seemed to turn into a big white cloud. And like clouds do, it was sailing along in the sky—with Douglas sitting comfortably on top of it.

Looking down over the edge, Douglas saw that the cloud was sailing out over

an ocean. In fact quite soon he could see no more land at all.

"I wonder if this is the Atlantic Ocean?" he said.

But almost before he could say it the cloud was above the land again. And then his unusual air coach was slowly coming down. Then there was a gentle bump and he knew this was the end of his journey. Douglas began to look around.

Just then a boy came running around the corner of a house.

"Hello, my name's Douglas, what's yours?"

"I'm Nathan," answered the boy, "and my father is waiting for me to bring him a tool. Come along and meet my parents. Maybe you can help, too."

Sure enough on the other side of the house in the shady yard was the rest of Nathan's family. His father was busy with very odd woodworking tools. Nathan's mother was cleaning fruit for dinner.

Douglas was too polite to say so but he thought it strange that Nathan's father did not have an electric saw and drill. As he thought this he looked around for a place to plug one in the wall. Then he realized that there were no electric lights either. Small earthenware lamps were set around for light at night.

After a while Nathan's mother went to prepare supper. When she called that it was ready the three of them put down their work to go inside. At the door Nathan and his father stopped. They touched a tiny box fastened to the side of the door and repeated solemnly, "Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord

thy God with all thy heart, and with all thy soul, and with all thy might."

Douglas knew the verse, too, so he joined in saying the familiar words.

All too soon the evening was over and the family went up the outside stairs to the rooftop. Here they unrolled mats. These were their beds. So, under the stars, the boys lay quietly thinking pleasant, friendly thoughts.

As Douglas watched the stars he felt himself being lifted again up, up, and away. His cloud was taking him home.

He must have been asleep, for here he was on that pile of clothes in the attic.

"Hi, there, did you think I was pretty slow?" laughed Mother. Then her eyes widened as she saw Douglas. "Now, who are you?"

Douglas grinned and walked up and down showing off his costume.

"I'm Nathan, the boy of Palestine," he said.

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May Time

By Norman C. Schlichter

May time's a gay time
In our big land and fair.
While blossoms burst on fruit trees
Birds sing everywhere.

May time's a gay time!
A time for outdoor play.
When winds keep getting warmer
With every new day.

May time's a gay time!
Planting seeds is fun.
It's fine to help make harvests
of food for everyone.

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Hit The Face

By Gene Wright

What do you do on rainy days? Here is a game that is fun to make as well as to play.

Use any cardboard box that is larger than a pie plate. Place a pie plate in the center of the box top and draw around it to make the shape of a head.

Draw and clip out two round eyes, a nose, and a mouth.

Give each player ten dry beans.
Stand back from the box.

Let each player take his turn in throwing ten beans at the face. Count five for each bean that goes into the mouth. Count ten for each bean that goes into an eye or the nose. The first player to score one hundred wins.

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Some Suggestions For Church Visitors

By ROBERT J. HASTINGS, Pastor
University Baptist Church
Carbondale, Illinois

Church visitors would enjoy a recent article describing the methods of Fuller Brush salesmen. It gave tips to Fuller route men on how to increase sales.

Really, the Fuller Brush Company has no corners on these proven methods which can be utilized by all church visitors who take seriously the command to "go out into the highways and hedges."

1. "Amount of sales are in direct proportion to number of calls made."

Simple, isn't it? Yet any experienced door-to-door salesman will vouch for its truth. He will tell you the more doorbells he rings, the more money he makes.

The idea is that a certain percentage of residents on any given street can be sold, and it's largely a matter of showing the product rather than the "sales talk." The problem is to locate the interested people, and solution is to knock on enough doors.

This is a proven principle in church visitation. The discouraged visitor can often increase the number of folks reached simply by stepping up the number of calls.

2. "Knock again."

Occasionally someone shouts from inside, "Who is it?" Or maybe, "Come on in!" Fuller Brush says, "Do not answer; knock again."

Ordinarily your prospect thinks you are someone he is expecting. To go in unannounced may embarrass both of you. A second or third knock will arouse enough curiosity to open the door.

I have followed this practice many times, and have never failed to get a door open by simply keeping quiet and knocking again.

3. "Step back."

Fuller Brush instructs their salesmen to "take a step back" when a lady answers the door.

This shows courtesy, proves you are not trying to barge in. It reassures you are there to help the person, and not to force yourself in.

Most people have a natural aversion to someone trying to cram something down their throats.

The aggressive, blunt visitor who seeks to push himself into a strange home will often encounter a psychological barrier thrown in his face.

And, after all, shouldn't courtesy be a

distinguishing mark of the church visitor? Remember, we go uninvited to the home and it's doubtful if the first entry should be in the spirit of a crusader! If Jehovah's Witnesses and the Mormons think they can sell more "brushes" that way, more power to them!

4. "Sell on Saturdays."

Quite an array of arguments are given why Fuller Brush men should sell on Saturday mornings—especially the rainy ones.

I had never considered Saturday mornings as a time for visitation until reading this article—then decided to try it.

And the results were surprising. Some observations and advantages are:

(a) Ordinarily, visit the homes where

you do not expect to go in for an extended visit—only the doorway conversation. Most people will be busy—some will be sleeping.

(b) The father is often home, as well as the school children. An excellent chance to meet the whole family if calling on new people.

(c) It is near Sunday—church-going is already on the minds of many.

(d) Your Saturday call may be unexpected, which will give your visit an added impression.

(e) In warm months many will be working in the garden or lawn, an opportunity for an informal chat without the formalities of a home visit.

(f) And last, you will be in a better frame of mind for your work Sunday morning. You will be fresh from the homes of the people—which is often better than entering fresh from the pages of Spurgeon!

To an ultra conservative who may resent adaptation of commercial methods to spiritual service, we suggest a re-reading of Luke 16:8, "The children of this world are in their generation wiser than the children of light."

The Taming of the Cross

(Continued from Page 6)

Lew Wallace in his great classic, *Ben Hur*, tells the thrilling and arousing story of a great chariot race between Ben Hur, the young Jew, and Messala, the proud and haughty Roman. The contestants are so well matched that the outcome is utterly unpredictable until the end. Emotions are at fever pitch. With masterful horsemanship, superb daring, and unswerving control the young Jew brings his chariot and the beautiful Arabian horses across the finish line to win the victor's crown. A roar of applause rolls from the audience. In entering into the emotion of this daring spectacle we feel like calling out, "Whence cometh those mighty arms?" Above the thunder of the great ovation we can almost see Ben Hur lifting his head and hurling back his reply, "These are the arms that were formed during those years I served as a galley slave." Struggle enabled him to develop a reservoir of strength from which he could draw in the hour of supreme crisis and opportunity. This is something of the heroic meaning of the cross for us today.

Dr. Hutton, in the *British Weekly*, tells of the caddies on the golf course at St. Andrew's. He says these youngsters are more or less dictators in their own spheres. The caddy will give careful advice about the club, the direction, and the distance; and then stand quietly by to see what you can do. On one

occasion a stranger was playing the course, and not being accustomed to such expert advice from his caddy, was somewhat disturbed by it. Finally they came to a dog-leg hole which could be reached only by a circuitous route. The caddy handed him a club and said, "You play on that black-roofed building over there on the left." "Would it not be better," said the stranger, "to go straight for the hole?" To which the caddy replied, "You may play in any direction you wish; I was only suggesting how to play in order to win the hole." We have our instructions in the cross. We can spend our time trying to soften the cross with our relentless "whys," or we can discover God's "how" in the manner of our Saviour. "We are more than conquerors through him that loved us" (Romans 8:37).

(Continued Next Week)

►Dan Williams, Frank Reid, Jr., Nelson Sagez, and Bud Matthews were ordained as deacons of the Bellfield Church, Henderson on May 1. Pastor Raymond W. Farrar was moderator; A. A. Thacker, clerk; Joe Williams, Hopkinsville, questioned the candidates; Frederick Williams led the ordaining prayer; and Pastor LaVerne Butler preached on "Our Need For Deacons Who will Free the Pastor for Preaching the Gospel and Winning the Lost."

Our Convention and Bible Institutes

By J. T. BURDINE, JR., Pastor
Bardstown Baptist Church
Bardstown, Kentucky

Much has been written and said in recent months about the place of Bible Institutes in the educational life of Southern Baptists. The Theological Committee of our Convention has held long hearings that have caused many men to come great distances both to hear and to be heard. This author made two trips from Kentucky to Nashville to attend sessions. Our coming Convention sessions in Miami will hear the report of this committee according to recent press releases. What should we do with this matter?

For years many Southern Baptists have felt that our colleges and seminaries could do and have done enough. For many men in many places this is true. This author has graduated from two of the best schools Southern Baptists have; John B. Stetson University, DeLand, Florida, and the Southern Baptist Theological Seminary, Louisville, Kentucky. He has completed not only his Th.M. work but also holds the Th.D. degree. The present schools of Southern Baptists are doing great work. This author believed with many others that this job was enough.

A change of mind came about when this author left an area in the home state of our mother seminary in Louisville and became pastor in a part of that state remote from many of our colleges or seminaries. As pastor in Clinton, Ky., for two years and eight months that change took place. In the West Kentucky Baptist Association made up of Carlisle, Hickman and Fulton counties are about forty Baptist Churches with over eight thousand members. Only four churches out of the forty had seminary graduates as pastors. Just a few other men had some college work. The lay backers of the West Kentucky Baptist Bible Institute located in Clinton many times told this author that they had to start the Institute to raise the level of ministerial leadership. In this and neighboring associations men were being called of God into the ministry without the educational qualifications for college and seminary work. Something had to be done to help them. This area is but one of countless others within the limits of our Southern Baptist Convention.

Up to now Bible Institutes have been operated in a sort of catch as catch can manner by local associations, groups of associations or state conventions and general associations. This work has been good to a point. Now something larger is needed.

Our Southern Baptist Convention

should re-enter the Bible Institute field. The Convention was in the field not too long ago with the Baptist Bible Institute in New Orleans. Perhaps the return should be gradual. Through the proper office of our work the programs of Institute study, teacher qualifications, admissions and related questions could be worked out on a South-wide level. Such work is sorely needed, especially in the field of denominational relations.

South-wide planning and Convention support would insure the man unable to be admitted to our colleges and seminaries training that would enable him to better pastor the church to which he is called. His congregation would have a better preacher, and a better pastor. Our Cooperative Program would receive adequate support from the major untapped source left to it—our rural and small town church which these men will mostly pastor. To these smaller fields we must turn for members for our city churches, new missionary personnel, pastors, tithes and offerings, and more souls won to and trained for Christ.

Our Convention needs to plan the location of these Bible Institutes. Presently the two major ones are located in Florida and Eastern Kentucky. Another fast growing one is located in far Western Kentucky close to Tennessee, Missouri, and Illinois. Others are said to be in the planning stage at other places. Certainly South-wide planning would save duplication and reach the most needy areas at the same time.

For the sake of the people, for the sake

of the churches, for the sake of the man in need of training, for the sake of Christ, our Convention must look with favor upon our Bible Institutes.

New Face In Every 53 In Mississippi

JACKSON, Miss. — (BP) — There's a new face in every group of fifty-three Southern Baptists in the state of Mississippi.

State Baptist officials here reported there are now 421,917 Baptists in the state as compared with 413,514 the year before. The 12-month gain was 8,403.

They also said there are gains in other membership totals and in various contributions over the previous year, basing their statement on the figures for 1953 and for 1954.

They include one new church in every ninety Baptist churches; a gain in the value of the average church's property from slightly over \$27,000 to almost \$32,000, and an increase of \$1 a year in the contribution of the average Mississippi Baptist.

Niagara Falls Church To Organize June 26

NIAGARA FALLS, N. Y. — (BP) — Southern Baptists on vacation in this resort city will have a chance to worship in a church affiliated with the Southern Baptist Convention. The local church will be organized June 26. It will affiliate with the Erie Association of the Southern Baptist State Convention in Ohio. A mission has been operating already, sponsored by Baptists in Gant, Ala.

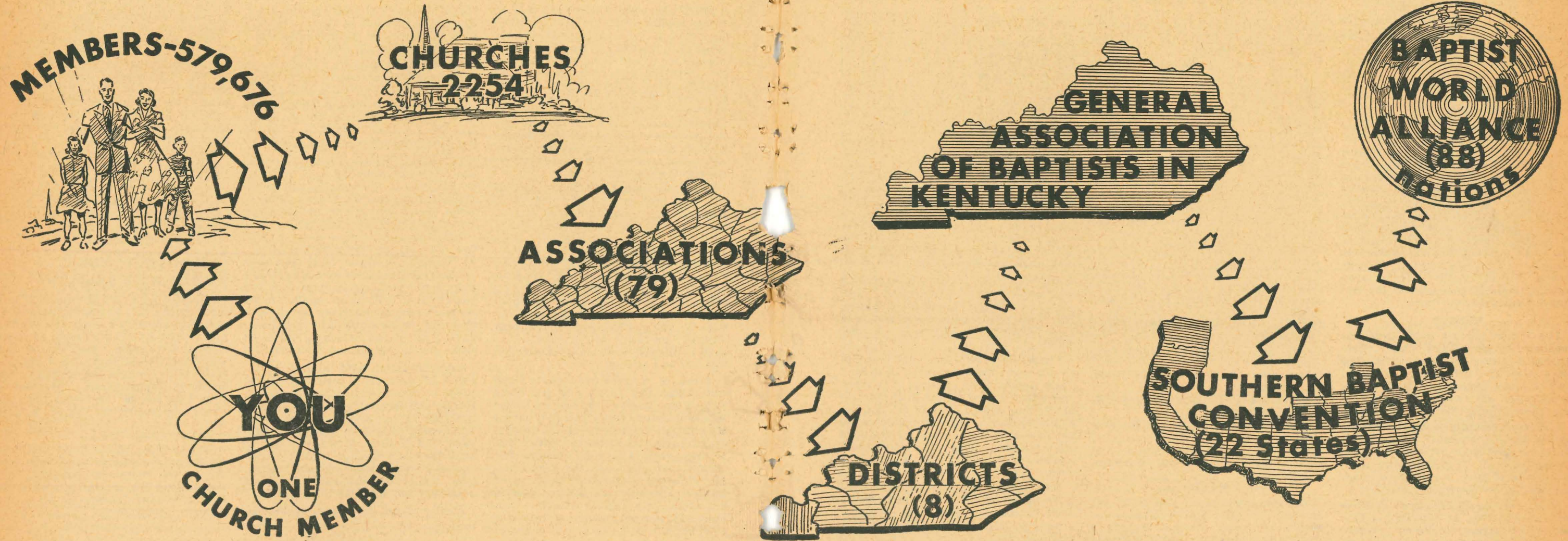
►Dr. and Mrs. John L. Riffey, Southern Baptist missionaries to South Brazil who are in the States on furlough, have moved from Fort Smith, Ark., to Louisville, where their address is 3003 Aubert Avenue, Louisville 6.

Way Being Cleared for Hodgenville Education Building

HODGENVILLE, Ky. — There will be a cornerstone laying and dedication ceremony at the First Baptist Church of Hodgenville, June 5, at 2:30 p.m., EST, according to present plans, though the date at this writing is not exactly certain, depending on weather conditions and how fast the work can be carried on. The picture shows the bulldozer taking up its first scoop of dirt to make way for the new building. The structure will be two stories high and will have two beginners, two primary, two junior and two intermediate departments. It will contain a joint heating and air-conditioning system for both old and new buildings. The cornerstone laying will occur in a few weeks, according to Pastor William Wilson Stevens.



*" . . . Ye Shall Be Witnesses Unto Me Both in Jerusalem, and in All Judea,
and in Samaria. and Unto the Uttermost Part of the Earth."*



CHAIN REACTION

General Association Of Baptists In Kentucky

W. C. BOONE General Secretary

127 East Broadway

Louisville 2, Kentucky

**SUPPLE-
MENTARY
OFFERING**

**JUNE 12
1955**

→ SEND FOR FREE SUPPLY OF OFFERING ENVELOPES ←

2,000 Attend State Convention

The State Training Union Convention met with the Calvary Baptist Church, Lexington, Kentucky, Friday and Saturday, May 6 and 7.

Following is a brief description of the highlights of the convention:

ATTENDANCE AND REGISTRATION

At each session of the convention the Calvary auditorium was filled to capacity. Although the total registration has not been tabulated at this writing, it is believed that it will exceed 2,000.

CONFERENCES

One of the focal points of the convention was the departmental conferences, of which there was one for each of the departments of Training Union work, also there were conferences for leadership groups. Especially interesting were the conferences for Beginner, Junior and Intermediate Leadership. These conferences were led by Miss Nora Padgett, Mrs. Versil Crenshaw and Mr. Versil Crenshaw, from the Training Union Department, Baptist Sunday School Board. Another outstanding point of interest was the Beginner Demonstration Room.

EVENTS

The Junior Memory Work Drill was conducted by Mrs. James Whaley, State Approved Junior Worker. The first place selection went to Tony Brinkley, East Baptist Church, Paducah. The second place was awarded to Gene Farley, First Baptist Church, Henderson.

The Intermediate Sword Drill was led by Mr. Versil Crenshaw. The two first positions were taken by, Neal Boehnke, Bellevue Baptist Church, Dayton, Kentucky, and Elaine Brown, First Baptist Church, Madisonville, Kentucky.

The Young Peoples Speakers Tournament was directed by Rev. Harold Talant, State Approved Young Peoples Leader. The service was one of the finest of the entire convention. All the speakers were excellent in their presentation of their speeches. The two first place participants were, Miss Margaret Hall, Lebanon Baptist Church, Lebanon, Kentucky, and Miss Gingie Hurst, Morgantown Baptist Church, Morgantown, Kentucky. Second place went to Miss Ollie Mae Watts, Lawrenceburg Baptist Church, Lawrenceburg, Kentucky.

LUNCHEONS

Saturday, noon, there were five luncheons served to the delegates at the following churches:

Nursery, Beginner and Primary Leadership was held at South Elkhorn Baptist Church.

Junior—was held at Immanuel Baptist Church.

Intermediate—was held at Porter Memorial Baptist Church.

Young People—was held at Grace Baptist Church.

Adults—was held at Felix Memorial Baptist Church.

All of the luncheons were well attended and the State Training Union Department would like to express their thanks for the splendid cooperation each of these churches gave in preparing and serving the luncheons.

NEW OFFICERS

The business session was presided over by the convention president, Keith Mee, Immanuel Baptist Church, Lexington. During the business session the new officers for the convention were elected. Rev. O. W. Stites, pastor of Beechland Baptist Church, Long Run Association was elected the president. The other officers are: James Whaley, State Training Union Secretary, was re-elected as secretary and treasurer of the convention; departmental officers are as follows:

Nursery—Mrs. J. C. Bullard, Henderson.

Beginner—Mrs. George A. Jones, Lawrenceburg.

Primary—Miss Christine Hesse, Louisville.

Junior 9-10—Mrs. W. W. Johnson, Providence.

Junior 11-12—Miss Evelyn Jones, Ashland.

Intermediate 13-14—Mrs. P. G. Shuck, Lexington.

Intermediate 15-16—Mrs. Francis Talant, Henderson.

Young People—Mrs. James W. Fox, Winchester.

Adult—Rev. Trevis Otey, Cadiz.

Pastor-Advisor—Rev. John Huffman, Mayfield.

MUSIC

The convention music was under the direction of Dick Baker, Minister of Music, Birchman Avenue Baptist Church, Fort Worth, Texas. There were many special numbers, but perhaps the most outstanding was the solo by Dick Baker of his own composition, "Longing For Jesus," which he sang just before the decision service.

DEVOTIONALS

Each session of the convention was prefaced by that inspiring speaker, Dr. Donald F. Ackland, of the Sunday School Board, Nashville. He was superb as he spoke on the subject, "Strong In Faith," "Strong in Loyalty," and "Strong In Purpose."

DEDICATED SERVICE

The inspirational speaker was the beloved, Dr. Kyle M. Yates, Sr., pastor of Second Baptist Church, Houston, Texas. The high hour came during the life dedication services when twenty-six young people made decisions either for full-time Christian service or for a fuller spirit-filled life.

COUNSELOR'S CORNER

By DR. R. LOFTON HUDSON

No Good As Husband

Question: A man twenty-five years of age came to our little town on business. I dated him and fell in love with him before I found out that he has a wife and a little baby boy. He wants to marry me but he drinks and runs in debt and has some other bad traits.



Dr. R. L. Hudson

What am I to do? I feel dependent on him and cannot break with him.

Answer: If you cannot break with him something is wrong with you. You need help. It

may be that you have an unconscious need to get hurt. Many people do. Sooner or later you will find yourself up a dead end street.

This man tells you that he is in love with you and feeds you the usual "sugar pie" line. He did that to his wife also. He seems extremely sincere and is a good talker, but is just weak. Is that right?

I have described some of the qualities of what is called a "character disorder." These people rarely improve. The other characteristics are: failure to conform to the rules of society, lack of realism, inability to stay long in one place or on one job, and very superficial relations with friends. Often they write cold checks, drink, are immoral, and use dope.

If you marry this young man you deserve the worst. And the worst will be much worse than you have imagined.

Turn to God and turn loose of this playboy.

(Address all questions to Dr. Hudson, Wornal Road Baptist Church, 400 W. Meyer, Kansas City, Mo.)

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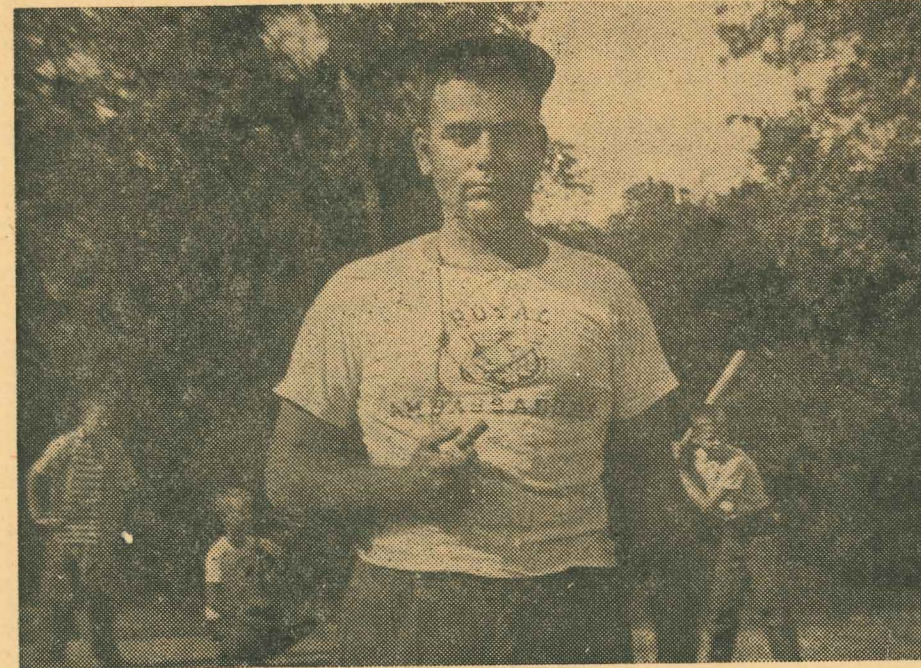
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"My camping experience started at the age of 9 when it was my privilege to attend camp at Clear Creek under Brother L. O. Griffith. It certainly was a wonderful experience for me to be out on my own, so to speak. I knew that I was under supervision from the staff members but that was different from my Mother's watching eye. Some of those experiences are still very real to me even today.

"For the past three years I have served as Athletic Director during State Royal Ambassador camps at Cedarmore. This has been a great inspiration to me. This year I am again looking forward to being with all three weeks of Royal Ambassador camps to work, pray, eat, laugh, and worship together with all the campers and staff again. As Athletic Director I am sure our program will help each camper to grow in body, mind and spirit as athletics are fitted into the full camp program."



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REV. W. L. CRUMPLER
Central Baptist, Maysville

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Dr. Robert G. Bratcher, Brazil
Rev. Charles E. LeClair, Oklahoma

Send Reservation to:
ROYAL AMBASSADORS,
127 East Broadway,
Louisville 2, Ky.

Pikeville Church Makes Purchase Of Three Lots For Its Future Expansion

PIKEVILLE, Ky. — The First Baptist Church of Pikeville has just completed the purchase of three lots which will be used as the site for a new church plant. Two of the lots face on 4th Street and run through to Wolford Street. The other lot faces on Scott Avenue and runs parallel with Wolford Alley and joins the other lots. The lots contain four dwelling houses and one brick building which contains two business spaces down stairs and an apartment up stairs. The purchase price of the above property was \$88,000.00.

This will allow the church to continue to use its present plant and part of these houses for educational use while it is drawing up a master plan and building its plant by units. At the present time the church has eight adult classes outside of its plant. They are located in the East Ky. Beverage Plant, the show room of the Scott Motor Company, and the office of The Greer Building.

The church at its recent business meeting appointed a committee to study the best arrangements for the use of these properties and to set about drawing up a master plan for a new church plant which will be presented to the church for its approval.

The purchase of this property is the second step in the church's over all building program. Last fall the church completed a seven room ranch style parsonage at the edge of town at a cost of \$32,500.00. But due to free labor

Radio Commission Would Correct Misunderstanding

ATLANTA—The Radio and Television Commission advertisement which appeared in the May 12, 1955, issue of the Western Recorder may have left the erroneous impression that this Southern Baptist agency has not received its allotted share of Cooperative Program receipts. This was not intended.

The Radio and Television Commission has a 1955 allotment of 2.33 per cent of undesignated receipts to the Cooperative Program. The figure mentioned in the ad was not the undesignated portion of the Cooperative Program—instead it was the total receipts including Lottie Moon, Annie Armstrong, etc.

The Commission received the amount of \$66,536.56 as stated, which was 2.33 per cent of all undesignated Cooperative Program receipts (\$2,896,847.44) for January, February, and March of 1955.

and wise buying, it has been evaluated at more than \$340,000.00.

Harold Wainscott is pastor of the church. He came to Pikeville from the Central Baptist Church Corbin, Kentucky, one year ago last November.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, MAY 15, 1955

Sunday schools with attendance as low as 100 will hereafter be published. Ten o'clock, Wednesday, is the dead line.

If the total number of additions to the church is included, that, too, will be published in the report.

Numerals after church indicates number of missions.

Church	T.U.	S.S.
Anchorage, Pleasant Grove	133	257
Beaver Dam (1)	183	457
Bellevue	80	444
Benton	100	228
Bowling Green, Eastwood	79	253
First (2)	305	1,249
Burlington	—	273
Campbellsville, Pleasant Hill	173	297
South Campbellsville	92	266
Carlisle (1)	71	222
Carrollton	—	267
Central City	142	514
Clay, First	—	229
Cloverport	—	224
Corbin, First	—	106
Central (1)	—	123
Covington, Calvary	—	728
First (1)	—	181
Latonia (2)	—	182
South Side	—	82
Cox's Creek, New Salem	—	212
Crestwood	—	65
Cynthiana (2)	—	492
Danville, First (2)	—	127
Lexington Avenue (1)	—	586
Dayton, First	—	597
Dawson Springs	—	66
Erlanger	—	79
Evansville, Ind., Calvary	—	146
	—	447
	—	590

Grace	—	257	870
Keck Avenue	—	65	247
Walnut Street (2)	—	—	454
Falmouth	—	—	217
Ferguson (1)	—	74	247
Florence	—	—	391
Fort Thomas, First	—	102	—
Frankfort, First (1)	—	184	837
Crestwood	—	—	291
Thorn Hill	—	108	—
Franklin, First	—	—	402
Fulton	—	—	517
Georgetown (1)	—	173	612
Glasgow (1)	—	111	686
Grant's Lick	—	131	262
Harlan	—	103	627
Harrodsburg (2)	—	224	842
Hawesville	—	—	251
Hazard (2)	—	76	483
Hazel	—	100	275
Henderson, Audubon (1)	—	107	386
First (1)	—	157	540
Immanuel Temple (2)	—	100	739
Hima, Horse Creek	—	—	308
Hodgenville, First	—	150	472
Hopkinsville, First (1)	—	180	828
Second	—	167	869
Junction City	—	99	242
LaGrange, DeHaven Memorial	—	52	310
Lawrenceburg, First	—	58	342
Lebanon, First (1)	—	118	533
Leitchfield	—	87	266
Lexington, Grace (2)	—	177	753
Hillcrest	—	94	297
Immanuel	—	284	893
Porter Memorial	—	131	549
Rosemont	—	62	385
London, First (1)	—	158	608
Louisville, Audubon	—	72	212
Baptist Tabernacle	—	178	687
Baptist Temple	—	—	311
Beechland	—	111	550
Beechmont (2)	—	237	1,157
Beechwood	—	74	230
Bethany	—	62	317
Broadway (1)	—	61	398
Buechel Park	—	92	357
Carlisle Avenue (2)	—	358	1,520
Clifton (1)	—	136	443
Eastern Parkway	—	90	543
Eighteenth Street	—	86	341
Farmdale	—	—	355
Harmony	—	109	323
Highland Park First	—	—	400
Immanuel	—	113	415
Kenwood	—	—	245
Lynn Acres	—	—	271
Ninth and O (10)	—	512	1,622
Okolona	—	—	478
Shawnee	—	75	392
Shively (2)	—	213	912

(Continued on Page 20)

Vacation Homes Needed For Children From Spring Meadows, June 12-26.

For several years Spring Meadows has had a "simultaneous vacation" in which all the children visit in the homes of sponsors and friends while the housemothers and other workers at the Home take their well-earned vacation. The date set for the vacation this year is June 12-26.

Since there are now 191 children living on the campus of Spring Meadows (there were only 94 in the Home when we moved from the old Home in 1950) and since many of our newer children do not have sponsors, we desperately need additional homes, Missionary Societies and Sunday Schools who will take one of our children for the two weeks vacation.

These summer vacations mean so much to our children; however, most of the people who have had our children before will tell you they enjoy their visit even more than the children. If you would like to help, won't you write TODAY and tell us whether you prefer a boy or girl and about what age. Don't wait—do it NOW!

SPRING MEADOWS

"Oldest Baptist Children's Home in the South"

SAM ED BRADLEY, Supt.

Middletown, Kentucky

Beechwood Dedicates New Chapel Sunday

The new \$200,000 chapel and educational building and equipment of the Beechwood Baptist Church, Biltmore and Cordova Road, Beechwood Village,

Association of Baptists in Kentucky, will speak at 8:00 in the evening.

The building has been planned so as to be erected in three units. The first unit will seat approximately 500 persons in its chapel. The auditorium, to be erected later, will constitute one of the other units.

The Beechwood Baptist Church started with a nucleus of 30 members from the Crescent Hill Baptist Church, which has now grown to nearly 300.



James B. Sawyer

Louisville, will be formally dedicated Sunday, May 29. This church is located about a mile east of St. Matthews, just north of the Shelbyville Road. It can be seen by the passing motorists half a block away from the Louisville-Lexington Highway.

The pastor, Dr. James B. Sawyer, will be the speaker at the morning worship. Open house will be held from 3 to 5 in the afternoon, and Dr. W. C. Boone, a member, and general secretary-treasurer of the Executive Board, General

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H. D. BRUCE, President

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SUNDAY SCHOOL DEPARTMENT

ROY E. BOATWRIGHT
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Ridgecrest

How about making plans to take your family to Ridgecrest for one of the Sunday school weeks, August 11-17, 18-24, 25-31?

Another idea would be to send your pastor and Sunday school superintendent.

Here is some helpful information:

RATES.—All rates unless otherwise indicated are per person per day with meals. Accommodations are not ready for occupancy until the day the conference begins.

Guest Houses—Rooms* with private baths, \$4.25 to \$5.50; Rooms with baths in hall, \$3.50 to \$4.00; Rooms with connecting baths, \$3.75 to \$4.50; Rooms* in dormitories, \$3.00 to \$3.75. The management reserves the right to place more than one person in each room.

Cottages—Housekeeping for groups, flat rate according to capacity; Families, \$20.00 and up for each conference, a \$10.00 deposit is required. Guests furnish blankets, linens, and silverware in cottages.

A registration fee of \$2.00 per person per conference is charged for everyone nine years of age and over. This fee covers attendance at all conferences and the privilege of eating in the dining hall. The fee must be forwarded at time reservation is requested. Reservations must be made in advance and are not complete until registration fee is received. A refund will be made if reservations cannot be provided or a cancellation is made not less than twenty days before a conference.

A Group Medical Expense policy is provided for all guests covering sickness or accident at the rate of 50c per person per conference. This insurance applies to all guests while traveling to and from the Assembly and during their stay at Ridgecrest. This charge of 50c will be added to the bill of all guests.

Make checks, money orders, and postal notes payable to RIDGECREST BAPTIST ASSEMBLY. For information and reservations, write Willard K. Weeks, Manager, Ridgecrest Baptist Assembly, Ridgecrest, North Carolina.

Can Your Association Be Standard?

Your association can attain the Standard in Sunday school work. Here's how it can be done:

Officers—The officers shall be an as-

sociational superintendent, a superintendent of training, a superintendent of enlargement and evangelism, a superintendent of Vacation Bible school work, a secretary, a group superintendent for each group, and an associational department superintendent for each of the following age groups: Cradle Roll, Nursery, Beginner, Primary, Junior, Intermediate, Young People, Adult, and Extension.

Where there are twelve or more churches the association shall be divided into two or more groups.

Meetings—The Associational Sunday School Officers shall meet monthly. There shall be provided under the direction of the associational officers monthly meetings for the promotion of Sunday school work in the association.

Training—The association shall sponsor simultaneous enlargement campaigns or church training schools, group schools, or a central school each year. The associational officers shall encourage training schools in each church.

Extension—There shall be a Sunday school in every church in the association as reported by the letter to the association.

Standardization—One-fourth of the schools in the association shall be Standard schools, according to the First Standard of Excellence of the Baptist Sunday School Board.

The attainment of these points entitles the association to be recognized as a Standard Sunday School Association. The Standard award is given annually and only for the Sunday school year in which it is granted.

Secure blanks for making your application for Standard from Roy E. Boatwright, State Sunday School Secretary, 127 East Broadway, Louisville, fill it out accurately, and return it to Rev. Boatwright. He will send it to the Sunday School Board, Nashville, Tennessee, with his endorsement.

The Associational Standard is needed to unify the Sunday school efforts in an association. It is needed to encourage continuous efforts. The regular meetings, the monthly reports, and the constant emphasis all help to keep Sunday school officers and teachers striving, not only to attain certain points, but maintain them month by month. The Associational Standard takes the work of the associational officers out of the field of vagueness and aimlessness and makes their work definite and purposeful. It brings together the things that every association should do. Each suggestion is essential if the work is to be balanced. It guarantees that no church will be neglected for it requires a Sunday school in every church.

Adopt the Associational Standard as a program, reach it to encourage progress, maintain it for continuous advancement, and go beyond it to greater gains.

Evangelist Tom Chism Visits in Kentucky

Evangelist Thomas M. Chism, 1179 Sedeeva Drive, Clearwater, Florida, recently visited his brother, John G. Chism, member of the Beechwood Baptist Church of Louisville, and while here stopped in the city and visited his former pastor, Dr. W. C. Boone, and other friends in the Kentucky Baptist Building. "Tom" Chism, as he is locally known, grew up in the Crescent Hill Baptist Church, and was converted, baptized and ordained to the ministry there, and sat under the preaching of Drs. Charles L. Graham, W. C. Boone and Rollin S. Burhans.

He was in a revival held at the First Baptist Church of Largo, Florida, which was a part of the simultaneous crusade, and last week he was in another at the James Island Baptist Church at Charleston, S. C. Other recent meetings where he has preached have included the First Baptist Church of Port Tampa City, Florida; The Taft Baptist Church of Orlando, Florida; and the First Baptist Church of Wichita Falls, Texas. In the last named place Brother James Landes is pastor.

Tom was graduated from the Louisville Male High School of Louisville, Mar's Hill College in North Carolina; Carson-Newman College in Jefferson City, Tennessee, and Southwestern Baptist Theological Seminary at Fort Worth, Texas. He is devoting his full time to evangelism and has been kept busy throughout his entire ministry.

Mrs. Thomas Lowe is Coming to the States

ATLANTA, GA. (BN) — Mrs. Thomas Lowe, wife of the Baptist home missionary to the Chinese, Los Angeles, California, will arrive in the United States in May to join her husband in the mission work. Mrs. Lowe, along with the two children, has been in China awaiting entrance into this country since 1948, when Lowe was appointed as a student missionary with the Chinese. He is now pastor of the Chinese Baptist Church, Los Angeles, California.

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Rejoice! Rejoice!

We rejoice to report that the Baptist Men's Tour sponsored by this department May 3-6 was accomplished on schedule. Last week space only permitted us to present a picture of the group who made the trip. This week we are glad to give a few details of the tour and to express our appreciation to all who made the trip possible and pleasant.

As already suggested we were never more than ten minutes late in departure or arrival at any of our stopping points. The Lord blessed us by sending two of the best operators for our busses that could be found anywhere. Both of these men, Harry Dunn of Valley Station, and L. E. Jagers of Louisville, are Christian gentlemen and got right into the spirit of the tour at the beginning and cooperated with us to the limit in helping us keep on time and schedule. Not a single man got sick. We had no punctures, and not a drop of rain fell on us anywhere.

The reception and hospitality of every institution visited was of the very highest order. The good people of the churches which entertained us with bed and breakfast were royal entertainers. All in all, we feel that the trip was good for everybody concerned.

With deep gratitude we say "Thank you!" to all who helped make the tour a success. Especially would we like to express our appreciation to the following who helped so much: Administrator H. L. Dobbs, of the Kentucky Baptist Hospital, Louisville, and his staff; Superintendent Sam Ed Bradley, of Spring Meadows Children's Home, and his staff; Administrator Harold Warren, of Central Baptist Hospital, Lexington, and his staff; Dr. H. Leo Eddleman, president of Georgetown College, and

his staff; Dr. Dan C. Moore, pastor, Georgetown Baptist Church, his good people who entertained us over-night and their fine committees on Home Assignment and transportation; Pastor J. C. Raikes, First Baptist Church, Morehead, and his good people who served us with hot coffee and doughnuts when we visited the new Pincrest Children's Home near Morehead; President D. Chester Sparks, of Oneida Baptist Institute, and his staff. President D. M. Aldridge, of Clear Creek Mountain Preachers School, and his staff; Dr. James H. Boswell, president, Cumberland College, and his staff; Pastor Clyde H. Freed Jr., First Baptist Church, Williamsburg and the good people of his church who so graciously entertained us overnight, and his committees on home assignment and transportation; Dr. John M. Carter, president of Campbellsville College, and his staff; Superintendent C. Ford Deusner, of Kentucky Baptist Children's Home, Glendale, and his staff; Dr. W. Edwin Richardson, president, Bethel Baptist College, and his staff; Dr. William Peyton Thurman, pastor, First Baptist Church, Hopkinsville, and his wonderful people who also entertained us with over-night lodging and breakfast, and to Mr. Gilfer B. Pursely and Mr. Herman Cochran, members of the church staff who so ably helped us with transportation, home assignments and special music for the night rally at Bethel College; and, to Administrator, Emmett F. Johnson, Western Baptist Hospital, Paducah, his staff and members of the hospital's Women's Auxiliary.

We would not fail to express our appreciation also to the men who went on the tour for their wonderful cooperation in every detail. Above all, we thank our Lord for His presence in the planning of the tour and while on the tour proper.

Russian Baptists Invite Dr. Adams

RICHMOND, Va. — Dr. Theodore F. Adams, pastor, First Baptist Church, Richmond, and former member of the Southern Baptist Foreign Mission Board, is one of three Baptist ministers of the United States who have been invited to visit the Baptists of Russia following the meeting of the Baptist World Alliance in London, July 16-22.

Dr. Adams said they will accept the invitation if travel arrangements can

be made. The other ministers are Dr. V. Carney Hargroves, of Philadelphia, president of the American Baptist Convention; and Dr. J. H. Jackson, of Chicago, president of the National Baptist Convention, U.S.A., Inc., a Negro body.

The invitation was issued by the All Union Council of Evangelical Christians Baptists—an organization of 500,000 Baptists in Soviet Russia. It was signed by Yakov I. Zhivkov, chairman of the

organization, and Alexander Karev, its executive secretary.

The present invitation is an outgrowth of a "fraternal and fellowship" meeting of representatives from the United States, Great Britain, and the Scandinavian countries in Rattvick, Sweden, last August. Five Russian Baptists were at that conference.

Nine Russian Baptists are scheduled to attend the Baptist World Alliance congress in London this summer, along with at least two others from Poland and Hungary.

Dr. Adams, who made a tour of Russia in 1934, said of the opportunity to visit Baptists inside Russia: "We hope that our trip will help build bridges of understanding between the Baptists of America and the Baptists of Russia. We can help the Russian Baptists to understand that we are genuinely concerned for evangelism and for peace based on justice and good will.

"We are glad that Dr. Jackson is one of the group so that the Russian Baptists will see for themselves the feeling which exists between the white and the Negro Baptists in this country."

Arkansas Church Dismisses Its Pastor Over the Segregation Question

PARKIN, Ark. — (BP) — A young Baptist minister says his congregation here dismissed him because he told them segregation in the church is "unChristian."

E. Jones, pastor of Fortune Baptist Church, adds that he used the same topic for a sermon a year ago and was officially reprimanded by the board of deacons.

Jones reports the congregation voted 43 to 7 to let him go after he refused to agree not to preach again on the subject. He says the church, after his second sermon on segregation, gave him a choice of dropping the subject or being dismissed.

President H. Leo Eddleman, of Georgetown College, and Singer Vernon Taylor, Valley Station, assisted Pastor Fred T. Moffatt in evangelistic services beginning April 24.

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For June 5, 1955

By H. C. Chiles

Manasseh's Sin and Repentance

II Chronicles 33:9-20

Hezekiah became seriously ill and it seemed that death was immediate and inevitable. While visiting him during his illness, Isaiah remarked, "Thus saith the Lord, Set thine house in order; for thou shalt die and not live." Hezekiah promptly "turned his face to the wall, and prayed unto the Lord." God graciously answered his prayer and prolonged his life fifteen years.

Three years after the critical illness of the king, his son, Manasseh, was born. The boy was very fortunate in being the son of a godly father. As for his mother, we cannot say with certainty that she was a godly woman, although her name, Hepzibah, which means "God's delight," would indicate that she was. If she lived up to her name, Manasseh had the special favor of having parents to train him in the way in which he should go. When the lad was only twelve years of age he lost his father by death. He was deprived of the blessing of the guiding and restraining hand of his godly father just when he needed it most. And to make bad matters worse he was left amid flatterers and idolaters.

Fancy being a king at the age of twelve! Even though he had been trained in a good home, he was overcome with the wonder of being king. What a pity that Manasseh had to make the transition from childhood to manhood in an atmosphere which was so unfavorable to the formation of manly sentiments and holy purposes!

Disregarding entirely the example of his father, Manasseh resolved that he would please himself. Consequently, "he did that which was evil in the sight of the Lord." He gloried in doing the very opposite of what his father had done. "He built again the high places which his father had destroyed." He tried his best to undo all that his pious father had endeavored to accomplish. Manasseh wallowed in sin of various forms. He was so base that he even dedicated his poor, helpless children to the monstrous demon, Moloch, in order that they might become the sworn adversaries of God. It is strange that anybody would dedicate his or her children to Satan, and yet so many do.

Manasseh was rebellious against God. It was his duty to lead God's people in paths of righteousness, but he refused to do so. He deliberately turned from the path and the policies of his beloved father to an entirely opposite course.

He arrogantly and boldly practiced spiritualism and witchcraft, the very sins for which heathen nations had been destroyed. He brought in the abominations of the heathen, introduced various cults, worshipped idols and erected images in the sacred courts of the temple. So zealous was he for idolatry that he would not tolerate anybody who would not bow before his images. Perhaps his greatest sins were the abominations of idolatry, the desecration of the temple, the corruption of the nation and defiance of God. He did not hesitate to put to death those who opposed him in his defiance of God's commandments. In idolatry and debauchery Manasseh surpassed the heathen. His reign was one of terror to God's prophets. It is a tradition among the Jews that, because Isaiah rebuked the sins of Manasseh, the prophet was placed between two planks and cut asunder with a saw. Of course, we cannot vouch for this tradition.

Manasseh sinned against great light and persisted in his sins in spite of numerous warnings. Disgraceful sensuality was attendant upon the worship which he established. By example and edict he seduced multitudes within his kingdom. Then, as is often the case today, multitudes preferred to follow human leaders rather than God. Even though he and his people received frank and faithful warnings from God through His prophets they refused to take heed. As tragic as it was for him to indulge in idolatry and debauchery, it was even worse for him to use his influence as king to lead others astray. And so tremendous was the force of his influence that the people soon became as eager for idolatry and debauchery as the king was.

A day finally came when Manasseh had to pay dearly and bitterly for his folly. God had sent various godly men to warn him, but "neither he nor his people would hearken unto them." At long last, God used the drastic means of sending the Assyrian army and carrying him away captive to Babylon under the most humiliating circumstances. There he came to his senses. Like many others, he made the terrible mistake of refusing to pay attention to God's message until misfortune overtook him. He languished in a dungeon in Babylon for twelve years. There in the darkness and loneliness of that underground vault he had ample time to think on his ways. While thinking about his

relationship to God, he came to the realization of what a fool he had been. In humility and penitence he confessed his sins and asked God for forgiveness. Aware that he had wrecked his life by sinning against God, he asked the Lord to forgive him. When he humbly asked God for mercy he received forgiveness for his terrible sins. God not only forgave him, but he also released him from prison and restored him to freedom and power.

After Manasseh's repentance and restoration, he tried to undo the evil of his former ways. He renounced and destroyed his idols, surrendered to God and pledged allegiance to Him. Thereafter he sought diligently to honor and please God by removing from the temple and the city all of the altars he had built for the worship of idols. He courageously devoted the remainder of his life to reform, reparation and righteous living, but it should be remembered that he was never able to blot out all of the bad which he had done. To his sorrow Manasseh found that it was much easier to degrade people than it was to elevate them. Having learned to enjoy idolatry and its attendant evils, the people found it difficult to give up their sins and to serve the true and living God. It is always much easier to lead people astray than it is to bring them back. This fact affords an additional reason why we must be exceedingly careful about the influence which we wield over the lives of others.

SUNDAY SCHOOL AND TRAINING UNION
ATTENDANCE, MAY 15, 1955
(Continued from Page 16)

Southside (1)	175	650
Third Avenue	112	653
Twenty-third and Broadway (2)	226	698
Victory Memorial (2)	184	878
Virginia Avenue	268	
Ludlow, First	119	444
Lyndon	92	334
Madisonville, First	191	1,010
Marion	292	
Mayfield, First	254	886
East Cumberland Avenue	329	
Monticello, First	78	294
Morgantown (1)	132	242
Mt. Carmel	132	
Mt. Sterling	249	
Mt. Washington	98	291
Murray, First	888	
Newport, First (1)	107	812
Trinity	107	225
Owensboro, Buena Vista	87	438
First (1)	189	1,049
Hall Street (1)	216	490
Seven Hills (1)	107	330
Third (1)	358	1,173
Paducah, East	189	506
First (1)	132	550
Oaklawn	141	271
Trinity	319	220
Twelfth Street (1)	136	389
Paintsville, First (2)	65	258
Paris, First	39	254
Pikeville, First (4)	56	487
Prestonburg, Irene Cole		632
Memorial (9)	126	304
Princeton, Second (1)	101	440
Russellville, First (1)	244	
Shepherdsville	220	704
Somerset, First	220	236
Pleasant Hill No. 2	127	458
Springfield, First	78	273
Stearns (2)	81	280
Sturgis, First	59	643
Whitesburg, First (9)	59	441
Williamsburg, First (1)	55	312
Williamson, W. Va., East (4)	134	475
Winchester, Central	160	493
First		

Loren R. Williams Will Direct Kentucky Music Conference At Georgetown

Dr. Loren R. Williams, the associate secretary and editor of church music materials of the Church Music Department of the Baptist Sunday School Board, will



Loren R. Williams

serve as director of the State Music Leadership Conference that is to be on Georgetown College Campus, July 4-7. Dr. Williams will lead the open forums and direct the clinics. All other faculty members but one compose the faculty for Music week at Ridgecrest this year.

All who are interested in church music are invited to attend. Bed and room will be furnished. Meals may be pur-

chased at student rates in the college cafeteria. Each must bring his own sheets, pillows, towels, etc.

There will be a \$2.00 registration and reservation fee for each person. Make your reservation now. Rooms will be provided in the college dormitories. Classes will be in the new music building.

There will be courses in elementary and advanced choral conducting, graded choirs, hymnology, hymn playing on piano and organ, and theory. There will be open forums, and a mass conference choir.

Churches should send their choir di-

rectors, pianists or organists, choir members, and prospective musicians. Send reservations now to State Music Leadership Conference, Kentucky Baptist Building, 127 East Broadway, Louisville, Kentucky.

►Pastor Francis Tallant, First Baptist Church, Henderson, was guest speaker at the Bethel College's annual BSU banquet on April 21. He spoke on "Launch Out Into the Deep," in keeping with the theme of the banquet, "S. S. Bethel."

►Pastor W. Paul Dailey, First Baptist Church, Benton, writes: "A good revival was held . . . March 27 through April 3 as the people of this church united in the simultaneous evangelistic crusade. Rev. Tom Brandon of Fort Worth, Texas, assisted . . . resulting in 21 additions, 19 for baptism and two by letter."

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500-749	.12½¢	.13½¢	.16½¢
400-499	.12½¢	.13½¢	.16½¢
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"Give it Back to the Indians," New England Settlers Told

(17th Century Baptist Press)

BOSTON, December 27, 1633 — (BP) "Give the land back to the Indians" is the gist of a pamphlet written by plain-spoken Roger Williams, the controversial Puritan minister who is waging a one-man war for individual liberties.

Indians are the rightful owners of New England, Williams declares in his explosive pamphlet, and settlers have no right to any land unless they buy it from the natives. Massachusetts Governor John Winthrop requested a copy of the paper to study in confidence and then made known its startling contents.

The minister, a staunch friend of the Indians since his arrival in the colonies, further declares that the charter granted the Massachusetts Bay Company by King Charles for the exploitation of New England specifically states that land acquired by settlers is to be purchased from the Indians.

Governor Winthrop today called a meeting of his council to study the pamphlet. The lawmakers plainly are distressed by the furor which Williams' charges are creating.

Voicing a common opinion, the governor said in a prepared statement, "The Indians have no more than a natural right to this country. If we leave them enough land to live on, it is all right if we take the rest. The Indians should be glad to have us here as neighbors. Besides, the plague which killed so many Indians just before the arrival of settlers is evidence that God was preparing a place for us here."

A councilman who preferred not to be quoted said that while the settlers may have the Lord on their side, Williams probably has the law on his.

The governor is anxious to quell the disturbance as it could lead to revocation of the charter of the Massachusetts government if news of the controversy reaches England. Already English authorities have accused the colony of rebellion, severing allegiance, separating from the laws of the church and state of England, and other forms of sedition.

Governor Winthrop doubtless is disturbed by current reports that a royal governor may be appointed over Massachusetts to bring the colonies under closer surveillance of the king. At the same time the local government has

pledged to the colonists that it will oppose further interference from England—to the extent of recruiting a militia.

The council is not expected to consider the validity of the charges made by Williams in his pamphlet, but to study means of silencing the stormy Puritan. Williams' penchant for defending the unadorned truth has proved a source of endless embarrassment for church and civic leaders since his arrival in Boston almost three years ago.

After he fled to America to escape persecution in England for his religious beliefs, Williams accepted a Boston pastorate but promptly resigned when he

Miss Loretta Ashley And Clinton Helton to Be Married Saturday



Miss Loretta Ashley

Miss Loretta Ashley and Mr. Clinton Helton, the latter of Mt. Vernon, Kentucky, will be married at the Deer Park Baptist Church, Louisville, Saturday, May 28, at 4:30 o'clock. The couple will live in New York City this summer, after which they will return to Louisville where Mr. Helton will resume his studies in the Southern Baptist Theological Seminary.

Miss Ashley has been secretary to the editor of the Western Recorder for the past two years and will return to this position in September. In the meantime, Mrs. Peggy Huff, a member of the Parkland Baptist Church and a teacher in the Parkland Baptist Elementary School, will assume her duties during June, July and August.

learned that the church had ties with the Church of England. Later he told a group of New England pastors they should discontinue their conferences because they had "grown too powerful."

Kentucky's Battle for Religious Liberty

(Continued from Page 7)

"Mr. Lewis' case is not limited to an objection to the nuns wearing their garbs in the classrooms. It goes into the whole matter of the relationship of the pupils to the public schools and the manner in which they are administered and dominated by the Roman Catholic Church. He seems to have done an excellent job and should prevail. Of course, there is no guarantee in any lawsuit. Moreover, it would appear that the Kentucky courts are far from free from political influence; and this will have considerable bearing on the outcome. As soon as the testimony can be summarized, the case will be submitted to the Circuit Court, which has already overruled motions to dismiss. With completion of the testimony, Mr. Lewis advised me that he was now in position to move for a temporary injunction requiring the re-opening of the Brad-fordsville school, which he intends to do in the near future."

I am free to say if the conditions described by Mr. Harris are allowed to continue, then Americans may well fear for the future of religious liberty elsewhere in this country.

Dr. E. H. Potts, pastor, First Church, Spencer, N. C., was guest preacher in a revival meeting at Dallasburg Church, Wheatley, Ky., April 20-28. More than 75 persons in four choirs provided the special music. Nine persons made professions of faith, 3 came by letter, and 22 rededicated their lives, according to Pastor W. C. Lamb.

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Dr. W. A. Criswell Discussed City Mission Program in Dallas Meeting

By L. O. GRIFFITH, Director of Promotion
Home Mission Board, Atlanta, Georgia

It takes the whole team to pull a heavy load to the goal, no matter how hard each horse may pull!

And it takes the whole team of churches—through associations—to pull the burden of a lost city to the Cross.

Out of a compassionate longing for lost souls came the desire of George W. Truett to establish the "new life" in people through new missions and new churches in Dallas, Texas. Historic First Baptist Church in Dallas became mother church to many missions all over the city, among these—Gaston Avenue and Ross Avenue.

"Then for a generation the First Baptist Church in Dallas had no missions organized, no other churches, took no part in the development of these sovereign groups over the city," Truett's successor in the pastorate, Dr. W. A. Criswell, has noted.

Criswell, sensing the strangeness of such a change, questioned such action. He found that even a Truett, with all of his love for the lost and all of his ability, was helpless in the situation. Constant criticism, resentment, and jealousies smother expansion plans for missions.

"I was told that the criticism was so constant and was so personal that Dr. Truett quit organizing missions," Criswell said.

"The program was not taken up again until the Home Mission Board of the Southern Baptist Convention began to launch its city mission work," Criswell's informant said.

"When we had a Southern Baptist program of city missions, that took all the onus and all of the criticism away from that one pastor, or any one pastor, or any one church, in organizing these missions over the city," he continued.

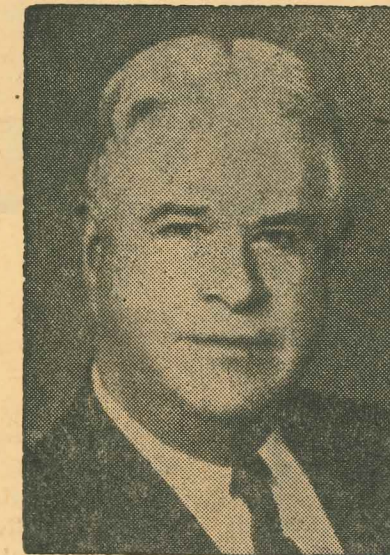
Criswell made these remarks before

the recent City Mission Conference in Dallas. Ironically, the scene for this particular night's service was Hilltop Drive Baptist Church, just outside Dallas, in Irving, and the occasion was the constituting of this mission into a church. Through the sponsorship of the Colonial Baptist Church in Dallas, and the Dallas Association, the mission was organized.

The Dallas City Mission Program, since its inception in 1943, has shown phenomenal success. This has proved true throughout the Convention where the program has been put into effect.

There are now 48 city mission programs throughout the Southern Baptist Convention. Kentucky has three city mission programs: Covington, where Chase Jennings is superintendent; Louisville, where Ben Mitchell is superintendent; and Evansville, Indiana, where Herbert Schmitz is superintendent.

Nashville Seminary Honors 25-Year Veteran, Professor J. C. Miles



American Baptist Theological Seminary was to honor one of its veteran professors at a testimonial dinner May 27. J. C. Miles has been at the Nashville, Tenn., seminary for Negroes for 25 years. A teacher of Old Testament and acting director of extension work, Miles plans to teach again during the 1955-56 seminary year. Southern Baptists and the National Baptist Convention, Inc., jointly sponsor the seminary.—BAPTIST PRESS.

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Pastor Verner Barnett served as the evangelist in his own pulpit at the Crofton Baptist Church in its recent revival which resulted in six additions and many rededications. During his brief ministry there, since January 16, there have been 13 additions. A goal of 200 in Sunday school was set for the second Sunday in April, and the people responded with an attendance of 205.

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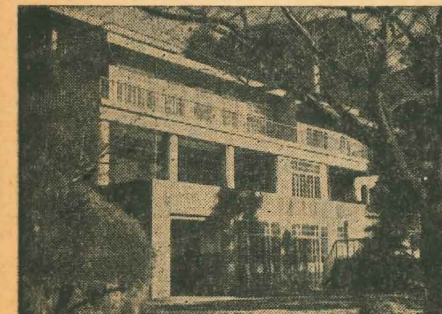
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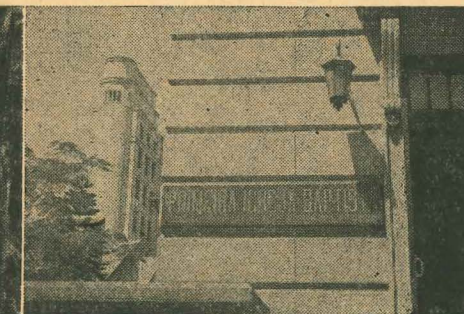
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SOUTHERN BAPTISTS TODAY IN
THEIR WORLD MISSIONARY
ENTERPRISE IS MORE VOLUN-
TEERS FOR FOREIGN MISSION
SERVICE."**

BAKER JAMES CAUGHEN
Executive Secretary
Foreign Mission Board

THE CRISIS OF OUR GENERATION DEMANDS ACTION



The Orient, where more than half of the world's people live, affords unlimited opportunities for Christian witness. The Baptist hospital in Kyoto, Japan, represents one phase of a many-sided testimony in Christ's name in Asia.



Latin America has been the scene of Southern Baptist missionary work for 75 years. The First Baptist Church in Rio de Janeiro, Brazil, typifies this gospel ministry in 20 Latin American countries.



In Africa, Europe and the Near East, missionaries work in metropolitan centers and small communities to share the gospel. The international Baptist seminary at Ruschlikon/Zurich, Switzerland, symbolizes this ever-expanding Christian witness.

Southern Baptists are committed to world missions. Today approximately 950 missionaries are serving in 35 countries and territories overseas. The Foreign Mission Board hopes to have 1,000 missionaries under appointment by the end of 1955, and 1,750 missionaries at the earliest possible date.

God's call to foreign mission service is coming to many young Southern Baptists—it may be coming to YOU. If so, it may be your privilege to serve overseas as a witness to the Christian gospel. Your mission home might be in Lebanon or Argentina or Korea. Your work may be that of preacher, teacher, doctor, nurse, homemaker

or some specialized-and-needed profession. Your co-workers will be fellow missionaries and national Christians. Your main job—no matter where you live or what your vocation—will be to represent the Saviour, Jesus Christ.

If YOU are a mission volunteer or need assistance as you consider the matter prayerfully, the Foreign Mission Board's personnel secretary, Elmer S. West, Jr., and his associates will be glad to discuss missionary service with you. You may write to the Department of Missionary Personnel, Foreign Mission Board, Box 5148, Richmond 20, Virginia.