



# Western Recorder

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*Kentucky's Largest Denominational Paper*

►George Hulsey has resigned as pastor of Gilmer Street Baptist Church, Cartersville, Ga., to accept the pastorate of Southside Baptist Church, Pensacola, Florida.

►A daughter, Marsha Ellen McNeely, was born to Pastor and Mrs. Gerald McNeely, of the Carlisle Baptist Church, Carlisle, Ky., on July 1. This is their second daughter.

►Pastor Ira McMillen, Jr., says that the Irene Cole Memorial Baptist Church of Prestonsburg started its tenth mission July 17 with eleven present. There were 45 there in VBS.

►Congressman Brooks Hays, Arkansas, has accepted the chairmanship of the Christian Life Commission, succeeding J. B. Weatherspoon. A. C. Miller was re-elected as secretary.

►Southern Baptists in California have, for the past five years, averaged organizing one new church each week. The number of churches there now is 501.

►Louisiana College, Baptist school in Pineville, La., has received a \$1,000 grant from the United States Steel Foundation, Inc. It is the first out-of-state grant ever made to the college.

►Brother Dan Stone has been assisting Pastor William Carter in a revival meeting, July 31 to August 7, at the Deane-field Baptist Church. At the same time a VBS is being conducted.

►Miss Patricia Shelton, Covington, Ky., is now associated with the State Baptist Convention of Ohio. She assists in publishing the monthly state paper, Ohio Baptist Messenger.

►The BSU at Georgia State College for women has chalked up a "first" in two ways: it has attained the rating of First Magnitude, and this is the first time a state school in that state has attained that rating.

►Total registration at the Golden Jubilee Baptist World Congress in London reached 8,500, with 3,600 coming from the United States. Almost half the delegates were women, and sixty countries were represented.

►The Arizona State Baptist Convention announces the formation of new churches in Colorado and Nevada. The First Baptist Church of Denver was organized with 78 members, and the First Southern Baptist Church of Las Vegas was constituted with 32 members.

►Pastor O'Ray Weeks, Lexington, Ky., was guest preacher at the First Baptist Church, Paris, Kentucky, Sunday night, July 17, while Pastor Sherman W. Swan was assisting Pastor Lorin Gardner in Portsmouth, Ohio; and on July 24 the Paris pulpit was filled by Dr. M. F. Ham, Louisville.

►The Terrell Hills Baptist Church of San Antonio, Texas, has appealed to a higher court an order preventing it from building a new church plant. The building project had already begun when the court issued an injunction which residents near the church site had asked in their suit.

►Miss Martha Jean Capshaw, Southern Baptist missionary appointee to Colombia, will soon complete her language study in Costa Rica and will return to the States for several weeks before going to her permanent field of service. After August 20 she may be addressed at Grahn, Ky. She is a native of Grahn.

►Pastor Archie Allison helped Pastor A. L. Meacham at the DeHaven Memorial Baptist Church, LaGrange, recently, at which time there were 16 additions, 12 for baptism and 4 by letter. Dr. Carroll Hubbard, of the St. Matthews Baptist Church, will assist at DeHaven Memorial in a revival beginning September 12, shortly after he returns from London, England, and the Baptist World Alliance.

►Pastor Ellery Hinson, Millville Baptist Church, near Frankfort, did the preaching and Brother Claude Kaenzig led the singing in a revival with Pastor V. B. Filson at the Pinckard Baptist Church, near Lexington, beginning July 31. Writes Pastor Filson: "We have had a very good year so far at Pinckard. We had one week of the Spring Crusade with three additions. Rev. Augustus Weeks led in that meeting and he preached with power. Our church was greatly revived. Then came the VBS with some 69 enrolled with an average attendance of 49. Our Bible School is showing some increase over previous years, for which we are thankful to our Heavenly Father."

►The Association of Southern Baptist Bible Institutes was organized recently on the campus of the Clear Creek Mountain Preachers Bible School. The new organization proposes to provide fellowship for those engaged in Bible Institute work by the exchange of ideas, to set up and maintain standards for member schools. It also seeks to promote and interpret the Bible Institute movement. Officers elected by the Association include President Martin V. McKinster, dean of Clear Creek School; Vice President A. H. Stainback, president of Baptist Bible Institute, Graceville, Florida; Secretary-Treasurer O. C. Markham, dean of West Kentucky Baptist Bible Institute, Clinton, Kentucky.

►The Immanuel Baptist Church of Paducah was recently blessed by the ministry of Vince Cervera and Bill Cropper. In the ten days which they were present, there were more than 60 de-

# Western Recorder

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

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## WESTERN RECORDER

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cisions for Christ. This is the fourth consecutive meeting that Cervera has conducted in West Kentucky this year with outstanding results, the others being at Glasgow with more than 100 additions; Bowling Green with 71 additions; and at Fulton where more than 50 decisions were counted. Dr. Frank F. Norfleet, pastor of the Paducah church, says: "Cervera has all the intensity of the Latins, the effervescence of youth, the maturity of a much older man, and the net-drawing ability of a professional evangelist. He is humble in outlook, fervent in spirit, and evangelistic in heart."

# The Judgment of History

Amos 5

By DR. SAMUEL SOUTHARD, Pastor  
Fort Mitchell Baptist Church, Covington, Ky.

"By every test but that of influence the church has never been stronger than it was at the opening of the twentieth century, and its strength increased steadily. Everyone was a Christian, and almost everyone joined some church, though few for reasons that would have earned them admission to Jonathan Edward's Northampton . . . Never before had the church been materially more powerful or spiritually less effective" (Henry S. Commanger, National Needs and Remedies, p. 203-4).

This judgement of the noted historian Henry Commanger is an echo of the prophecy of Amos. That which was spoken in the eighth century, B.C., is true of the twentieth century, A.D., as well.

Previously we asked the question, "Is the Kingdom of God the Kingdom of Israel, or any other nation?" The answer of God's prophet, Amos, is "No!"

Thus says the Lord: "For three transgressions of Judah, and for four, I will not revoke the punishment; because they have rejected the law of the Lord, and have not kept his statutes, So I will send a fire upon Judah, and it shall devour the strongholds of Jerusalem."

Thus says the Lord: "For three transgressions of Israel, and for four, I will not revoke the punishment; because they shall sell the righteous for silver, and the needy for a pair of shoes" (Amos 2:4-6).

No society that flouts the righteous laws of God shall have a place in His Kingdom. No nation that continually and wilfully transgresses against the Lord shall endure.

This is the prophecy of Amos; this is the judgment of history.

Look at the history of Israel and Judah as separate states in the eighth and ninth century, B.C. Political compromises were necessary to uphold the splendor of Solomon. His foreign wives must keep their gods, lest their fathers be offended and alliances be broken (I Kings 11:1-8). Israelites must be conscripted for labor to keep the state great (5:13-14, 11:28).

It was a tremendous drain on manpower. Professor Bright estimates that 30,000 Israelites on forced labor projects would be equal to five million Americans in such work today (John Bright, *The Kingdom of God*, p. 46).

The people were restless and under such conditions the pride of a new king,

(For a comprehensive and scholarly study of "Ethical Standards in American Public Life," see "Annals of the American Academy of Political and Social Science," March, 1952.)

Rehoboam split the kingdom. He made even heavier demands than his father Solomon, and civil war ensued (I Kings 12). Not content to wage a simple war north and south of the Bethel line, each side called in other states from time to time. Shishak of Egypt came up against Judah (I Kings 14:25-28); Judah retaliated by inviting Ben-hadad of Damascus to ravage the Northern kingdom (I Kings 15:16-22).

Even when there was temporary peace, the people continued their transgressions. After the able rule of Omri in the ninth century Israel, religious warfare broke out under the idolatrous rule of his son, Ahab. The prophets of Jehovah were threatened for the first time in the history of the nation by the queen, Jezebel (I Kings 18:4). The prophet Elijah slaughtered her Baal prophets after a dramatic demonstration of God's power on Mount Carmel (18:40). Such butchery did not stop idolatry for Jezebel redoubled her threats and Elijah fled (19:2-3).

In the eighth century there was a brief reprieve. Strong kings ruled in Israel (Jehoash II) and Judah (Uzziah). But moral and religious decay ran on, unchecked.

In fact, the prosperity of peace only heightened the sickness of these "chosen people." Wealth and poverty flourished side by side (Amos 4:1, 6:4-7). Corruption and immorality were rampant (2:4-8).

In the midst of this stench, sat the 'church,' powerful and well-attended (4:4-5). Peace at any price was the motto of the priests. When Amos cried out against the degradation of religion and morality, the priest of Bethel warned him to leave the country (7:10-13). "This is the king's sanctuary; it is a temple of the kingdom" (13)!

### The Sickness Summed Up

How well the priest summed up the sickness of his nation. The king is too sacred for criticism; the 'church' is protected by the state. What a cozy com-

promise! No wonder religion was popular in a society that cared more for gain than for honor, for its living standard than for God. Bethel and Gilgal demanded lavish support before righteous behaviour. Thus the notable men could be at ease in Zion, could feel secure on the mountain of Samaria (6:1).

Ruin and catastrophe lay before them, but they knew it not. Had they not found the perfect solution? God equals the state, money equals repentance, political action equals justice, church attendance equals salvation.

But the cry of Amos rises up: Much religion is not the answer. Corrupt living in a compromising 'church' multiplies iniquity (Amos 5:4-5, 21-24). Civil war and the assassination of brothers will not save the state (1:6, 9, 11). It is doomed. An Israel that will not obey God is not the Kingdom of God (7:16-17). The nation is under the judgment of God, and his judgment will be revealed in history.

### The Answer to the Problem

The answer to Israel's problem was not more church attendance, better armament, slicker political deals. Take these things away! says Amos, "But let justice roll down like water, and righteousness like an everflowing stream" (5:24).

Amos denounced the evils of the social order under which he lived, and not that of our own nation. Yet we can learn much from what he taught that will apply to the sickness of our own society.

In a day when all are worrying about "atomic survival," we can remember the words of Amos, "Seek good and not evil, that you may survive" (5:14). In a world that stresses "security," we can apply his warnings against those who are at ease because of their luxuries (6:1-7). The power of men and the possessions of a society do not equal the Kingdom of God.

### "If We Are to Escape"

If we are to escape the fate of Israel, we must accept God's judgment upon our sinful ways. No longer can we say with pride that the "Anglo-Saxon race possesses pure, spiritual Christianity," and that with the assurance of divine favor we will "Anglo-Saxonize mankind" (Josiah Strong, *Our Country*, 1909, pp. 208-227). Missionaries on foreign fields may well agree with our ministers to the Indians in the last century, who said that the major obstacle to constructive work was not the savagery or ignorance of the Indians, but the immorality of the white man, with his "ardent spirits," his trickery, his lust for Indian lands (John Bodo, *Protestant Clergy and Public Issues*, p. 92).

(Continued on Page 10)

►Our Religion is too often warped in favor of our culture.—Henry Turlington, Y.W.A. Week, Ridgecrest.

The June 12 Special Offering

On June 12 a special offering for the Cooperative Program was made by many of the churches. For several weeks prior to June 12 a campaign to stimulate interest in the special offering was led by Bro. Erwin L. McDonald, secretary of the Department of Christian Education, and he was supported not only by those of his Department but by those at the Baptist Building in Louisville and by denominational workers and pastors throughout the state. He did a fine job, and we congratulate him and all the others who aided him.

The goal for the special offering was not reached. According to a report from the treasurer's office, Cooperative Program receipts for the month of June totaled \$166,248.97 as compared with \$149,928.45 for June of 1954. Of the amount received during June of this year, approximately \$21,000 was reported as raised in the special offering. Since the books for June closed an additional \$7,602.34 has been received as special offering funds, it is stated. This brings the total special offering to \$28,924.42, as of July 14.

In all probability there will be additional funds coming in as a result of the special campaign. Unquestionably, it did much good, not only in raising additional funds for the Cooperative Program but in more broadly acquainting our people with all the needs and causes.

This editor strongly supported the special offering through editorials and by publishing special articles written by some of the brethren. If the campaign were still ahead he would do the same in thorough loyalty to the planned program of the General Association and our leaders. We wanted the campaign and special offering to achieve the goal not only because of our unchanging love for the Cooperative Program as a plan for supporting the causes fostered, but because the sooner we raise the entire amount of our basic budget the sooner will our beloved schools start receiving a larger per cent of the total gifts this year.

We urge every reader and church to support as heavily as possible the week-by-week plan of giving through the Cooperative Program. Let us go over the top with the basic budget, for, as stated above, then our schools will start receiving a larger percentage of the gifts. Only God and the leaders in our schools know fully how terribly this additional amount is needed. We do not believe Kentucky Baptists want their schools to suffer, yet that is exactly what they will do unless Baptists make greater things possible for them. Pray for the entire program, brethren! Let it get on your heart, heavily! Pray earnestly! And then let us all match our prayers with sacrificial giving!

In this connection it can be said that the total amount received for the Cooperative Program for the first eight months of the current fiscal year—November through June—was \$1,184,460.40. This is \$69,728.37 above the \$1,114,732.03 received for the Cooperative Program during the corresponding

period last year, and is \$51,127.07 (including the special offering) above the basic budget thus far this year. During the remaining four months, let us go at least \$100,000 beyond the basic budget.

"The Return to God"

An editorial in a rather widely read magazine stated:

"Two out of every three—ten out of the nation's sixteen million Negroes—are church members, an increase of roughly a million over 1936. The return to God is not confined to Negroes, but is part of a vast religious movement that is sweeping the country. Over-all figures show a 2.8 per cent increase in church membership from 1953 to 1954, bringing total membership for the U.S.A. to 59.5 per cent—an all-time high."

On the surface, those words seem highly encouraging, and indeed they would be if in every instance church membership meant what it should.

None can deny that in America there is a movement toward the churches. But at the risk of being called a pessimist or an extremist we ask, Does this movement toward the churches mean what is usually supposed? And we further ask, When will spokesmen and statisticians recognize that Americans and the people of the whole world need infinitely more than having their names on church rolls?

Formal "membership" in some religious organizations has come to be the yardstick by which the spiritual life of individuals and nations is measured. It is a considerable surprise, therefore, to some of the statisticians that, though church membership has reached an all-time high, crime by people of all ages also now reaches an all-time high. Something is wrong, somewhere. And the thing that is wrong is the supposition that "church membership" changes people.

Only Christ changes men. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Cor. 5:17). Church membership didn't do one thing in the world for Judas. It did nothing for Ananias and Sapphira. It did nothing for Simon the Sorcerer. They were on the church rolls and would have been counted in the "59.5 per cent" of that day in an effort to show how people were moving toward the churches; but they and some others didn't count for much in God's sight.

Those who have been born again ought to associate themselves with the church; but unless they have experienced the new birth before "joining the church" they only hurt it, as did Judas and Ananias and Sapphira and Simon the Sorcerer and others.

When men everywhere start preaching Christ and Him crucified as the hope of the individual and world, when they start preaching the need for old-time repentance and faith in the saving and keeping power of the living Christ rather than placing first emphasis on church connection, then the whole pat-

tern will change; the crime wave will recede; clean living will be the rule and not the exception; brotherly relations will become reality and not just something to talk about once a year; and God will start working with His people.

There is no substitute for old-fashioned regeneration by the Holy Spirit of the Living God. As long as men merely stress the making of a superficial, mental decision to unite with some church (though decision must be made from the head and heart), and as long as men go after numbers more than after souls, we're going to have troubles and those troubles will multiply. Sin is a power to be reckoned with, and there's only one remedy for it.

Madame Chiang Kai-shek

In the current issue of *Reader's Digest* (August—pages 52-57), there is an article by Madame Chiang Kai-shek which all America should read. There are one or two things in it with which some of us will not agree, nevertheless it is a great article.

The wife of the Generalissimo of Free China had been a nominal Christian and church member for many years, but she freely admits that it was not until recently that she had a sweeping experience of conversion. She said:

"This is how it happened. One day while read-

ing of the Crucifixion I paused at a passage describing how the centurion used a spear to pierce His side and how blood and water flowed from the wound.

"Now I had read that passage many times before, and it had never particularly moved me. This time, however, I wept. For the first time I realized that His sufferings and pain were for me. I cried and cried, overcome by my own unworthiness. It was a peculiar sensation, at once a great grief and great release. I seldom weep, for as children we were trained not to show emotion. But this was a torrent, like a flood. I could not control it. At the same time my heart felt light and relieved, feeling that my sins were washed away . . . I had experienced what is called an old-fashioned conversion. No other word will do.

"Thenceforth I was not only intellectually convinced but personally attached to my Lord." And she quoted, "If any man be in Christ, he is a new creature: old things are passed away; behold all things are become new." And she added: "When I told of this to a few in the group, some of them instantly understood and recognized what I had tried to convey. (Conversion is difficult to explain to those who have not been through it.)"

This is the "return to God" the whole world needs, and without it our "59.5 per cent" or 75 per cent or 100 per cent "church membership" will not help.

Dr. George Green, Covington Native, Dies in Dallas

From Dallas, Texas, comes word of the passing of Dr. George Green, formerly pastor of the First Baptist Church of Austin—the Capital of the Lone Star State—on June 23, at the Baylor Hospital following a long illness. His funeral services were conducted by Dr. W. A. Criswell, pastor, and Dr. Powhatchon W. James, formerly president of Bethel Woman's College at Hopkinsville, Kentucky, at the First Baptist Church of Dallas.

His remains were taken to the Restland for burial. Part of a newspaper story from Texas read as follows: "Dr. Green was born January 12, 1875, in Covington, Kentucky, son of John Richard Green and Hannah McClure Green. He was educated in Georgetown College and the Southern Baptist Theological Seminary, both in Kentucky. He received Doctor of Divinity Degrees from Howard Payne College and Georgetown College.

"During the Spanish-American War he was captain of Company M, Second Kentucky Infantry, and later studied for the ministry. After the war he was married to Miss Sue Coleman of Georgetown, Ky. He then entered the Seminary and, after finishing, was pastor of Baptist churches in several central Ken-

tucky cities and, later in Clifton Forge, Virginia, and Johnson City, Tennessee.

"During World War I he was director of camp activities of Southern Baptists in Atlanta, Ga. After World War I, he was pastor of the Clifton Forge Baptist Church, and in 1921 served as pastor at the First Baptist Church at Brownwood, Texas.

"In September 1922 he became pastor of the First Baptist Church in Austin and in October, 1929, became pastor of the First Baptist Church at Sweetwater, where he served until the spring of 1931, when he retired. While in Brownwood he was made chaplain of the Texas National Guard and retired in 1941 as assistant division chaplain of the 36th Infantry Division, Texas National Guard.

"In April of 1941 Dr. Green retired from the Southern Baptist Convention in Birmingham, Alabama, and in that year was in an automobile accident that rendered him an invalid, since which time he had lived in Dallas.

"At the time of his passing he was a member of the First Baptist Church of Dallas.

"Surviving are his wife, Mrs. Sue Coleman Green, Dallas; one daughter, Mrs. W. Kent Ford, Clifton Forge, Virginia; three sons: Col. Thomas Coleman Green, of headquarters Texas Military

District, Austin, Texas; James E. Green, Dallas, and George M. Green of San Angelo, Texas; and one grandson, William Kent Ford, Jr., Clifton Forge, Va."

Mrs. Green is a sister of the late Robert H. Coleman, music publisher.

►Rev. and Mrs. George H. Hays, Southern Baptist missionaries to Japan, may be addressed at Hoshiguma Oaya 421, Fukuoka, Japan. Mrs. Hays, formerly Helen Mathis, is a native of Louisville.

►Pleasant Grove Church, Anchorage, will observe its Sesquicentennial at its annual homecoming, Sunday, August 28. Pastor Robert W. Brown wishes all former members and friends of the historic old church to attend. The resignation of Bryant Tolbert, Jr., as minister of music was accepted on July 17. He had served there two years.

►Plans are under way for a new Annex at the Jordan Baptist Church, Eagle Station, Ky. The building will consist of full basement, seven class rooms and a pastor's study. It will be connected with the present building, and the basement will be used for a kitchen and recreation room. The project is expected to be worth about \$5,000, but will cost less because the men of the church, under the leadership of Pastor James Duncan, Jr., will supply the labor. Already the basement is finished, and the entire structure will be completed by early spring.

# Baptists in London Renew Brotherhood

By ALBERT McCLELLAN

LONDON, England — (BP) — Southern Baptists in London came face to face with two inescapable Bible truths: (1) "God is no respecter of persons" and (2) "Heaven and Earth will pass away but my word will not pass away."

A fellowship meeting, preliminary to the Baptist World Congress brought both into focus. Conducted in the fellowship hall of the Bloomsbury Central Baptist Church, it brought together for an afternoon of testimony nearly 100 people from 17 nations. It was truly a meeting of East and West.

The East was represented by delegates from Burma, Japan, the Philippines, India, and Jordan. The West was represented by Finland, Norway, Sweden, England, Canada, Brazil, and the United States. In between, belonging neither to East nor West, were delegates from Russia and Nigeria.

## Christ For Millions

From both East and West the cry was the same, for some way to take Christ to the needy millions.

The first to speak was an Indian woman dressed in long rose-colored voile gown and flat leather sandals with only a thong to hold them to the feet.

She said, "India is right to receive the word of God. People are opening their hearts to hear what Christian folk have to say." With great feeling, she addressed the group as "Brothers and sisters."

From the West, a lovely lady from Finland said, "We are small but we are God's children. There are only 1,000 of us, 700 being women."

Her costume consisted of white blouse, black velvet bodice tied with an orange ribbon, brown and yellow skirt, and green apron trimmed in rose to match her hose. Her cap was set to the back of her head and with ribbons that hung to her waist. As she talked, her face lighted with deep conviction. "Pray very much for us for we are so needy," she pleaded, overwhelming the group with her great emotion.

## Warns of Catholics

The blue-robed Nigerian woman with pagan tribal scars on her cheek talked of her work "Wa-a-a-y out in the bush." Her enthusiasm and concern marked her as one of God's own children.

As she asked for more missionaries, the sunlight caught her cheek and for a moment it looked like a Christian cross.

Actually it was inflicted when she was a child by heathen parents.

A lady from Australia, dressed as any prominent woman of the Southern Baptist Convention might be, told of young ministers organizing new churches in a big city suburb where there are 9,000 new housing units. She warned of the efforts of the Roman Catholic immigrants from Europe to take Australia for their church.

As these people listened to each other, there seemed to gather about them the conviction, "This is God's work. These are God's people. The cause of the cross is a big enough cause. We are dedicated wholeheartedly to it."

Southern Baptists present felt more than ever that, indeed, God is no respecter of persons. His spirit works everywhere with all men.

## Russians Presented

God's cause is victorious, too, those present sensed. In the same meeting, two Russian Baptists were presented, the first to stand before any western congregation in 28 years.

The oldest was the Rev. Jacob Zhidkov, president of the Russian Baptist

## Robards New Pastor of Airline Baptist Chapel



Warren C. Robards

HENDERSON, Ky. — Warren C. Robards has accepted the pastorate of the Airline Missionary Baptist Chapel—mission of the First Baptist Church of Henderson—coming from a three-years' pastorate of Robards Baptist Church, Robards, Ky. Robards is a graduate of Bethel College, Hopkinsville, and was a student at Murray State College, Murray, and at Lockyear's Business College, Evansville, Ind. He was born in Powderly, Ky., February 12, 1921, the son of Mr. and Mrs. Frank Robards of Greenville. He was converted in 1937 and baptized by the First Baptist Church of Greenville. Pastor Robards married Charles Ann Toll of Greenville, and they have two daughters—Charlotte and Jayne. They reside at 214 Blue Ridge Drive, this city.

Christian Evangelical Union. His wrinkled brow and heavy blond beard gave him the appearance of a patriarch. His searching eyes seem to be reflecting decades of suffering and doubt when he did not know if Christianity in Russia would live or die.

He doubtless remembered the long list of ministers imprisoned and churches closed. But here he stood, the living testimony of a triumphant faith in a victorious God. He prayed, asking God for a great Congress and the protection of all the delegates. It was a kindly, heroic prayer.

As the meeting drew to a close some Southern Baptist thought of China, not represented at the Congress.

It was fitting that F. Townley Lord, president of the Baptist World Alliance and pastor of Bloomsbury Church, should close the meeting with the prayer, "We thank thee for our Baptist world fellowship in the gospel. Bless this fellowship so that it will not be long until every knee shall bow."

## Kansas Board Okays Hike in 1956 Budget

WICHITA, Kans. — (PB) — The executive board of the Southern Baptist state convention here voted to increase Cooperative Program budget for 1956 to \$88,000, which is 22.2 per cent higher than for 1955.

The total budget for 1956 approved by the board is \$165,000. Final approval of the budget must come from the annual state convention session later this year.

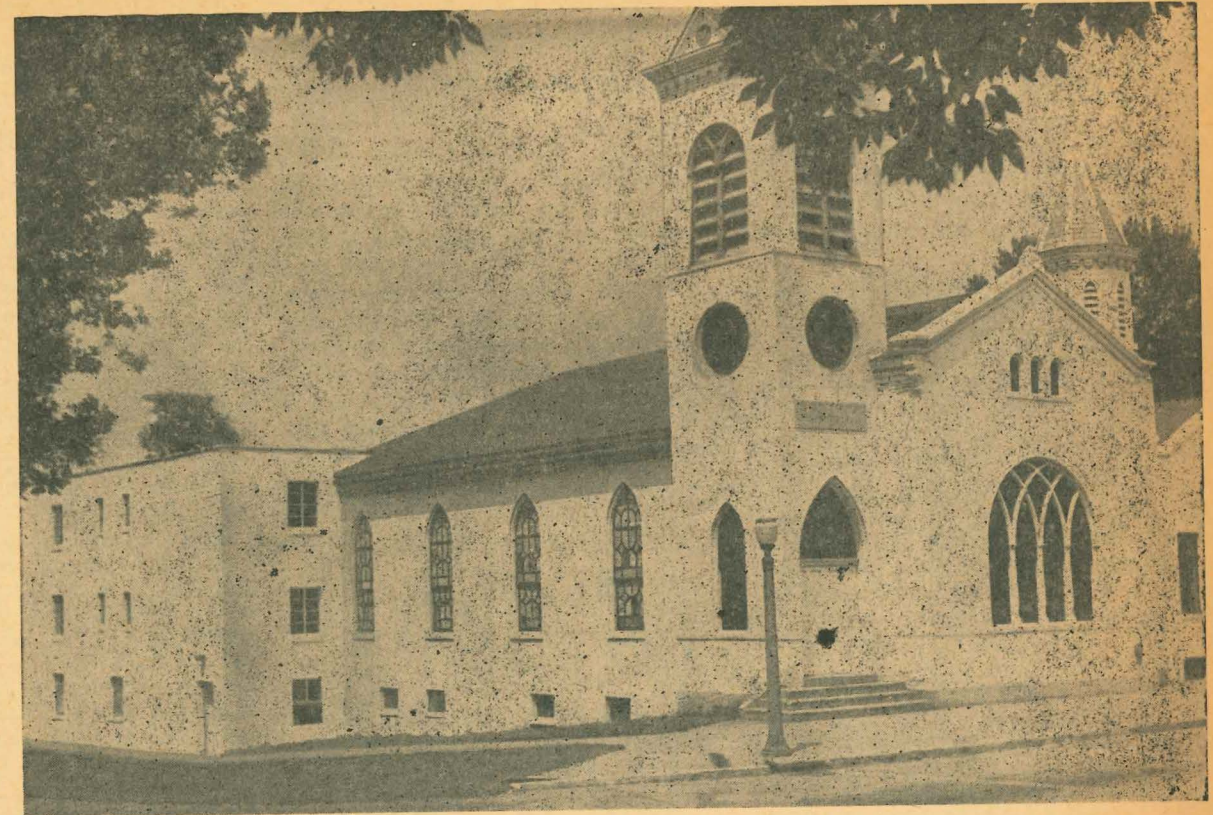
The Kansas convention will forward 20 per cent of its Cooperative Program receipts for denomination-wide use by the Southern Baptist Convention, the same it forwards in 1955.

►The August issue of *Coronet* features the ministry of J. D. Carrol, pastor of a rural Southern Baptist church near Walker, La. The article is entitled "The Country Preacher."

►Pastor and Mrs. Thomas C. Meador, Erwin, Tenn., have announced the engagement of their daughter, Miss Ella Mae Meador, to Mr. Robert J. Porter, Louisville. The young lady's father is pastor of the First Baptist Church of Erwin, Tenn., and formerly lived in Franklin, Russellville, Georgetown, Louisville and New Castle, Ky. Her mother was formerly dean of women of Georgetown College. Mr. Porter is a son of Mr. and Mrs. Ira J. Porter, of Louisville, formerly of Georgetown and Lexington. Both young people are graduates of Georgetown College, as are all four of their parents. Young Mr. Porter has just re-entered the United States following a service with the U.S. Army in Germany.

# Carrollton Church Dedicates New Annex, Organ, Piano, and Interior

Services were held at the First Baptist Church of Carrollton on Sunday, July 24, 1955, under the leadership of Pastor Ralph R. Couey, dedicating the new Educational Building and rededicating the remodeled sanctuary. Also a service of dedication for the new pipe organ and a new piano was held on the Wednesday night previously, on July 20, at which time a program of music, instrumental and vocal, was given by Mr. Terry David, Mrs. William Reed, Miss Billie Lou Reed, Miss Ann Gillock, and Mrs. Ralph Couey.



Showing New Educational Annex in Rear of Carrollton Church

Dr. H. Leo Edleman, president of Georgetown College, preached at the Sunday morning hour, and Mrs. L. B. Cox directed the choir in the singing of "I Love Thy Kingdom, Lord," by Franck.

The night preacher was Dr. Ernest N. Perry, pastor of the First Baptist Church, Richmond, Ky., who was a former pastor at Carrollton back during 1937-43.



Dr. Ralph R. Couey

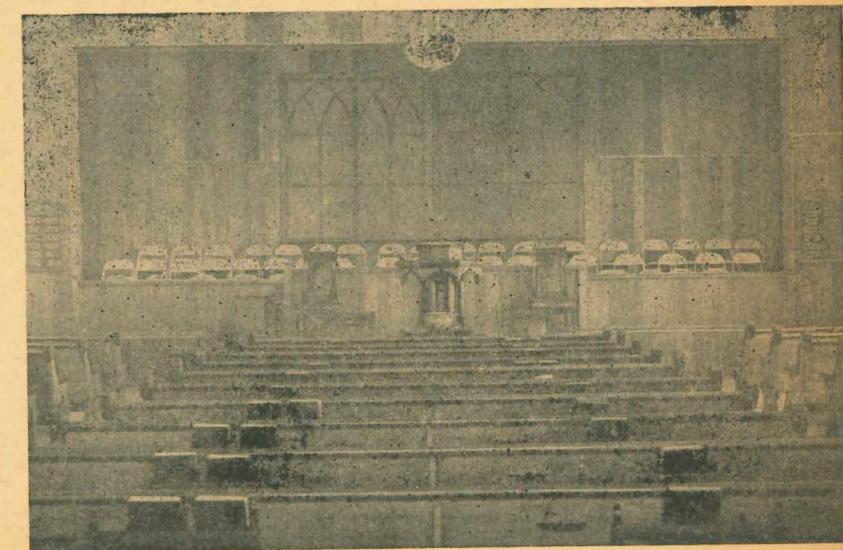
The church at Carrollton was organized June 30, 1849. Its present lot was purchased for \$160, and Dr. Couey, the pastor, thinks that the corner is now well worth \$160,000, not including its even greater spiritual potential value.

The present auditorium was ready for occupancy the third Sunday in March, 1852, by the 43 members. Its first pipe organ was acquired in 1905, and was

used until 1954—almost 50 years. A new wing was added to the side of church in 1932, which is still in use.

Dr. Couey, seeing the need of additional space as well as interior improvements in the property already being used, proposed a year and a half ago that they completely re-vamp their building. Both the deacons and the

(Continued on Page 10)



Showing Interior of Re-vamped Auditorium

# His Glory in the Church

By PRESTON L. RAMSEY, Somerset, Ky.  
Before the Pastor's Conference, Miami, Florida

"Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen" (Eph. 3:20-21).

These words introduced us to a prayer—answering God—able to answer beyond the highest stretch of our imagination. He is to be praised or glorified in the church throughout all ages, world without end.

## Local Church

You ask me what church, and I answer, The only church known to the New Testament is a local body of baptized believers, banded together for the purpose of carrying out the Commission of our Lord Jesus Christ.

The New Testament knows nothing about a universal, invisible church. In the King James Version of the New Testament there are two passages that suggest more than a local church. The first is Acts 7:38 where we find the expression, "The church in the wilderness," referring to the children of Israel in the wilderness with Moses. The Revised Version clears this passage up by making it read, "The congregation in the wilderness." The second is Hebrews 12:23 where we find the expression, "The general assembly and church of the first born." The Revised Version removes all claims for an universal church from this passage by omitting the word church from the passage. With these two passages cleared up, we find no other passage in the entire New Testament that refers to any more than the local church.

Someone will say, But what did Paul mean when he used the word church? Surely, he included all of the redeemed in his language. Let us examine Paul's use of the word church and see how much he included.

In his Ephesian letter he used three word pictures for the church.

The first was the temple. Would you say the temple was local or universal? Every Jew knew the temple was a certain house of worship located in a local place at Jerusalem.

The second picture Paul used was the church as the body of Christ. Is the body a local idea or a universal one?

Preston L. Ramsey is pastor of First Baptist Church, Somerset, Ky. He was born Oct. 1, 1902, and attended public schools in Dyer, Tenn. He received his college education at Union University, Jackson, Tenn. Before accepting the call to his present church, he was pastor of other Baptist churches in Tennessee.

Eight

When the church comes together to sing and pray and preach, all of it should be to God's glory. We ought to give some thought to our worship services and see if they are fulfilling their mission.

We have all kinds of music in our churches. Does it all glorify God? A musician once said there are three kinds of music: head, heart, and foot music. He went on to say the head and the heart can get together, but never the foot and the heart. I think both extremes should be avoided in church music. I have as much time for the foot music as I do for the head music.

I was in a certain city church one Sunday night which had a paid quartet instead of a choir. The soprano arose to sing. After listening for a moment I looked on my program to see what she was singing. Can you imagine my surprise when I found the words she was supposed to be saying were "Rock of Ages, Cleft for Me."

Many of my listeners may not agree with me, but I think that kind of singing is as much out of place in a church of Jesus Christ as is the singing of the hillbilly folk songs and calling them gospel songs. If God is to be glorified in our song service, we will have to sing some message about God and His gospel that will touch somebody's heart.

It is in poor taste to make any sort of critical remarks about anybody's praying; but I ask, If we are going to take time in our public service of worship for public prayer, should it not be to God's glory?

Our Master said certain things about prayer that ought to be kept in mind. He said we are to address God as "Our Father." He did not use a long string of superlatives to modify that simple and meaningful address. Neither did he get familiar with His Father and say "You and Me." I like the "Thee" and "Thou" of the King James version.

Again, Jesus said, "Don't pray like a heathen for he thinks he will be heard for his much speaking." Much more could be said about public prayer in our worship service, but I will refrain.

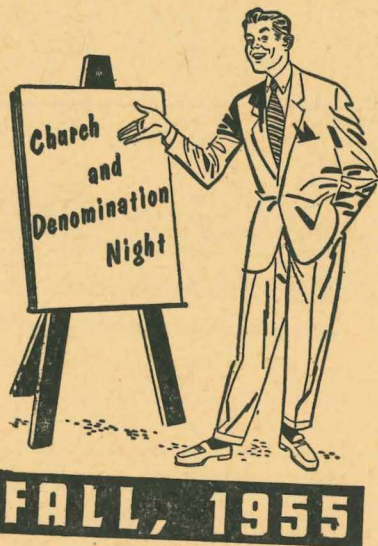
We Baptists have been a people of great preachers and great preaching. We have been looked down upon by other religious groups for our lack of ritual and reverence in our services of worship; but even they admit that each generation has produced great pulpits. The secret of their greatness has been that, in words made trite by frequent use, they have hidden themselves behind the cross and preached Jesus Christ, and Him crucified.

(Continued on Page 12)

▶ Twelve received doctorates at Southwestern Theological Seminary, Fort Worth, two of them being Nazarene educators.

We have no conception of a physical body, having a head and different parts, except a local conception.

Then finally, Paul pictured the relationship between Christ and His churches as being like that which should



exist between a husband and his wife. Now I ask you again, Is a man's wife local or is she universal? I believe we agree that a wife is local. So we conclude that Paul must have thought of the church as a local institution like the church at Corinth, the church at Ephesus, the churches of Galatia, etc.

If Paul had in mind a local church, and I believe he did, he is saying in our text that God ought to be glorified in every local church throughout all ages, world without end. God ought to be glorified in everything that the church does.

I wish to discuss three phases of the church's life that should be for God's glory. God ought to be glorified first, in the worship of the church; secondly, in the work of the church; and thirdly, in the walk of the church.

## God Glorified in Worship

In the first place, God ought to be glorified in the worship of the church.

# The Baptist World Alliance in its Jubilee Congress, July 16-22, in London, England

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

LONDON, England. — On Saturday afternoon, July 16, 1955, Dr. F. Townley Lord called the Jubilee Congress of the Baptist World Alliance to order at the Royal Albert Hall, London, England. Baptists from approximately 60 nations were converging on London for this Golden Jubilee meeting for the first time since the organization of the Alliance in 1905. In the fifty ensuing years the world fellowship of Baptists had grown from about 6,000,000 to over 21,000,000. More than 8,500 messengers finally registered from about sixty of the 100 different nations where Baptists are to be found, thus making this gathering one of the largest Baptist convocations ever held in Europe, and one of the most internationally representative congresses ever held among Baptists.

The Roll Call of the Nations revealed the fact that approximately 3,600 messengers were in attendance from seven Baptist groups in America. Australian and New Zealand Baptists chartered a ship for 380 of their number to attend the Alliance. Germany had 289 registered, with 15 of them being from the East Zone, behind the iron curtain. Swedish Baptists had 270 representatives in attendance for the first time since 1928. Asia and Africa had 69 and 73 messengers respectively, with some national Baptist groups in these areas being represented by only one person.

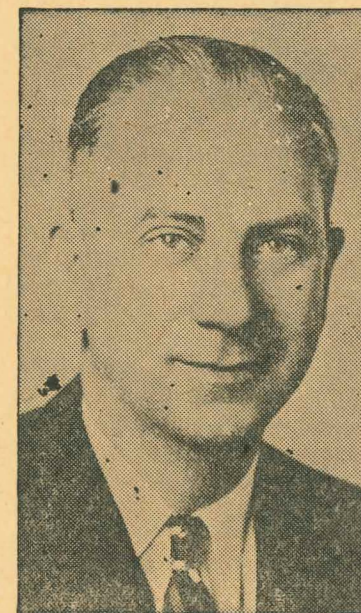
## Royal Albert Hall

The place where the Congress met was erected as a memorial to the Prince Consort Albert, the husband of Queen Victoria, in 1851. It was a commodious, circular, four-tiered building, capable of seating about 9,000 persons. It was practically filled each evening and a substantial number were present at each session of the Congress. Rapid, double-deck, London busses disgorged one load after another at the hall for some time before each session, and would work just as efficiently to pick them up for a discharge at downtown hotels when the sessions ended. Busses and bobbies (policemen) were very familiar sights in London to all Baptists during the sessions of the Alliance.

Registration for the Alliance took place at the Central Hall, Westminster, where interesting displays of the various Baptist missionary societies were to be found. The Kingsgate Press, the print-

ing concern of British Baptists, also had small stores of books at this hall and at the Royal Albert Hall. Interesting films and slides of Baptist endeavors in various parts of the world were presented from time to time at the Central Hall, which was across the large

## Baptist Layman Joins American Bible Society Forces in New York



Roy I. Madsen

The American Bible Society announces the appointment of Roy I. Madsen as secretary of the Society's Churches Department, with responsibility for the cultivation of the Society's support by the churches of the country. The Bible Society is recognized as the official source for Scripture translation and distribution by more than 50 denominations. He will begin in September, and his headquarters will be at 450 Park Avenue, New York City.

Mr. Madsen is a Baptist layman who has been for several years director of the Radio and Television Department of the American Baptist Convention. Before that he was for 18 years associated with Helms Bakers in Los Angeles. He is a member of the First Baptist Church of White Plains, New York.

thoroughfare from the famed Westminster Abbey and near the Houses of Parliament and the Thames.

The Royal Albert Hall was decorated with the flags of the nations, and banners bearing the names and dates where the Baptist Missionary Society (British) had work were also in evidence. The center of attraction, decoratively, was the large blue, red and gold emblem of the Baptist World Alliance flanked on each side with the Congress theme, "Jesus Christ, the same yesterday, today and forever."

## Welcome

Dr. Henry Cook, president of the Baptist Union of Great Britain and Ireland, extended hearty greetings to the Congress, reminding us of the contribution of British Baptists to the formation and continuation of the Alliance, especially by such men as Dr. John Clifford, Dr. Alexander Maclaren, Dr. J. H. Rushbrooke, and especially the world-wide journeyings of Dr. Lord, the presiding officer. His address was warmly received.

Representatives of other denominations in the person of Dr. Geoffrey Fisher, archbishop of Canterbury and head of the Church of England, on behalf of the British Council of Churches, and Rev. F. P. Copeland Simmons, moderator of the Free Church Federal Council, extended a welcome to the first session of the Alliance.

These addresses of welcome were responded to by Dr. Louie D. Newton, Atlanta, Georgia, and one of the vice presidents of the Alliance. Previous to the addresses of welcome the congregation had been led in singing the great coronation hymn, "All Hail The Power of Jesus' Name," by Dr. G. R. Beasley-Murray, a teacher in Spurgeon's College, who led the congregational singing throughout the Congress.

Likewise, the Congress heartily adopted a message of greeting to Her Majesty, Queen Elizabeth II, and at the president's invitation, stood and sang the British National Anthem, "God Save the Queen," which is sung to the tune of our famous patriotic song, "My Country, 'Tis of Thee."

## Keynote Address

Rev. Lawrence A. North, secretary of the Baptist Union of New Zealand, brought a very effective, soul-stirring message on "The Changeless Christ in a Changing World," emphasizing the facts that the Son of God was unchanging in His gracious love, His power to save, and in His authority. Therefore, "He is to be trusted to the last limit of our earthly life—and beyond." His message was climaxed with the song, "I Know of a Name," sung in his own lyric baritone voice, which moved deeply the hearts of all.

(To be Continued)

August 11, 1955

WESTERN RECORDER

Nine

# The Judgment of History

(Continued from Page 3)

When our nation is made aware of injustices within our own country, will "justice roll down like waters, and righteousness like an everflowing stream" (Amos 5:24)? At the present time the Indian of the west wishes that his "Christian brothers" would translate justice into water, and give him back his rightful share for irrigation. In 1950, E. R. Reeseaman of the Indian service gave the Indians their share of water from the Truckee River, but the cries of Nevada farmers reached their senator, and Mr. Reeseaman was transferred to Washington. (Washington Post, October 15, 1950).

Now we hear that one of the marines who raised the flag on Iwo Jima, an Indian, Ira Hayes, has died of alcoholism. And if we were to go to his home town we might know why. In the midst of dust and desolation on the desert sits a home of mud bricks, a trading post, and a mud-walled church. The irrigation ditches are dry. But there always seems to be water from the government for the white man's irrigation ditch a few miles away (cf. *Christian Century*, March 23, 1955). When will justice—and water—roll down like a mighty stream for the Indian in America?

## Will We Learn too Late?

Will we, like Israel, learn too late that force is not the solution to our moral problems? So far, history has only made fools of individual Americans who justified foreign conquests; but will we one day fall into this folly as a nation? A hundred years ago, a noted American minister justified force as a means for evangelizing the heathen. He wrote:

War is the sledge-hammer of Providence to break in pieces the great things which he will destroy—When he would demolish the time-honored and seemingly insurmountable obstacles which India presented to ever becoming a Christian nation, he commissioned a people fierce in countenance and skillful in carnage first to punish them for their abominable idolatries, and next to remove the difficulties to their evangelization. When he would . . . break the gates of brass which shut out China from the family of nations and the benign influences of Christianity, he again commissioned the scourge of war and British cannon (Hollis Read, *The Hand of God in America, in History*, p. 226).

Where are the British cannon today? India is a sovereign state, and Indian Christians can fight the mounting hostility of Hindus by love alone (see their

statement in *Guardian* (Madras, June 17 and 24, 1954). If the Western powers had relied upon God's love rather than warships to win "spheres of influence" in China, Chinese Christians might not be dying for their faith today.

How long shall we escape judgment? The newspapers speak of a revival of religious interest one day, but the next day we read that the reported crime rate has increased five per cent in the last year. Shall we sit at ease because we are successful? Or listen with approval to publicity agents who say that God



**WINCHESTER PASTOR** goes to Mississippi Church. — Pastor Paul Fox, of the Central Baptist Church, has now gone to be pastor of the Parkview Baptist Church of Greenville, Mississippi. He is a son of Evangelist Arthur Fox, Morristown, Tennessee, and a brother of Mrs. H. Leo (Sarah Fox) Eddleman, wife of the president of Georgetown College.

is committed to some particular form of economic enterprise—that of their employers?

Let us open our eyes. The Word of God is clear and the signs of our time are plain. Man's disorder cannot inherit the Kingdom of God. Sinful society does not have God's blessing. If we sincerely desire that God's Kingdom shall be a reality in our life, in our nation, then let us pray more than "Thy kingdom come." Let us also pray fervently, "Thy will be done," in our home town as it is in heaven.

## Bradfordsville Maintains School Strike Solidarity

WASHINGTON, D. C. — As in countless other American communities, school was out last month at Bradfordsville, Kentucky. As a matter of fact, school had been "out" all year in that community, and *The Lebanon Enterprise* observed:

"The 1954-55 school year at Bradfordsville ended last Friday as it had begun nine months earlier—with a mass demonstration in defiance of the Marion County Board of Education's order closing Bradfordsville High School.

"The meeting marked the end of a school term that probably is without precedent in the history of Kentucky public-school education—not a single school child set foot in a Bradfordsville classroom during the entire nine-month period."

"We've been peaceful and we've threatened no one, but, thank God, not a soul has crossed our picket line," said Don V. Drye, Sr., a "strike" leader, adding that this was an accomplishment that might well be the envy of the country's labor unions. (All Bradfordsville elementary and high school pupils have refused to attend classes as a protest against the closing of the high school, which they allege was a case of discrimination by the county school board in favor of the St. Charles and St. Francis "public"-parochial schools in other parts of the county.) Other rally speakers included the Rev. Ellis M. Ham of the Perryville Baptist Church, the Rev. Thomas Thurman of the Springfield Christian Church and the venerable Dr. James C. Rawlings, retired Methodist minister. The latter is the plaintiff in the suit to oust garbed Roman Catholic sisters from public school teaching posts in six counties, now under appeal from an adverse decision of Franklin Circuit Judge William B. Ardery. Judge Ardery will also rule on a suit brought by Bradfordsville residents for reopening of their high school, and his decision is anxiously awaited.—*Church and State*.

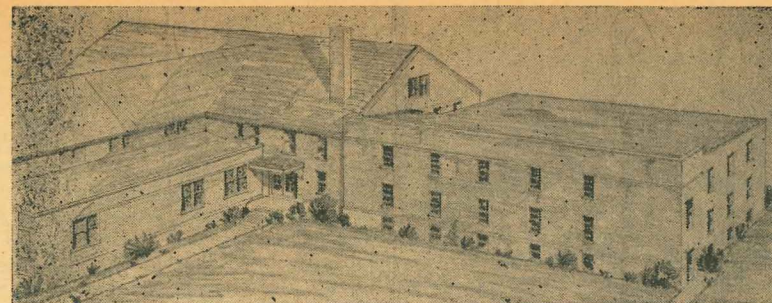
## Carrollton Church Dedicates New Annex, Organ, Piano, and Interior

(Continued from Page 7)

members thought well of the idea, and a committee went immediately to consult Mr. Hardy Bass at the Architectural Department of the Sunday School Board. Since that time all hands have been busy in construction and renovation.

The church now has 45 rooms, in addition to the auditorium, dining and recreational hall and kitchen facilities.

Plans were made to float the bonds over a period of ten years, but already, within the first year, one-third of the entire amount has already been paid in entire amount has been paid in cash.



**HIGHLAND PARK'S FIRST BAPTIST CHURCH**, Louisville, dedicated its new Educational Building on Sunday, June 26. Pastor Albert A. Stulck, Winter Garden, Florida, a former pastor, preached the dedication sermon, while the present pastor, E. H. McElroy, presided. This \$103,000 structure will accommodate 400 in Sunday school. Open house was held between 2:00 and 4:00, with some 100 attending. The Building Committee was composed of Frank Summers, chairman, George Riley and George Standifer. The chairman of the deacons are Dewey Young and Arthur Cundiff.

## Four Reasons Why Cedarmore Needs a Swimming Pool

I have just returned from my fourth season as Waterfront Director at Royal Ambassador Camp at Cedarmore, and for the fourth year I have said, "This is my last year to be life guard until we have a pool." But each year when camp rolls around, I find myself helping at Royal Ambassador camp. Due to my life guard experience I have been able to relieve the Camp Director of this responsibility.

There are four main reasons why Cedarmore needs a swimming pool:

1. Camp life is incomplete without adequate swimming facilities. Dragon Lake (Cedarmore Lake) is a creek which has been dammed impounding a body of water 3½ miles long. During the flood season extraneous matter is washed in and buries itself in the mud bottom, thus creating under water hazards. The lake provides no place for non-swimmers and over 50% of the youngsters who come to camp cannot swim. To be able to swim while at camp is just as important to the camper as having adequate food.

2. Hygiene and sanitation are two of the big problems in making Dragon Lake a suitable place to swim in. The creek is an open stream which has been stocked by the Division of Fish and Game of the State. To make the water relatively pure would demand enough chemicals which would kill all marine life. The state will not permit this to be done. As a result every year there are a few minor cases of aggravated sinus, sore throats, etc. A swimming pool would eliminate this problem.

3. Safety is the biggest factor to consider. We have been very fortunate since swimming began at Cedarmore. We have never had a drowning tragedy or any serious injuries or mishaps. I pray that we never shall. Dragon Lake is not deep but without controlled area with adequate safety precautions, supervision

of swimmers is exceedingly difficult. We would like to say to every parent that we would like to teach his child to swim while at camp. Under the present arrangement this is impossible because it takes three to five guards to supervise just the swimming activities.

4. Cedarmore makes a real spiritual contribution to the lives of those who come. In the three weeks of boys' camp just completed there have been 500 boys to attend Royal Ambassador Camp. Many of these have made decisions for the Lord while there. A well rounded camp program is necessary in meeting not only the spiritual but physical needs of our youngsters. I trust that each of us will give not only our prayerful concern to Cedarmore, but that we will also provide adequate financial support for its entire program, including this proposed swimming pool.—Earl S. Bell, Pastor, Memorial Baptist Church, Frankfort, Kentucky.

## Challenge of Cities

The July report of Dr. J. Winston Crawley, secretary for the Orient, said Southern Baptists face a special challenge in the leading cities of Asia. "We are now carrying on mission work in 12 great cities in the Orient, each of them larger than any city in our Southland," Dr. Crawley said. "The smaller of them have over a million people, roughly equal to the greater Houston metropolitan area. They range in size on up to Tokyo, which ranks with London and New York as the largest cities of the world.

"The major cities of the Far East are the centers of economic, political, educational, and cultural life for their nations. An adequate witness for Christ in each of these cities is of vital im-

portance for the evangelization of the nations of the Orient. . . .

"Probably our best immediate opportunity for reinforcing our approach to the great cities of Asia would be through an extension of student work. Each of the large cities is an educational center. In many cases, there are several state or private universities. A student center approach offers rich possibilities not only for evangelism, but also for the development of future Baptist leadership in those countries. For some time most of our Orient Missions have been calling for new missionaries, specially trained and experienced in student work to take advantage of the rich opportunities. The need is particularly acute for couples who could conduct a well-rounded student center program.

"A new realization on the part of Southern Baptists of the size and strategic importance of the cities where we are laboring in the Orient should heighten our sense of the urgency of our task in that part of the world."

## Executive Committee To Meet on September 7

NASHVILLE, Tenn. — (BP) — The Southern Baptist Executive Committee will meet here September 7-8. One of the main items of business will be election of a new president succeeding C. C. Warren of Charlotte, North Carolina.

Warren, new president of the Southern Baptist Convention, is ineligible to continue as Executive Committee president although he stays on as a member.

The Committee also will consider budgets for the five Southern Baptist seminaries.

The regular Executive Committee session will be preceded by meetings of its promotion committee. Among other things, the promotion committee will take up stewardship and mission programs to be carried out in the next two years.

The Executive Committee postponed its normal June session this year because of the Baptist World Congress in London.

►B. T. Adams, First Baptist Church, Wichita Falls, Texas, recently observed fifty years of perfect Sunday school attendance.

►Women are more and more playing important roles in our national life. According to a recent report, 560,000 women are in federal service; 85 have been named by President Eisenhower to top positions in departments and commissions; 17 serve in Congress; 6,000 in state appointive posts; 308 in state legislatures; 150 in judicial posts; 18,000 in country offices; and 50 are mayors.—*Survey Bulletin*.

# His Glory in the Church

(Continued from Page 8)

If God is to be glorified in our preaching, self must be relegated to the background. We must preach God in His righteousness, His majesty, His justice, His wrath, as well as in His mercy and His love.

There is no place in the pulpit for cheap jokes, pleasing platitudes nor morbid sorrow. Tears are not out of place in the pulpit, provided they are worthy tears. What are we going to cry about—mother, children, or my favorite dog? I heard a preacher one night preaching about Esther. In the middle of his sermon he told a story about a bird pup that, without any training whatsoever, hunted until it fell dead from exhaustion. Being a bird dog lover, I became so interested in the dog that I forgot about Esther. Illustrations ought to illustrate and not dominate.

Our sermons might be shorter if we would stop once in a while and ask ourselves a question—Will God get any glory out of this if I tell it? Our preaching should be to God's glory. "Unto Him be glory in the church throughout all ages, world without end."

## Glorified by Work in the Church

In the second place, God should be glorified in the work of the church.

What is the work of the church? Why did Christ build a church and surrender to it the keys of the kingdom? I think the answers to these questions are found in the Great Commission which He gave His church.

To His church He said, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you, and, lo, I am with you always even unto the end of the world."

This commission is a never-ending process. The church of Jesus Christ is to go make disciples, baptize the disciples made, and teach them until they in turn will go and make disciples, and so on. Brethren, if I read my New Testament aright, that is the work—the program—for Christ's church here on earth. Our Sunday school, our Training Union, our W.M.U. and our Brotherhood shall have for their primary purpose the winning of the lost for Christ.

Standards and goals are fine if they contribute to this end. Sometimes I fear we will become so engrossed with the method that we lose sight of the motive. Sheep are to be fed and lambs are to be tended, but only for the pur-

pose of producing more sheep and growing more wool. Let us keep in mind that God is to be glorified in the work of the church, and that He is glorified most when lost sheep are brought into the fold.

## Glorified by the Walk in the Church

Finally, God should be glorified in the walk of the church. I hope now that I can get down on the front seat and preach to myself.

Where is the church—your church and my church—failing most today? We have more members than ever before in the history of the church; we have more money than ever before in the history of the church; yet the church is speaking to the world in a weak voice, barely heard amid the rabble of radio and television.

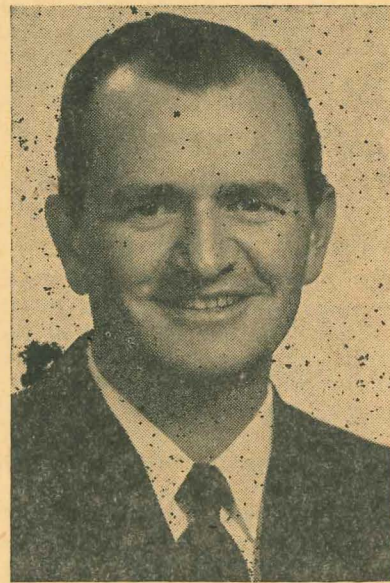
Why can't we take the world for Christ? Why can't we make Him King over all the earth? Why can't we crown Him king over America? I will tell

you, and you will agree with me. We are not willing to pay the price; we are not willing to live separated lives; we are in love with the world and conform to the world's pattern. Paul pleaded with the early Christians, "Come ye out and be ye separate." "Be not conformed to this world, but ye transformed." Peter said, "Ye are a chosen generation, a holy priesthood, a peculiar people." John pictured the victory of the saints over Satan in the twelfth chapter of Revelation. In the eleventh verse he tells how they overcame him—"And they overcame him by the blood of the Lamb and by the word of their testimony, and they loved not their lives unto death." This is the way to victory. And how timely the verse is. This is no bloodless gospel. This is no dumb ministry. This is no worldly walk. Let us so walk that the name *Christian* may be aptly applied to us.

—o—  
▶Dr. Hugh R. Peterson, dean of students, made a check of students who have matriculated already for classes in the Southern Seminary this coming session, and found that 30 matriculants are children of his own classmates when he was in school.

# Congress Offers Denny Youth Secretary Post

LONDON, England — (BP) — Robert S. (Bob) Denny, student worker with the Southern Baptist Sunday School Board, has been offered the youth sec-



Robert S. Denny

retary's post of the Baptist World Alliance.

The Congress, meeting here, elected Denny to succeed Joel Sorensen, of

Stockholm, Sweden, who resigned to become pastor of a Stockholm church.

Denny, who has been with the department of student work in Nashville, Tenn., since 1945, has not decided yet whether to accept the post.

"It is my purpose," he said, "to return to Nashville before deciding."

A layman, Denny entered student work at Louisiana State University, Baton Rouge, La., following graduation from law school in 1939. He has been serving the Baptist World Alliance as chairman of its youth committee.

If Denny accepts, he would move to Washington, D. C., where the Alliance has offices.

EDITORIAL NOTE:—Robert Denny was born in Somerset, Kentucky, and was a graduate in law from the University of Kentucky. In those years he was active in the Lexington BSU as well as the Kentucky State BSU. He went immediately to be Baptist Student secretary at LSU and later at Baylor.

In 1945 he became an assistant South-wide secretary in the Student Union Department of the Baptist Sunday School Board. He was one of the prime promoters of the world Youth Congresses held under the Baptist World Alliance in Stockholm, Sweden, in 1949, and in Rio de Janeiro, Brazil, in 1953. If he accepts this work he will succeed Joel Sorensen, of Sweden.

# CHILDREN'S PAGE

## Peter Pocket Has a Plan

By MAY JUSTUS

Peter Pocket liked to go to mill with Granny Messer. Down on Deer Creek was Uncle Tobe Turner's mill where all the corn on Pine Mountain was made into meal.

Peter Pocket liked to listen to the sound of the corn grinding in the big hopper. He liked Uncle Tobe's cherry talk when he and Granny went to mill.

"Nothing better than corn pone," Uncle Tobe would say with a chuckle. "I used to have good corn pone before my wife died. I never learned to bake good bread," he would add with a sigh which always made the boy feel very sorry for him.

"Granny," said Peter Pocket one day while they were shelling corn to take to the mill, "couldn't we take Uncle Tobe a piece of the corn pone which was left from dinner?"

"To be sure," replied Granny Messer. "Take some of it if you like."

And so it happened that Peter Pocket went to the mill carrying something besides the sack on his shoulder.

"Guess what I have in my pocket, Uncle Tobe!"

Uncle Tobe slapped his roly-poly sides with his hands, screwed his face to one side, cast his right eye up toward the top of the mill, and said to himself:

"I'll bet a pretty it's something!"

"Oh, yes, indeed, Uncle Tobe," said the boy, continuing to pat his bulging pocket. "It really is something, and something very nice—something for your supper."

"Is it an apple?" asked Uncle Tobe. "Oh, yes, I suppose it will be a nice red apple."

"No, it is not an apple," answered Peter Pocket. "Did you want a red apple very much, Uncle Tobe?"

"Nope! Never thought of an apple till this minute, till this very minute," said Uncle Tobe. "And if it is not a red apple, why, then, most likely it's some fine dried chestnuts."

"No, it's not chestnuts," replied Peter Pocket. "Were you wishing particularly for some chestnuts, Uncle Tobe?"

"Never a thought about chestnuts," said Uncle Tobe with a vigorous shake of his gray head. "But I'll make one more guess. Is it a molasses cake, then?"

"No," cried Peter Pocket, "it is not a molasses cake. We eat all the molasses on our porridge. There is not

enough to spare for making a molasses cake, I think."

"Come, come, Peter, and show the miller what you have brought him," said Granny Messer.

"Corn pone!" cried Uncle Tobe as Peter pulled from his pocket a big, thick piece of bread and laid it in the miller's hand.

"Yes, and now you can have it for your supper," said the little boy, looking happily at the old man.

"Of course, I'll have it with a bowlful of Honey's milk," the miller assured him. "I usually have a bit of gruel or grits, but tonight I shall have milk and bread as I used to have every night for my supper."

"Bread and milk must be very nice," said Peter Pocket, a bit longingly. Granny Messer had no cow, and so Peter Pocket had no milk, but only molasses to eat on his porridge or his bread, as it happened to be.

"We must get our corn ground and get back home," said Granny hurriedly. She was afraid Peter Pocket would tell the miller too much about how bare their cupboard was, just like poor old Mother Hubbard's.

The miller hurried to pour the corn into the hopper, where it disappeared. Then it came out below, fine, sweet meal. Peter sniffed the smell in the air. It almost made him hungry to do that.

"Are you wondering how the corn becomes meal?" asked the miller, with a smile, noticing the serious expression on the little boy's face.

"No sir," said Peter Pocket. "I was wondering how much milk and corn pone I could eat if I had it."

"We must be getting back home," said Granny quickly. She did not want Peter Pocket to talk so much about eating.

By this time the meal was all ground, and the miller had put it into one big sack and one little sack. But, as he was tying the little sack, he had a sudden thought, and he untied both sacks and poured all the meal into the big one.

"Never mind about carrying the meal home," he said. "I am coming up your way a little later, and I might as well bring the meal along as I come. It is not a hard load for me."

"That is too much trouble for you," said Granny Messer.

"It is no trouble at all," the old man

replied, "and I like to do a neighborly turn once in a while."

So Granny Messer and Peter Pocket went back up the creek to their cabin and kindled a fresh fire on the hearth. It was burning beautifully when there came a knock at the door. Granny Messer hurried to open it. There was the miller with the bag of meal and a big pail of milk.

Peter Pocket was so overjoyed at the prospect of having all the bread and milk he could eat for his supper that he was well nigh speechless for a few minutes, and could only caper around the hearth so recklessly that Uncle Tobe pulled him back for fear that he would turn into a real flame and go right up the chimney.

The fire was now a bed of glowing coals, and Peter Pocket ran to get the oven and lid for baking the bread. With the shovel he raked out a nice little heap of coals and set the three-legged oven on it.

"We shall need to bake more bread," he explained to Granny Messer, "for Uncle Tobe is going to stay for supper."

"Oh!" said Granny Messer in surprise.

"No!" said the miller, as much surprised as she was.

"Oh, yes!" cried Peter Pocket. "For then you may eat some of our fresh bread, and we shall eat some of your fresh milk, and we shall be happy together."

After supper, the miller thanked Granny Messer and rose to go. At the door he turned around to her and said: "If you'll agree to bake bread for me, I'll divide Honey's milk with you."

"That is very kind of you," said Granny Messer, "but—"

"Oh, yes!" cried Peter Pocket. "It is very kind, and it's so nice to have all the bread and milk one can eat, isn't it?"

"Yes," said the miller. "That is just what I think, too."

"Well, if you think it a fair bargain," agreed Granny Messer. It was understood that every day after this Peter Pocket should bring the miller a fresh corn pone in exchange for a pail of nice new milk. And you may be sure that Peter thought this a very fine bargain.

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## A RIDDLE

By Elsie Simon

Here is a little riddle

That you may want to guess—  
What is so strong that it will last  
Though put to any test?

It's found in far off places

But always is home-grown,  
Of course, you guessed, it's "mother love,"

A gift from God alone.

## BAPTIST TRAINING UNION DEPARTMENT

JAMES WHALEY, State Secretary  
127 East Broadway Louisville, Kentucky

### STATE TRAINING UNION ASSEMBLY, CEDARMORE Bagdad, Kentucky, August 15-19, 1955

Afternoon  
Registration Begins at 1:00 p.m.  
Evening

6:15- 7:00	Supper	Dining Hall
7:00- 8:10	"Let's Get Acquainted"	Dr. John K. Durst
8:10- 8:25	Song Service	Mr. John S. Shelton
8:25- 8:35	Announcements, Hymn, Offering	
8:35-	Special Music	
	Message	Dr. J. T. Ford
9:45-10:30	Lakeside	Rev. Harold D. Tallant
10:30-10:45	Family Altar, Lights Out	

#### SCHEDULE FOR EACH MORNING

Tuesday, August 16, through Friday, August 19

7:00	Reveille	
7:30- 7:50	Morning Watch	Rev. A. B. Colvin
7:55- 8:30	Breakfast	Dining Hall
9:00- 9:20	Worship by Departments	
9:20-10:50	Workshops by Departments	
	Children 3 through 5 and Leaders of Nursery and Beginner Children	3rd Floor, Mansion
	Primary Children and Leaders	3rd Floor, Mansion
	Junior 9-10-Year-Olds, Section I	Tent
	Junior 11-12-Year-Olds, Section II	Tent
	Junior Leadership	Eatmore Lobby
	Intermediate Leadership	Room A, Tabernacle
	Intermediates, 13-14-Year-Olds	Dining Hall
	Intermediates, 15-16-Year Olds	Tabernacle
	Young People	Under Dining Hall
	Adults	Dining Hall Porch
	General Officers	Room B, Tabernacle
10:50-11:15	Intermission	
11:15-12:10	Personal Interest Groups:	
	Nursery, Beginner Leadership	3rd Floor, Mansion
	3-4-5-Year-Old Children	
	Primary Leadership	3rd Floor, Mansion
	Primary Children	
	Junior 9-10-Year-Olds, Section I	Tent
	"A Talking Penny"	
	Junior 11-12-Year-Olds, Section II	Tent
	"The Steward Family"	
	Intermediates	Tabernacle
	"Growing up—So what?"	
	Young People	Under Dining Hall
	"Problems We Face"	
	Adults:	
	Associational Officers	Dining Hall Porch
	Church Fellowship and Christian Recreation	Dining Hall
12:10-12:55	Assemble in Tabernacle	
	Song Service, Announcements	
	Feature:	
	Tuesday—Associational Work	
	Wednesday—Drills and Tournament	
	Thursday—Nursery, Beginner, Primary Work	
	Friday—Presenting of Badges	Dr. J. T. Ford

#### SCHEDULE FOR EACH AFTERNOON

Tuesday, August 16, through Thursday, August 18  
Rest and Recreation

#### SCHEDULE FOR EACH EVENING

Tuesday, August 16, through Thursday, August 18

5:45- 6:30	Supper (Family Altar)	
6:45- 7:30	Fun Period	Tabernacle
7:50- 8:00	Music	Tabernacle
8:00- 8:15	"Sing Unto the Lord"	
8:15- 8:25	Announcements, Hymn, Offering	
8:25- 8:30	Special Music	
8:30-	Message	Dr. J. T. Ford
9:45-10:30	Lakeside	
10:30-10:45	Bedside Devotional, Lights out	

## COUNSELOR'S CORNER

By DR. R. LOFTON HUDSON

### Divorced Couple

**Question:** How do my husband and I stand in the sight of our God? We both have been married before. My [previous] husband divorced me and his [previous] wife divorced him. Please write in your column what is best for us. We go to church and are happy together. My husband is a Baptist and I a Methodist. According to what I can find to read on marriage and divorce we were not supposed to remarry.



R. Lofton Hudson

**Answer:** Why did you and your husband not think of this before you married? Does your standing in the sight of God mean so little to you? And if you are "happy together" why do you not belong to the same church? These are important questions.

The question of how you stand with God depends upon whether you have accepted his Son as your Savior. We are not saved by works of the law but by grace through faith.

Now as to your remarriage, you must consider one question. What is God's will under the circumstances?

It sounds to me as if you have made the teachings of Jesus into a kind of legalism, like the Pharisees did the Sabbath laws (Mark 2:23-28). Jesus taught that marriage ought to be permanent. This is the Christian ideal. But to crucify individuals on a cross of legalism, New or Old Testament, smacks of Pharisaism. In other words, you two decide what Christ would have you do in the light of his total teachings on love and mercy, not on one or two verses.

Man will probably look on the outward conduct, but God looks into the heart. Start where you are and live for Christ. That is my advice.

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

►Mr. and Mrs. James P. Kirk, Southern Baptist missionaries to South Brazil, announce the birth of Elizabeth on July 25 in Albermarle, N. C. They are in the States on emergency leave and may be addressed at R.F.D. 2, New London, N. C. Mrs. Kirk, formerly Maxie Crawford, is a native of Louisville.

## WOMAN'S MISSIONARY UNION

MRS. GEORGE R. FERGUSON, Executive Secretary  
MRS. JOHN REDDEN, Interim Youth Secretary  
MR. J. C. BALLEW, Royal Ambassador Secretary

### PREPARE FOR THE WEEK OF PRAYER SEPTEMBER 12-16, 1955

By Mrs. A. C. Overall, Lawrenceburg  
Chairman of the Week of Prayer  
Committee

The Grecian historian, Polybius, said "When the ancients said a work well begun was half done, they meant to impress the importance of always endeavoring to make a good beginning."

Through the years since the days of Polybius, experience has taught this same truth. Every work for the Lord is a worthwhile task and needs a good beginning. This involves careful preparation. What task for the Lord is more worthwhile than the Week of Prayer for State Missions?

There must be a purpose for our preparation. Our primary purpose is that God's will shall be done in our own lives and in our beloved State. This includes a deeper concern for the lost in our communities and our State. It also includes a clearer conception of the individual Christian's responsibility for these lost people.

All our members and the unenlisted need to be reminded that missions is the same everywhere. The only difference is in geography. Jesus said, "Ye shall be witnesses unto me both in Jerusalem and Judea and in Samaria and unto the uttermost part of the earth" (Acts 1:8). Then in Luke it is recorded that He taught that repentance and remission of sins should be preached in His name among all nations beginning at Jerusalem.

If we make a good beginning in our churches, our community and our state we shall make possible the carrying out of the great commission.

Your committee had this in mind as we planned the program material for this year. We have prayed and are praying that this purpose will be culminated in every W.M.U. in Kentucky.

As soon as the material is in the hands of W.M.S. Presidents, Program Chairman, Youth Directors and Counselors, preparation should begin. This material has been planned as a unit for the week and should be studied and used to enlist all the members in an increased knowledge of, and interest in State Missions. Do not assign material to circles in such a way that the circle members only learn about and pray for one day's program. Have the advisor of the B.W.C. meet with this committee on planning. While the B.W.C. may have to meet separately they need to know the plans

for the week and feel that they are a definite part of the W.M.S. and not a separate organization. The Stewardship and Prayer Chairmen also have a vital part in this time of preparation.

PREPARE to make this a WEEK OF PRAYER.

Each member of the committee should begin by praying for themselves, that their attitudes and motives will be in accord with God's will.

Have the calendar of prayer as prepared by Mrs. George R. Ferguson mimeographed and copies distributed to as many women in the church as possible, several days before the first day of September. Do not forget to include every one of your shut-ins. Give them the opportunity of being "Laborers together with God" during this month.

Preparation for the Week of Prayer can be enhanced by study of a book on Prayer previous to this week.

Another secret of successful programs is publicity. Get State Missions before your people as soon as possible. Have your Stewardship Chairman announce the goal of \$42,000 at the August meeting. The list of causes could also be read and explained.

Envelopes should be given out in time for the women and youth to prayerfully consider making a worthy offering.

Mrs. Eldred M. Taylor is preparing poster suggestions to be published in the Western Recorder. Watch for them and use them.

Suggestions for a series of three cards to be mailed or given the women are included in the Week of Prayer program. These cards should be sent, one each week, for three weeks before the week of September 12-16.

Ed Boden, Jr., California, Ky., has some beautiful slides on work at Sandy Hook. Perhaps some of the W.M.S.'s could contact him and have him show his slides. We had hoped to have some available for use throughout the state, but that was not possible for this year.

PREPARE! PREPARE! PREPARE!

PREPARE for a PURPOSE  
PREPARE through PRAYER  
PREPARE by PUBLICITY

ARE YOU READY FOR W.M.U. CAMP AT CEDARMORE?

We hope that you are! Plans are being made. Speakers are being obtained. Conferences will be held for you and your workers. We are looking forward to seeing you and having fellowship with you for the week, and we

are making every effort to have a good program for the week. There will be conferences each day on PRAYER, MISSION STUDY, COMMUNITY MISSIONS AND STEWARDSHIP. Each day's program will be a continuation of the previous day in order that the conference leaders may cover their plan of work in the best way possible.

Some of you will be coming for one day only. We hope that if this is all the time you feel you can be away from your home and family that you will come and be with us for the day. There will be much in the way of information, fellowship and inspiration, and we feel sure that you will be glad that you came.

Dr. George W. Redding, of Georgetown College, will be the teacher for the Bible Hour. Mrs. Ronald K. Wells, of the Walnut Street Church in Louisville, will be in charge of the music. Mrs. Ferguson will have much to tell of her trip to the Baptist World Alliance in London, the Holy Land, etc.

This is the time and place that our new plan of work will be presented and there will be many new officers who will serve in their W.M.S. who will not want to miss these conferences. COME, STUDY, PLAY, WORSHIP, AND FELLOWSHIP WITH THE WOMEN OF KENTUCKY WMU. Remember the date—August 22 through 26. The place—CEDARMORE, Bagdad, Ky. See July 14 issue of the Western Recorder for prices and Expense Plan.

#### NEW OFFICERS AND MATERIALS

The officers' cards for the year 1955-56 records have been mailed to the WMS Presidents and Associational Superintendents with the Week of Prayer material for State Missions. LOOK FOR IT! With it is an instruction sheet on how this card is to be filled in and return to us. Please return it to us just as soon as your officers are elected. Be sure to give complete addresses. Each year we have many packages returned because of insufficient address.

Please help us to help you. It is our earnest desire to go "all out" for service, but we must depend on you to give us complete and correct information.

The new Year Book and new Kentucky Guide Book will be on sale at the Book Store at Cedarmore during W.M.U. Week. Be sure to get what you will need for your officers who will not receive an annual package. The Associational Standards will also be on sale for the W.M.U. and Young People. They are 25c. Each associational W.M.U. should have them both. We hope that you will either get yours at Cedarmore or order them from the Book Store.

The new report blanks will also be discussed at Cedarmore. We will have them there for you to see and study.

May the Lord bless you all as you look forward with us, to another year as we "Labour together with God!"

# Robert Cook Buckner Directs Public Relations At New Orleans Seminary

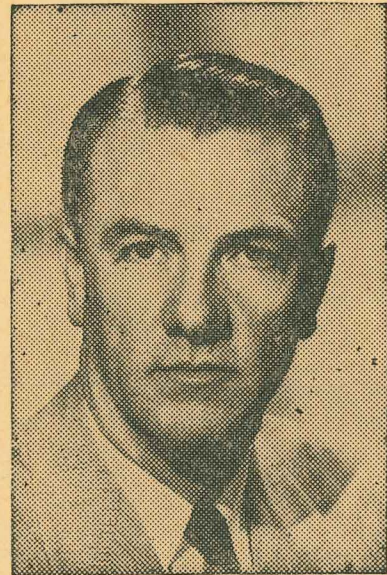
NEW ORLEANS, La. — Robert Cooke Buckner of Dallas, Texas, has been named to the post of director of public relations of the New Orleans Baptist Theological Seminary, President Roland Q. Leavell has announced. He will succeed Dr. Joseph C. Clapp, August 1, 1955, who will join the faculty of Furman University, Greenville, South Carolina.

Mr. Buckner comes to his new position from sixteen years of experience in educational administration and promotion. For eight years he served as religious education director in churches in Texas and Alabama. The latter eight years he served as the religious education director at the Buckner Orphan's Home, a Texas institution. While he held this position, he developed the academy of the home to care for the needs of 600 children through 13 grades of study. In addition he was responsible for fund raising and promotional publicity at the home where one year the income was above \$750,000.

For 27 years Mr. Buckner was connected with the U. S. Army Reserve as an infantry officer. He had four years of active duty in the C B I theatre during World War II, concluding his service with the rank of Lieutenant Colonel.

An ordained minister, Mr. Buckner holds degrees from Baylor University, Texas Christian University, Southwestern Baptist Theological Seminary, and

the New Orleans Baptist Theological Seminary. He is currently working on a post-graduate degree at Southwestern. Born in Hamilton, Texas, in 1903, he was married to Sara Frances Gregory in



Robert Cooke Buckner

1934. They have two sons. Gregory is a junior in Oklahoma Baptist University; Richard is in second year high school. The Buckners will live at 4075 DeMent Street on the Seminary campus.

## Visiting Workers in Leslie County Churches

HYDEN, Ky. — Churches in Leslie County had the happy privilege of having with them for a week end a number of persons from the Southern Seminary at Louisville. These persons were Bro. and Sister William Mueller, Rev. Bryan Edwards, Rev. Glen D. McLaughlin, and Misses Elaine Sandusky, Bettie Sandlin and Virginia Walker.

Brother James Hightower said after they went back, "If I should try to choose the one in the group who I considered the most friendly and fine in every respect, I would choose them all." I think that expresses the opinion of all of us. The boys did a splendid job preaching the Gospel at all three of the churches, and the girls gave most wonderful testimonies.

Brother Bryan Edwards preached at Short Creek, Saturday night, and Glyn showed some colored pictures of our work all over the world. Brother Edwards preached again Sunday morning

at Rock House, and then went back to Louisville.

Brother and Mrs. Mueller and Miss Walker were at Short Creek for the Sunday morning service, Brother Mueller preaching and Mrs. Mueller giving her testimony and both girls helping with the Sunday school.

At Muncy Creek at 2:00 o'clock Bro. Glyn D. McLaughlin did the preaching, Bettie Sandlin gave her testimony, Elaine Sandusky gave her testimony and sang wonderfully.

At Rock House on Sunday morning Sister Bettie Sandlin played the piano and Sister Sandusky sang. Sunday night Brother Mueller preached and Brother McLaughlin showed slides of our work.—Edward D. Baker.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, JULY 31, 1955		
Numerical after church indicates number of missions.		
Church	T.U.	S.S.
Ashland, Unity	110	415
Bellevue	66	375
Beaver Dam (1)	149	392

Benton	84	247
Blackford	48	173
Bowling Green (2)	252	1,030
Burlington	68	259
Cadiz	62	308
Carrollton	244	244
Campbellsville, South Campbellsville	55	214
Carlisle (1)	71	200
Central City	207	475
Clay City	103	103
Clay, First	221	221
Corbin, First	80	320
Central (1)	108	489
Covington, Calvary	657	301
First (1)	118	301
Latonia	191	888
South Side	79	382
Cynthiana (2)	408	408
Danville, First (2)	144	587
Lexington Avenue (1)	453	453
Dawson Springs	234	234
East Williamson	66	306
Erlanger	80	385
Evansville, Ind., Calvary	91	526
Grace	201	689
Keck Avenue	85	290
Falmouth	224	224
Florence	66	320
Flatwoods, First	55	192
Fort Thomas, First (1)	231	231
Frankfort, First (1)	117	679
Frankfort, Crestwood	62	263
Thorn Hill	92	92
Franklin, First	417	417
Fulton	135	564
Georgetown	92	386
Greensburg	59	244
Greenville, First	135	384
Harlan	90	607
Harrodsburg (2)	210	737
Harmony	103	293
Hartford, First	108	234
Hawesville	223	398
Hazard, First	72	398
Hazel	125	325
Henderson, First (1)	138	485
Hima, Horse Creek	291	291
Hopkinsville, First	121	712
Second	153	816
Junction City	74	230
LaGrange, DeHaven Memorial	50	248
Lebanon, First (1)	125	461
Leitchfield	111	271
Lexington, Calvary (1)	142	762
Grace (2)	714	714
Porter Memorial	92	477
Rosemont	84	313
London, First (1)	121	517
Louisville, Baptist Tabernacle	146	564
Baptist Temple	227	227
Beechland	87	501
Beechmont (2)	141	823
Bethany	69	271
Carlisle Avenue (1)	245	1,130
Clifton (1)	86	391
Crestwood (1)	253	56
Eastern Parkway	64	431
Eighteenth Street	80	286
Farmdale (1)	122	349
Hazelwood	63	458
Highland	118	511
Highland Park First	342	342
Immanuel	85	341
Lynn Acres	69	149
Ninth and O	348	1,339
Parkland (1)	213	864
Shawnee	77	330
Shively (1)	79	489
Southside (1)	120	508
Walnut Street (4)	225	1,358
West Broadway	109	561
Ludlow, First	355	355
Madisonville, First	172	877
Marion	78	232
Mayfield, First	847	847
Middlesboro, First (4)	310	310
East Cumberland Avenue	242	242
Monticello, First	141	428
Morganfield, First (1)	148	280
Morgantown (1)	74	266
Mt. Washington	772	772
Murray, First (1)	63	602
Newport, First (2)	87	369
Owensboro, Buena Vista	185	435
Eaton Memorial	227	1,043
First (1)	190	460
Hall Street (1)	73	255
Seven Hills (1)	262	958
Third (1)	202	500
Paducah, East	129	271
Oaklawn	133	297
Trinity	137	370
Twelfth Street (1)	54	209
Paintsville, First (1)	74	276
Paris, Central	28	247
First	47	405
Pikeville, First	150	290
Pleasant Hill	486	486
Prestonburg, Irene Cole Memorial	129	273
Pleasant Grove	129	273

(Continued on Page 21)

## MONTHLY REPORT FOR MAY 1955 EXECUTIVE COMMITTEE SOUTHERN BAPTIST CONVENTION Porter Routh, Executive Secretary

### RECEIPTS

	Cooperative	Designated	Total
Program			
Specials	\$ 349.85	\$ 900.00	\$ 1,249.85
Alabama	43,724.88	60,066.94	103,791.82
Alaska	386.48	674.53	4,061.01
Arizona	2,776.89	6,165.33	8,942.22
Arkansas	34,954.42	22,860.43	57,814.85
California	4,892.33	4,868.12	9,760.45
District of Columbia	2,824.21	5,327.14	5,327.14
Florida	63,096.39	31,632.09	94,728.48
Georgia	75,625.80	47,495.56	123,121.36
Hawaii	405.00	1,611.34	2,016.34
Illinois	15,485.90	8,527.01	24,012.91
Kansas	1,225.83	1,560.44	2,786.27
Kentucky	45,002.14	53,114.89	98,117.03
Louisiana	41,103.75	23,259.18	64,362.93
Maryland	8,326.57	542.39	8,868.96
Mississippi	52,735.53	40,800.86	93,536.39
Missouri	48,333.33	46,621.82	94,955.15
New Mexico	8,818.36	3,192.08	12,010.44
North Carolina	99,041.11	119,937.48	218,978.59
Ohio	46,900.05	19,437.90	66,337.95
Oklahoma	830.80	1,802.81	2,633.61
Oregon-Washington	80,214.39	76,234.23	156,448.62
South Carolina	74,332.76	37,752.46	112,085.22
Tennessee	246,964.50	149,289.59	396,254.09
Texas	80,862.25	42,084.71	122,946.96
Virginia			
Totals for Month	\$1,079,213.52	\$802,935.65	\$1,882,149.17
Year to Date	\$4,966,495.91	\$5,560,145.86	\$10,526,641.77
1954 to Date	\$4,757,133.31	\$5,196,678.62	\$9,953,811.93

### DISBURSEMENTS

	Cooperative	Designated	Year to Date
Program			
S.B.C. Budget Fund	\$412,151.64	\$123,558.28	\$ 100,000.00
Foreign Mission Board	136,412.59	676,609.26	\$6,280,353.99
Home Mission Board	93,891.57	1,467.36	1,724,673.69
Relief and Annuity Board	65,608.26		297,809.62
Southern Baptist Theological Seminary	71,443.94	157.00	439,162.45
Southwestern Baptist Theological Seminary	69,609.27	83.33	297,809.62
New Orleans Baptist Theological Seminary	47,917.08		325,523.35
Golden Gate Baptist Theological Seminary	93,244.05		314,425.56
Southeastern Baptist Theological Seminary	25,145.68		216,072.42
Radio Commission	12,087.19	50.00	420,900.58
American Baptist Theo. Seminary	7,230.73	474.18	115,749.59
Carver School of Missions		53.71	54,891.63
Woman's Missionary Union		193.96	32,605.52
Southern Baptist Hospital	18,994.16		790.21
Baptist Brotherhood	8,417.87		85,675.35
Public Affairs Committee	1,728.74		37,958.67
Baptist World Alliance	3,561.40	33.32	7,786.38
Southern Baptist Foundation	2,913.87		16,475.92
Education Commission	3,777.25		13,169.54
Historical Commission	3,129.72		17,032.75
Christian Life Commission	2,050.51		14,115.81
Miscellaneous		255.25	9,246.32
Totals	\$1,079,213.52	\$802,935.65	\$10,526,641.77

### LOTTIE MOON CHRISTMAS OFFERING Comparison of 1954 and 1953 Offerings

States	1954 Offering	1953 Offering	Increase (Decrease)
Alabama	\$ 170,935.48	\$ 154,022.69	\$ 16,912.79
Arizona	20,155.58	12,307.15	7,848.43
Arkansas	115,731.87	99,992.15	15,739.72
California	31,380.22	28,905.35	2,474.87
District of Columbia	6,367.04	6,921.94	(554.90)
Florida	137,708.51	115,303.17	22,405.34
Georgia	196,548.93	178,282.06	18,266.85
Illinois	35,553.13	30,688.41	4,864.72
Kansas	5,237.31	6,490.23	(1,252.92)
Kentucky	127,008.24	115,944.32	11,063.92
Louisiana	177,967.38	167,083.46	10,883.92
Maryland	15,107.38	13,281.69	1,825.69
Mississippi	170,740.07	152,019.94	18,720.13
Missouri	137,844.72	141,139.29	(3,294.57)
New Mexico	29,586.34	29,427.17	159.17
North Carolina	343,637.44	310,549.16	33,088.28
Ohio	1,826.31	686.32	1,139.99
Oklahoma	166,389.55	148,560.69	17,828.86
Oregon-Washington	6,395.39	4,126.41	2,268.98
South Carolina	210,216.28	205,771.54	4,444.74
Tennessee	174,423.53	157,751.05	16,672.48
Texas	1,435,829.55	1,280,059.02	155,770.53
Virginia	226,903.35	228,179.08	(1,275.73)
Alaska	305.10	4,069.28	(3,764.18)
Miscellaneous	14,022.30	10,993.27	3,029.03
Totals	\$3,957,821.00	\$3,602,554.86	\$355,266.14

► Mexico's first Baptist Book Store will be opened in August in Torreon. It has been made possible by a \$5,000 gift from the Lottie Moon Offering.  
► Rev. and Mrs. John W. Shepard, Jr., Southern Baptist missionaries to Japan

who are in the States on furlough, are moving from Camden, Ark., to Louisville, where Mr. Shepard plans to study at Southern Baptist Theological Seminary. They may be addressed c/o the seminary.

## CLASSIFIED ADS

Advertisements under these headings are only five cents per word including initials and addresses.  
Minimum charge \$1.00. Since the above rate covers only the mere cost of publishing, we ask that payment in full accompany each order, thus eliminating the cost of postage and bookkeeping.

**CHEVROLETS**, new and used cars and trucks. See BILL WIGGINS OF BROADWAY CHEVROLET COMPANY, 717 West Broadway, Louisville, call Amherst 2531—Residence phone BEImont 3724. Please ask for BILL WIGGINS.

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**FOR SALE**—Ford School Bus 48-passenger, good mechanical condition. \$600.00. Will finance with no interest to church. Call Franklin 9223, Louisville, Kentucky.

## CHURCH WORKER WRITES EDITOR ABOUT NEED FOR SUPERVISION ON TRIPS

Dear Sir:

I write this not as a kill-joy, but as one concerned about the problems our young people meet if we adults slack up for a moment in our watchful care.

My immediate family and I attended Music Week at Ridgecrest this year traveling by train. We had been disturbed last year by the behavior of some of the unchaperoned teen-age girls on the way to the Training Union Week via the same route. It actually was a matter of inconsideration of others, noise, etc., but still out of place for those who would give Ridgecrest a boost instead of a knock.

One girl I especially could not forget, I'll call her Missy. My heart sank when I saw her get on again in [name of town withheld] this year. Lucky for us she went into another car going down; but, coming back!

There were four in Missy's group and they sang at the top of their harmonized voices. (I love hymns, but not at 2 a.m. and everyone trying to sleep.) Thoroughly wound up, the four girls ran pell-mell from end of the car to the other. After three or four trips like this I put out my arm and stopped Missy fast. Parents lecture, which I proceeded to do, finishing with the behavior of last year. They all went giggling to their seats, and minutes later Missy came to me and asked, "If you saw me last year, what week did we go to Ridgecrest?" My answer, "Training Union Week," caused her to gasp, "Oh," as she left.

Their behavior was very irritating to all in the car and this alone would warrant a chaperone. But have you parents and church leaders forgotten that soldiers still ride trains. No, they aren't all wolves; but the wolves were prowling nevertheless. About 3 a.m. they moved in; they had been roaming in and out since we boarded the train. Sometimes we think "numbers" is a protection to a group of girls or boys. But if they all entered into a session of necking and petting, where is the protection?

As Young People's Leader of W.M.S., plus five youngsters of my own, I know something of the trials of church leaders, parents, and of young people.

Hence, we must safeguard our young people (even as we trust them) to keep their lives clean.

In my opinion, combined with that seen, Young teen-agers need chaperones on trips. If that is old-fashioned, I am not ashamed of it.

Mrs. Frank W. Chase  
271 Ward Avenue  
Bellevue, Kentucky  
July 27, 1955

► One hundred thousand people die every 24 hours without Christ. There are souls who cannot wait.—Halsey, Ridgecrest.

## SUNDAY SCHOOL DEPARTMENT

ROY E. BOATWRIGHT  
State Secretary

### STANDARD SUNDAY SCHOOLS

**Bowling Green, Eastwood**—Pastor William H. Rogers; Superintendent Marcus S. Wallace.

**Greenmount**—Pastor James Clark; Superintendent Ed Smith.

**Marion**—Pastor Shelby R. Beatty; Superintendent Emmett Brock.

**Greensburg**—Pastor J. V. Case, Jr.; Superintendent Paul Calhoun.

**Lily**—Interim Pastor A. H. Keith; Superintendent Ray Peters.

### STANDARD DEPARTMENT

Intermediate Department, First Baptist Church, Owenton, Oswald K. Forsee, Superintendent.

### STANDARD CLASS

Owenton, First, True Blues (Intermediate), Verna M. Roland, teacher.

### HIGH TEN IN TRAINING THROUGH JUNE 30, 1955

1. Harrodsburg	810
2. Madisonville, First	611
3. Louisville, Parkland	471
4. Harlan	390
5. Cadiz	381
6. Lexington, Grace	373
7. Covington, Latonia	319
8. Louisville, Victory Memorial	308
9. Louisville, Beechmont	300
10. Paducah, Twelfth Street	262

### VACATION BIBLE SCHOOLS REPORTED

School and Association	Enrollment
Elkhorn, Russell Creek	72
Riverside, Upper Cumberland	60
Mud Meeting House, South District	50
McRoberts, Pine Mountain	92
Owenton, First, Owen County	121
Graham, Muhlenberg	71
Corbin, Central, Mt. Zion	240
Paducah, First, West Union	283
Wice, West Union	50
Marlowe Baptist Mission, Pine Mountain	49
Three Forks Bacon Creek, Lynn	56
Livingston, Rockcastle	107
Penile Baptist Mission, Long Run	114
Somerset, First, Pulaski County	289
Maysville, First, Bracken	117
Mt. Sterling, First, Elkhorn	117
Forest Park, Warren	157
Delmont, Little River	61
Barbe Memorial, Simpson	57
Mentor, Campbell County	75
Walnut Street, Evansville, West Kentuckiana	217
Louisville, Vine Street Mission, Long Run	138
Little Clifty, Goshen	38
Smithland, Ohio River	74
Buena Vista, Daviess-McLean	253
First Missionary Baptist, Pine Hill, Rockcastle	53
Oakview Chapel, Long Run (Walnut Street)	57
Bethel, Franklin	101
Post Oak, Bethel	203
Walker Avenue, First Baptist, Franklin Mission, Simpson	29
Locust Grove, Lincoln	55
Kenton, North Bend	102
Ballardsville, Sulphur Fork	135
Calhoun, Daviess-McLean	91

Lynch, Pine Mountain	130
Lynch Mission, Pine Mountain	52
Newman, Daviess-McLean	84
Pleasant Run, Pulaski County	58
Louisville, Broadway, Long Run	184
Kenwood Baptist, Long Run	227
Morehead, Bracken	92
Eastern Parkway, Long Run	301
Parkland, Long Run	417
North Fork, Franklin	67
Carmack, Little River	29
Versailles, Elkhorn	177
Stanford, Lincoln	254
Latonia, North Bend	328
Mitchellsburg, South District	69
Calvary, Evansville, Ind.	269
West Kentuckiana	
First Strunk Ridge, Whitley City	42
Mission, McCreary County	
Williamsburg Road, First Whitley City	78
Mission, McCreary County	52
Glen Lily, Warren	113
Andrew Mission Baptist, Warren	89
Belfry, First, Enterprise	89
Jackson Mission, Ferguson Baptist, Pulaski County	54
Ferguson, Pulaski County	142
Union, North Bend	144
Leach Station, Greenup	110
Three Springs, Liberty	85
Bedford, Sulphur Fork	139
Dry Ridge, Crittenden	167
Flat Rock, Pulaski County	36
Bethany, Pulaski County	88
Richland, Owen County	109
Moreland Mission, Hustonville, Lincoln	39
Bethlehem, Central	102
Wolf Creek, South Union	81
Patterson Creek, South Union	32
Glasgow, Liberty	323
Hillcrest, Glasgow, Liberty	117
Pulaski, Pulaski County	94
Mt. Pleasant, West Kentuckiana	41
New Liberty, Gasper River	50
Pleasant Hill, Logan County	22
Muddy River, Bethel	27
Hardinsburg, Breckinridge	89
South Fork, Liberty	33
Clayville, Shelby County	89
Burk's Branch, Shelby County	127
Albany, Freedom	93
Central City, Muhlenberg	41
Nebo, Little Bethel	85
Cuba, Graves	144
Fourmile, Upper Cumberland	49
Cerulean, Little River	73
Boiling Spring, Lynn	101
Buffalo, Little River	50
Mt. Tabor, Logan County	87
New Hope, Logan County	58
Narrows, Ohio County	37
Slatey Creek, Ohio County	96
New Zion, Ohio County	46
Barretts Creek, Greenup	44
Kirk Memorial, Greenup	79
Willard, Greenup	69
Grayson, First, Greenup	51
Beechmont, Long Run	334
Guthrie, Bethel	75
Youngers Creek, Severns Valley	82
Morehead, Bracken	92

### NOTICE

The Sunday School State Planning Meetings will be held with the First Baptist Church, Central City, on September 1, and with the First Baptist Church, Richmond, on September 2. The time is 10:00 a.m. to 3:00 p.m.

The Sunday School Department is in the position to pay three cents per mile for two car loads of associational officers to attend the closest meeting.

Dr. Stanley Williamson, superintendent of associational work, Baptist Sunday School Board, will be the principal speaker. The purpose of this meeting is to make plans for the ensuing year. Therefore, it is imperative for our associational officers to be present in order to do the most effective work in each association.

## Baptist Personalities



Charles Fred Shields

Charles Fred Shields, son of Mr. and Mrs. Fred Shields, was ordained to the Gospel Ministry by the Greenwood Baptist Church, Bowling Green, on July 3. An ordination council was formed for the purpose of examining and ordaining Mr. Shields to the Gospel Ministry. The pastor of the church, the Rev. David H. Mefford, was elected moderator; Clyde M. Church, deacon of the Greenwood Baptist Church, was elected clerk; and the Rev. William H. Rogers, pastor of the Eastwood Baptist Church, Bowling Green, served as interrogator.

After the interrogation, the Rev. William H. Rogers moved that the council recommend Charles Shields for ordination. Robert Taylor, Sr., deacon of the church, made the motion that the Greenwood Baptist Church instruct the council to proceed with the ordination service.

Dr. H. Franklin Paschall, pastor of the First Baptist Church, Bowling Green, delivered the ordination sermon and charge to the candidate and church. The Rev. Harold Moore, Associational Missionary, on presentation of the Bible on behalf of the church, advised Mr. Shields to preach from the Bible and to preach from no other source.

Following the ordination prayer, led by the Rev. Marvin Nafus, pastor of the Jackson's Grove Baptist Church, the council reverently observed the practice of the "laying on of hands."

Brother Shields is a graduate of the Training School of Western Kentucky State College, Bowling Green, and is now attending Bethel College, Hopkinsville, Kentucky. He was licensed to preach in March, 1953, and has been called to the pastorate of the West Zoar Baptist Church near Hopkinsville.

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August 11, 1955



## BROTHERHOOD DEPARTMENT

LUCIEN E. COLEMAN, SR., Secretary

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

### A GLORIOUS WEEK!

Your Brotherhood Secretary attended Brotherhood-Foreign Missions week at Glorieta Baptist Assembly, Glorieta, New Mexico, July 28-August 3. This was a wonderful experience for him and one we believe will help us as we strive to promote Brotherhood work in our state. We were blessed to have had the privilege of "being on the program" by leading a panel discussion on the subject of "Our Executive Committee" in the Brotherhood Conference on Friday, July 29, and by presenting the work of Activities Vice-Presidents in the Brotherhood Methods Conferences on the following Saturday and Tuesday. We conducted Vesper services for the entire group in attendance upon both Brotherhood and Foreign Mission conferences Tuesday evening, August 2. We are thinking of proposing the promotion of all-expense paid Greyhound bus trips next summer to both Glorieta and Ridgecrest. It can be done! What do you think about it? We could take our wives and let them attend the Foreign Missions Conference while we attended the Brotherhood Conference, thus making a family vacation out of it. Would you be interested? If enough are interested, your secretary will be glad to look into the costs, etc. for such a trip.

### THUS SAITH THE PREACHER—

### Let's Go Fishing

Dear Friend:

Fish are funny creatures! So are those who try to catch them! I read about a fisherman up in Oklahoma, he's a musician by trade, who has a hobby of breeding worms. He has about 30,000 hybrid red wigglers out in his back yard. He says that his worms are more valuable than ordinary worms, because his will wiggle longer than the common garden variety after they are attached to a hook and ducked in water. Well, it's always good to learn of progress—even in worm breeding, I guess.

A fisherman will go to any extreme, I am told, to develop his art and increase his catch. Sometimes he even develops his ability to tell about the fish. Especially the one that got away. I've often wondered whether most fishermen fish for the pleasure of the sport, or the enjoyment of telling about it. I

know it's not to provide food. That's too expensive.

Some of us ought to pay more attention to fishing. We forgot that Jesus was interested in it. Jesus even went so far as to compare his mission on earth with that of fishing. Read the New Testament and you will see how many times Jesus referred to the subject.

When Jesus said: "I will make you to become fishers of men," those Galilean fishermen knew what he meant. They laid down their tackle, left their boats, and entered the School of Fishing under the teaching of the Master Fisherman.

The Baptist Book Store sells a little book called *The Testament For Fishers of Men*. I bought one several years ago. This Testament has some excellent suggestions in its comparison of personal soul winning with the art of fishing. Get your pencil and copy these suggestions in your own Testament.

First, there must be the desire to fish. A fellow can fish for the pure love of the sport, or due to the necessity of

making a living, but he must be intent upon catching fish. Likewise, there must be an intense desire to bring men to Christ. If you don't have it, pray for it. (Read Luke 11:13)

Next, you must make adequate preparation and have the necessary equipment. Any good fisherman will tell you that the more thoroughly you prepare, the more fish you bring home.

Third, know when and where to fish. Fish vary with conditions. So do men.

Of course, all this can be enlarged upon. Such things as selecting the right kind of lure for a particular fish, setting the hook after he strikes need to be mentioned.

One thing I have noticed: old Brother Issac Walton does not have enough spiritual descendants. Of all Christian work, personal evangelism is perhaps the most neglected. Yet, of all God's work, it is the most vital.

No one plan can work on everyone. No two fishermen are alike. No two fish react the same. Just so, men respond to different presentations of the plan of salvation. The salvation is the same, but it takes different means to catch different men. God has promised guidance to those who would seek His help.

Well, I've got a batch of prospects stalked out; so I'd better go cast a few lures their way. (Men, I mean!) I have a new bait which may wiggle long enough to catch one this time.

Hopefully yours,  
G. Avery Lee  
Ruston, La.

►The Southern Baptist Historical Commission holds its annual reorganizational business meeting in Nashville August 23-24. Convening at the same time will be a Commission auxiliary, the Southern Baptist Historical Society.

►President Eisenhower has signed a bill into law which requires that the motto, "In God We Trust," appear on all U. S. paper money as well as on all coins. It will be a year before the motto can be added, due to mechanical adjustments.

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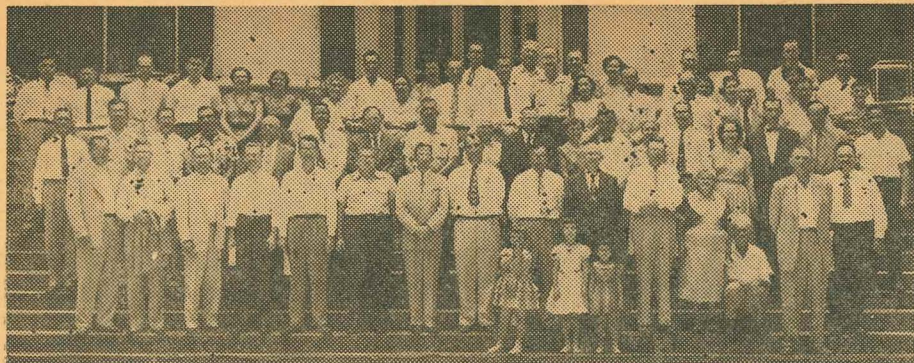
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Louisville, Kentucky

WESTERN RECORDER

Nineteen



**PASTORS' AND LAYMEN'S RURAL CONFERENCE**, held at Bethel College, Hopkinsville, enrolled 96 persons, some of whom are shown above. This work was promoted by Rural Worker G. R. Pendergraph. Prominent on the program sessions were Brethren Garland Hendricks, Southeastern Seminary at Wake Forest, N. C.; L. C. Frey, superintendent of evangelism in Tennessee; W. B. Ladd, Louis W. Shepherd, Thomas Lewis, C. E. Masden, J. C. Ballew and W. Peyton Thurman. The college provided room and the families lived right in the college dormitory and had their meals in the college dining room. A similar conference was held at Campbellsville College.

## J. W. Storer Conducts Revival At McQuady

Dr. J. W. Storer, pastor of the First Baptist Church, Tulsa, Okla., conducted a revival meeting, the week of July 18-23, for the Corinth Baptist Church, Breckinridge Association. The pastor, James C. Sherwood, said concerning the revival:

"It was truly a glorious time and our church and the whole country were blessed by his coming. My! How Dr. Storer can preach! Great crowds attended his services, even some of his own folks from Tulsa came (they were visiting in Horse Cave, Ky., and Louisville). Our ushers and parking committee were really worked. The visible results are: five for baptism, five rededications, and 20 pledged to establish the Family Altar."

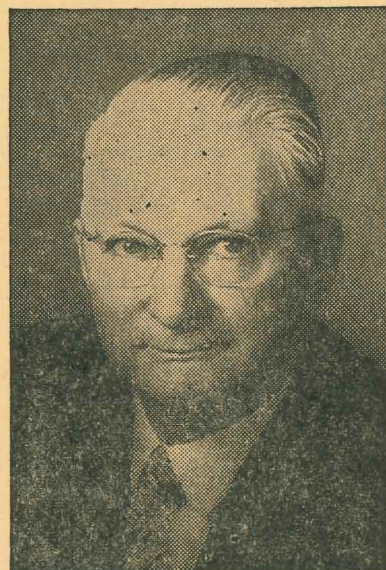
### Concerning Pastor Sherwood

Pastor Sherwood is doing an excellent work at McQuady and in that entire association, and is much loved by his people. He is the son of A. C. Sherwood and Virginia S. Sherwood, having been born in Raleigh, N.C., September 18, 1904, and was brought up in a Baptist pastor's home—both his father and grandfather having been Baptist pastors. He was a student at Furman University and Wake Forest College, and received his B.A. from Furman in 1928. He was a pastor in North Carolina and Tennessee before entering the Army.

Pastor Sherwood entered the Army as Chaplain in 1944 as first lieutenant, and left the active service in 1954 as lieutenant colonel. He is now in Active Reserve service as lieutenant colonel, and was in Camp Breckenridge from July 31 through August 8.

In 1930, Pastor Sherwood married

Ruth Reynolds. They had two children—James C. Sherwood, Jr., now with the U. S. Air Force, Ellington Field, Huston, Texas; and Patricia Ruth Sherwood, teaching in Maryland. Mrs.



Dr. Storer

Sherwood died some years ago. Chaplain Sherwood married Mrs. Nellie Ver-trees Nordling in 1952. The present Mrs. Sherwood had three children: David, instructor at U.S. Naval Academy; Ann, R.N., on duty at Kentucky Baptist Hospital, Louisville; Mary Helen, civil service employee, Fort Knox, Ky.

Chaplain Sherwood served in World War II (combat), and was the only chaplain in Korea when conflict started. He was awarded numerous medals and ribbons, the Bronze Star, and the Dis-

tinguished Service Medal of the Republic of Korea.

We predict that Pastor Sherwood will soon be in even larger service as pastor and denominational leader.

## Hardin-Simmons Lines Up Its First Woman Speaker

ABILENE, Tex. — (BP) — Hardin-Simmons University here has lined up its first woman commencement speaker. She will also be the first woman ever awarded an honorary doctor's degree by the Baptist school.

The honor belongs to Mrs. R. L. Mathis, president of the Woman's Missionary Union of Texas and a vice-president of the Southern Baptist Convention WMU.

Mrs. Mathis will speak to summer graduates. Her honorary degree recognizes her "outstanding service to Christian enterprise."

## BOOK REVIEWS

**A MINISTER LOOKS AT HIS WORLD**, by Paul Caudill. Broadman Press, Nashville. Price, \$1.75.

We strongly recommend this book for a new, clearer look at world needs and the only road to lasting peace.

**LEADERS OF ISRAEL**—a brief history of the Hebrew people—by George L. Robinson. Baker Book House, Grand Rapids 6, Michigan. Price \$2.75.

**CHRISTIANITY IN THE APOSTOLIC AGE**, by George T. Purves, Baker Book House, Grand Rapids 6, Michigan. Price \$3.

**BETTER LEADERS FOR YOUR CHURCH**, by Weldon Crossland. Price \$2. Abingdon Press, Nashville. Suggestions on how to find leaders, train them and keep them.

**JUNGLE DOCTOR'S ENEMIES, JUNGLE DOCTOR ATTACKS WITCHCRAFT, and JUNGLE DOCTOR MEETS A LION**—all three by Paul White and published by William B. Eerdmans Publishing Company, 225 Jefferson Avenue, S.E., Grand Rapids 3, Michigan. Jungle Doctor Series 4, 5, 6. Designed specifically for young people and interestingly written.

►The employees in the Kentucky Baptist Building appreciated a visit from Brother Clem Walters, now pastor of the Slate Mills Baptist Church, Slate Mills, Va., and the Novum Baptist Church, Reva, Va., and formerly director of associational work for the Training Union Department of the Executive Board, General Association of Baptists in Kentucky. Brother Walters says that Brother Dester E. Jones, South Jefferson Baptist Church, Valley Station, Ky., has just assisted him in a revival at the Novum Church during July 18-24, and that Pastor Orrin W. Stites, of the Beechland Baptist Church, Pleasure Ridge, Ky., will assist him at Slate Mills August 22-28. He had with him Brother Joe S. Duncan, formerly of Louisville, who is now educational director for the First Baptist Church, Culpepper, Va., and the Novum and Slate Mills Churches, to lead the music.

## COMPARISON 1954 AND 1955 RECEIPTS EXECUTIVE COMMITTEE SOUTHERN BAPTIST CONVENTION

	January-June, 1955	January-June, 1954	Designated 1955	Designated 1954
	Cooperative Program 1955	Cooperative Program 1954		
Specials	\$ 1,656.44	\$ 7,514.52	\$ 5,002.33	\$ 10,381.85
Alabama	262,730.27	257,623.07	282,125.72	261,059.22
Alaska	2,045.65	600.00	3,875.72	2,258.62
Arizona	19,560.07	17,694.09	25,642.49	17,511.36
Arkansas	209,580.06	201,658.39	149,769.77	135,265.36
California	45,651.09	28,033.73	42,363.36	40,308.85
District of Columbia	18,697.97	15,186.67	21,900.19	17,645.95
Florida	355,302.40	326,823.11	207,415.10	188,782.06
Georgia	440,234.13	394,492.25	392,175.80	366,311.00
Hawaii	932.73		8,369.05	
Illinois	85,197.20	83,240.94	52,833.81	48,050.11
Kansas	7,291.34	5,811.04	9,485.28	9,098.09
Kentucky	271,774.31	272,232.89	222,008.59	210,588.70
Louisiana	257,827.19	223,096.04	255,137.49	252,497.50
Maryland	54,355.86	58,296.13	3,496.50	4,615.02
Mississippi	289,627.89	266,451.24	262,064.79	251,353.29
Missouri	301,128.99	305,190.77	235,253.20	230,180.68
New Mexico	47,315.61	48,534.38	44,967.65	57,207.10
North Carolina	461,087.19	422,025.96	579,522.72	526,295.37
Ohio	4,115.41	1,207.33	4,022.28	2,522.60
Oklahoma	347,590.59	339,405.61	231,002.58	216,463.17
Oregon-Washington	4,977.75	3,861.13	8,964.05	5,648.30
South Carolina	511,440.32	508,438.95	338,006.47	307,389.19
Tennessee	436,562.70	410,123.60	257,289.11	258,578.77
Texas	1,033,787.00	960,859.54	1,790,745.74	1,635,637.57
Virginia	351,143.33	360,870.37	361,688.42	340,328.49
Totals	\$5,821,613.49	\$5,519,273.75	\$5,795,128.22	\$5,395,978.22

## Elkhorn Executive Board Adopts Resolutions For O'Ray Weeks

Pastor John T. Wallace, of the Felix Memorial Baptist Church, and moderator of the Elkhorn Association, has sent us a copy letter of appreciation of Pastor O'Ray Weeks which the Executive Board of that association has sent to him, asking that we publish same. The letter follows:

"Dear Brother Weeks: In its last meeting, the Executive Board of Elkhorn Association voted unanimously to express to you a word of sincere appreciation for the service you have rendered our Baptist work during your ministry in Lexington.

"Your loyalty to the cause of Christ and His church has always been evident in the enthusiasm with which you have encouraged the development of missions and new churches in this area. Your spirit of generosity with struggling new work has given aid and spirit to the growth of our Baptist churches.

"We recognize and appreciate not only the contribution you have made to Elkhorn Association, but also to the Baptist work in Kentucky. As a member of the Executive Board of the General Association you have faithfully done all you could to serve Baptists in Kentucky.

"We appreciate the faithfulness with which you have attended the meetings of the Elkhorn Executive Board. Your Christian spirit has assisted and guided many of our projects. Such has been a gracious example to our pastor and people. Elkhorn Association has been stronger because of the leadership you gave your church in making it one of the leading churches in our association.

"The confidence and esteem with which our people elected you to the moderatorship of this association remains. As you leave our fellowship we pray God's blessings on your future, grateful that our lives have been blessed with your spirit and service."

## H. C. Zachry Resigns At Morganfield Church



H. C. Zachry

Brother H. C. Zachry has resigned as pastor of the Morganfield Baptist Church following a four and a half years' service there. Prior to his going to Morganfield, he was assistant pastor at the Calvary Baptist Church of Lexington, where he was located for three years. This

summer he has supplied for Dr. C. W. Eley at the First Church of Shelbyville and for Dr. Franklin Owens at the Calvary Church of Lexington. He is now making his residence at 610 Brown Avenue, Shelbyville, Ky., in his wife's home town.

## Gleanings

►J. Hoyt Roberson, associational missionary in Owen County, has resigned his work there to accept a similar position with the Three Forks Association, with headquarters in Boone, N. C. He

went to the Owen County work from the pastorate of the Mouth Card Baptist Church. In the two years he was in Owen County he was well received by the people, and the Training Unions showed a 57% increase in awards and attainment of "Standard" for the association; the Sunday schools were greatly strengthened and received a Class A rating from the Sunday School Board, and three new Brotherhoods were organized, with plans made for others in the near future. All phases of the organizational work have shown improvement.

►The Burgin BWC was hostess to the Baptist-South District Business Woman's Federation on dinner, July 25. Mrs. H. G. Reed, president of the Federation, presided. Miss Mable Cox, missionary to South Africa since 1947, presented slides of work being done in her country. Mrs. Julia Watts, Danville, chairman of the nominating committee, presented the following names for officers: Miss Christine Proctor, Burgin, pianist; Miss Jane Gammon, Perryville, and Miss Ann Yankey, Danville, chorister; Mrs. Gladys Thacker, Sand Spring, and Mrs. Marshall Black, Harrodsburg, advisors; and Mrs. Noel Trent, member of the state nominating committee. The attendance cup was won by the Mary Page Circle of Junction City. The Lancaster Circle will be host in October.

## SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, JULY 31, 1955

(Continued from Page 16)

Princeton, First (1)	549
Second (1)	269
Russellville, First (1)	410
Somerset, First	635
Calvary	225
Sonora	292
Springfield, First	428
Sturgis, First	262
Union City	112
Versailles	349
Williamsburg, First (1)	391
Winchester, Central	397
First	131

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**SEMINARY EXTENSION STAFF INCREASED.**— Pastor Ray K. Hodge of the Youngsville Baptist Church, Youngsville, N. C., will become the associate of Dr. Lee Gallman in the Seminary Extension Department of the Southern Baptist Seminaries on August 1. Mr. Hodge is 29 years of age and is a native of North Carolina. He attended the public schools of Kenly, graduated from Mars Hill and Wake Forest Colleges, and Southern Baptist Seminary. He has held pastorates in Flat River Association, Dexter and Poplar Creek, and has been pastor in Youngsville for the past five years. Most of his work has been with the rural and small town churches which give him a good background for the work he will be doing. Prior to college, he served in World War II in the Army Air Corps. Mrs. Hodge is the former Joyce Harrell of Edenton, North Carolina and is a graduate of Mars Hill and Meredith Colleges. They have one daughter 2½ years old, Joy Gwynne. Beginning in 1951 the Extension Department has grown to the point where its services require an office staff of three, the director and two or three associates. In addition to this



there are instructions for correspondence work. The total of eight are now employed by the Department. There are approximately seventy extension centers with an enrolment considerably above 2,000 at present and more to be opened in the fall. The Department expects to offer closer supervision in teaching and a better correlation of its work with the pastor and church leaders. The five Southern Baptist seminaries are giving their services and support to the program.

## Dr. Caudill Writes from the Land of the Nile

Cairo, Egypt  
July 3, 1955

I saw First Century Christianity at work today. I worshipped with a little band of Christians, a congregation that has not yet been constituted as a church, in a land that is almost solidly Moslem. There are, of course, a number of Christian congregations of various orders, in Egypt, but the population is overwhelmingly made up of followers of Islam.

At the age of thirteen a Moslem boy in Fayum, Egypt, heard for the first time the Christian message at a Faith Mission and was converted. Later, in 1926, he began to work for the Y.M.C.A. in Jerusalem, and had his first contact with the people called Baptists.

While praying in the Garden of Gethsemane (during his period of service with the "Y") he felt the call to preach. Upon the suggestion of Dr. J. Wash Watts (now of the New Orleans Baptist Theological Seminary, but then a missionary to Palestine) the young ministerial student headed for the U.S.

and Southwestern Baptist Theological Seminary at Fort Worth.

Enrolling also in Texas Christian University for his college work, he was graduated in 1931 from the University with a B. A. degree, and from the Seminary with the degree of Master of Theology. In the meantime he had united by baptism with the Antioch Baptist Church of Tyler, Texas, and was ordained to the full work of the gospel ministry.

Following graduation the young evangelist was authorized by the Calvary Baptist Church of Hannibal, Missouri, to make disciples in Egypt, his beloved homeland, and to baptize them in the name of the Lord Christ.

In 1932 the newly-commissioned witness for Christ returned to Fayum, Egypt, and began his work. Since then, under his inspiring leadership and unflagging zeal, seven congregations bearing the name Baptist have come into being: one in Fayum; one in Sennous; one in Minshat Abdullah; one in Deir-Ramad; one in Beni-Mazar; one in Mi-

nia; and now the one in Cairo. Only two of these are as yet full-fledged churches, but the other congregations are active and well on the way to becoming churches.

Whatever the future may hold for the Christian message in Egypt, one thing is certain; the name of Seddik W. Girgis will for generations be held in reverent esteem. For, he was the Moslem lad who turned Christian and won among his earliest converts the members of his own family including his elderly mother who is now past ninety years of age.

In truth, I have not seen a more thrilling example of the First Century mood of Christianity at work in today's world. For that is the way First Century Christians did. Each follower became a living witness.

R. Paul Caudill, Pastor  
First Baptist Church  
Memphis, Tennessee

## Editor Visits Owensboro

The editor has visited Owensboro three times recently—once with Wing Avenue Baptist Chapel (mission of the First Baptist Church) and twice with the First Baptist Church.

The Wing Avenue Chapel, of which Dan Thomas is pastor, has just opened its beautiful new building—including a lovely auditorium and educational plant and adequate offices for the pastor and secretaries and all departments. The entire plant is air-conditioned. We predict for it a very rapid growth.

The First Baptist Church, of which Dr. Robert E. Humphreys has been pastor a good many years, always puts out the welcome mat and offers the finest fellowship—truly a great church.

### New Rudd Hotel

On all three trips the editor stayed at the New Rudd Hotel. It is a quiet, homelike hotel, with air-conditioned rooms. It is operated on the highest level—a good place to stay when in Owensboro. The manager and owner, Mr. Vincent, is a faithful member of the First Baptist Church there, and loyal to all the work.

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# FALLEN ASLEEP

### MRS. C. S. BRATCHER

MORGANFIELD, Ky., July 20. — Whereas God in His infinite wisdom, chose to call Mrs. C. S. Bratcher from our midst to her eternal home June 28, 1955, we thank God for her life here and for what it meant to our Missionary Society, our church, the community and all who knew and loved her.

We shall ever remember her readiness to serve, her love for souls, and her concern for her family and friends even during her departing hours.

We can find rejoicing in our hearts when we think of her influence that shall ever live on in the lives of others.

To know her was not only to love her but to be drawn irresistibly closer to her Christ. Heaven is richer because of her presence, even as we mourn her loss here.

May God help us ever to strive to carry out her high purpose here and may we follow her example of service until we too go home. —Women's Missionary Society of Woodland Baptist Church, MRS. ROBERT TOOMBS, President.

### FRANK E. MARTIN

LAWRENCEBURG, Ky. — The Finance Committee of the Lawrenceburg Baptist Church, consisting of the deacons, trustees, and pastor, at their regular monthly meeting on July 4, 1955, at the church, marked the passing of Brother Frank E. Martin, and realizing the tremendous loss that the church has sustained, passed the following resolution:

WHEREAS, Frank E. Martin was baptized into the fellowship of the Lawrenceburg Baptist Church on April 22, 1917, and has been a faithful member since that date, and has served his church well in the capacities of trustee, chairman of trustee, Sunday school teacher, choir member, deacon, chairman of building committee during the erection of the Educational Annex, tither, and liberal contributor of his time, energy and money; and

WHEREAS God in his infinite love and wisdom called Brother Martin from this life on June 27, 1955, to his heavenly reward:

#### BE IT THEREFORE RESOLVED:

First: That we the Deacons, Trustees, and Pastor mourn the passing and will miss our brother, but we feel that our loss is his gain in Christ;

Second: That his conduct in the church, town and county will be a challenge to all of us who remain to serve to the limit of our ability;

Third: That we believe in the life immortal and that our brother has heard the "Well done!" of the Master;

Fourth: That this resolution be submitted to the church in business session for approval; that copies of this resolution be sent to Mrs. Frank E. Martin, Mrs. John Overall, and Miss Betty Lou Martin; and that it be recorded in the minutes of the Finance Committee, in the Church Record Book, be published in the Church Bulletin on July 10, 1955, and that copies be sent to the Western Recorder and The Anderson News.

Passed by unanimous vote of the Finance Committee July 4, 1955.—Lester Rucker, Chairman, Walter W. Major, Clerk.

Read, adopted, and passed by the church in business session July 6, 1955.—George A. Jones, Pastor; Fanny Simpson, Clerk.

### ALFRED BROWN

DEANEFIELD (Ohio County), Ky. — On July 3, 1955, our beloved friend and member, Mr. Alfred Brown, was called from our midst.

We, the pastor and members of the Deane-

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field Baptist Church, express our heartfelt sympathy to all the members of his family.

His humble Christian spirit, sweet smile, splendid personality, and patience in suffering will remain in our memories and will continue to live and inspire us for a greater service in His Kingdom's work.

He never failed to attend all services of his church when he was physically able. "A good man, full of faith" fittingly describes Alfred Brown.—Deanehead Baptist Church.

### MISS ORA L. ADAMS

FRANKFORT, Ky., July 13. — On April 10, 1955, the gentle spirit of Miss Ora L. Adams winged its flight to her Heavenly Home.

A native of Harrodsburg, she was a graduate of the University of Kentucky, and was county superintendent of the schools of Mercer County for sixteen years. She was also active in the Harrodsburg Baptist Church, teaching a young men's class for several years. She was dean of women of the Morehead State Teachers' College for a number of years.

In 1928 she came to Frankfort and held several responsible positions with the State, serving in the Finance Department at the time of her death.

Upon coming to Frankfort Miss Adams identified herself with the First Baptist Church and was interested in all its activities. She taught a class of young ladies in the Sunday school until her last illness. She was deeply interested in the education of boys and girls and aided a number to equip themselves for an important place in society. At the time of her home-going, she and her Sunday school class were helping a student at Magoffin Institute, and the class will continue to render this assistance. She was also a faithful member of the Woman's Missionary Society.

The influence of her noble and consecrated life will live on in the lives she touched. Modest and retiring in disposition, she had strength of character and nobility of soul to inspire high ideals in others.

Therefore, Be it resolved that the Woman's Missionary Society of the First Baptist Church of Frankfort has lost a valuable member, and the church a loyal witness for Christ.

Be it further resolved that this Society extend our sympathy to her brother, Mr. John Adams, and other relatives, and that a copy of these resolutions be spread upon the minutes of this organization, a copy sent to Mr. Adams, to Mrs. Elvin Langford, to Miss Mamie Lewis, and to the Western Recorder.—Mrs. F. M. Travis, Mrs. A. G. Barrett, Ora Scottow, Chairman, Committee.

Unanimously adopted by the Frankfort Woman's Missionary Society in regular session June 14, 1955.

### MRS. V. B. FILSON

LEXINGTON, Ky., July 24. — The funeral service of Mrs. Gene Neal Filson, wife of Pastor V. B. Filson, 180 Rosemont Garden, here, was conducted at the Mt. Vernon Mortuary Chapel, Wednesday, July 20, at 3:30 o'clock, by Pastor Otis W. Yates, of the Rosemont Baptist Church, assisted by Pastor John T. Wallace, Felix Memorial Church, and Pastor O'Ray Weeks, of Porter Memorial Church. Her remains were interred in the Lexington Cemetery.

Mrs. Filson died following a three weeks' seige of ill health in the Central Baptist Hospital.

She was born at Union, in Boone County, March 11, 1883, a daughter of the late Alice Riley and Malcolm Neal. She attended schools in Boone County.

She held membership in the Pinckard Baptist Church, where her husband was pastor.

She and Pastor Filson had completed their fiftieth wedding anniversary last December 14, 1954. She was a great Bible teacher, and knew her Bible better than most ministers.

Besides her husband she is also survived by one son, Dr. Malcolm H. Filson, Central State College, Mt. Pleasant, Michigan, two grandsons and one granddaughter.

### MRS. R. F. DUGAN

EKRON, Ky., July 21. — Mrs. Ida Miller Dugan was born July 14, 1888, and died June 9, 1955. She was the youngest daughter of

John and Laura Miller. Early in her life she united with the Salem Baptist Church.

At the time of her death, she was a member of Ekron Baptist Church. Here she had lived a colorful, useful Christian life, serving as a loyal officer of the Woman's Missionary Society, an active teacher in the Sunday school and Training Union. She was ever ready to minister to the sick, hearten the distressed, encourage the weak, cheer the old, and inspire the young. Mrs. Dugan's radiant smile, happy disposition, cheerful, patient acceptance of her illness inspired and blessed all who knew her.

In her early teens, she was united in marriage to Jack Kennedy, who passed away March, 1928. To this union was born one daughter, Gladys.

In 1932 she was married to R. F. Dugan, who survives and sadly misses her. Gladys, who nursed her mother with such loving and untiring care during the more than two years' illness, deeply mourns her going. Two brothers, Emmett Miller, Ekron, Ky., and Ernest Miller, Urbana, Illinois, survive her.—Ekron Woman's Missionary Society.

## Fourth Session Philippine Seminary Begins With 28

RICHMOND, Va. — The Philippine Baptist Theological Seminary, Baguio City, opened its fourth session on July 5 with a total of 28 students, 22 Filipino and six Chinese. Dr. Frank P. Lide, missionary president of the school, says: "If we were able to receive all the students who want to to come to us, we would have several more. We are limited in the matter of dormitory space, class-room space, and faculty."

Within a few weeks the school will be moved to its new campus in Baguio, where the first building is almost completed. At present the school is using a Chinese hotel for a dormitory and a church building for classrooms.

Dr. Lide said, "Please request the people to pray that our seminary may have adequate faculty and facilities to meet the needs of the work."

►James R. Bryant, former executive secretary for Virginia Baptists, and at present executive secretary of the Virginia Baptist Foundation, suffered an injury to his eye on board the Queen Elizabeth, as he was enroute to the Baptist World Alliance. An eye specialist in Paris recommended that he return to the United States, and he is now in a hospital at Richmond, Virginia, according to the *Survey Bulletin*.

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## Albert McClellan Writes from Alliance, London

LONDON — (BP) — The races from all parts of the world met again for worship at the sixth session of the Baptist World Congress here on July 18.

From Jamaica, a Negro pastor read the Bible, a beautiful, well-modulated rendition of the Beatitudes.

From London a venerable pastor prayed in Churchillian tones, "May we know Thee as the God of the whole world." He closed with the Lord's Prayer. The crowd attempted to recite with him, but his English phrasing made it difficult for Americans to follow.

### Stand Up to Honor the Queen

Queen Elizabeth of England sent her greetings. Congress President F. Townley Lord asked the group to stand while the letter, signed by the Queen's secretary, was read. Some Americans thought this a little too much like worship of men. In reply the English said they regard the monarchy much as Americans regard their Constitution and Declaration of Independence. It is the center of their patriotism. The English stand when such communications are read, out of respect for their government as Americans stand when the Star-Spangled Banner is played.

### Mentions Carey's Grave, Papers

C. E. Abraham, Indian from Serampore, West Bengal, dressed in black, knee-length coat, black shirt and vest, and black clergy collar, delivered a stirring appeal for funds to restore the grave of William Carey. Carey went to India as missionary in 1793 and many regard him as the first Baptist foreign missionary. He asked for money also to protect original Carey manuscripts. The Congress took an offering for the cause, using slotted and sealed tin cans with wire bails as offering plates.

### Speaking Without Notes

A gracious Canadian lady, Mrs. Edgar Bates, one of the clearest speakers among Baptists, demonstrated her superb memory when she delivered her address word for word as she had written it, without any sign of notes in her hand or on the stand in front of her. Most of the other speakers need to follow her example. She spoke on "Christ and Justice" and received warm praise from the audience, demonstrated by sustained clapping.

### The English People

If the English people were not so "ticket-minded" perhaps more of their people would have been present to take the places of the weary delegates. What a pity! What a lift the Congress would have been to them . . . When the session was dismissed the lights were dimmed and after a few moments

dimmed again. Britain must economize at every point. There is not an abundance of anything it seems, except fish and potatoes. Southerners have noted during the hot weather that the greatest shortage is ice water. The English do an outstanding job providing for their people, considering their lack of natural resources.

### Odds and Ends

The English pronounce "schedule" as "shedule" . . . Everywhere people queue, that is, they line up, at drug stores, bus stops, post offices and the Royal Albert doors . . . Seventh session crowd showed signs of dwindling. With 15 sessions scheduled (pardon me, sheduled) plus a dozen side meetings, plus the chicken roost seats in the top gallery, nearly 100 feet above the floor, this is understandable . . . Billy Graham reports that a half million people on the continent of Europe attended his recent meetings . . . Next year he will do his evangelism in America. Meanwhile he will speak to the British over television once each week for 26 weeks . . . President Lord has the habit of reading the opening words of most of the hymns he announces . . . Some poor souls, alas, found that European hay fever season begins earlier than the American. Others found that Europe has potent pollens America never dreamed of . . . One of the most attentive listeners to John Sorens was a black-whiskered, black robed Serbian Orthodox priest, wearing an enormous gold chain with crucifix. As Sorens finished, the priest crossed himself. When asked what he thought of the sermon, he said, "I found it very impressive and intend to buy a recording."—Albert McClellan.

## "One For the Book"

Pastor John W. Kurtz, Westwood Baptist Church, Dayton, O., writes the editor:

"I believe this is one for the book. Our clerk, Mr. Harrington Drake, has just released the figures of our church in the last ten and one-half months: 'We have received 144 by letter, eight by statement, and have baptized 178. This totals 330 members in this short period of time. This is better than usual. We have been receiving about 300 new members per year. Our finances have increased proportionately with almost \$10,000 increase each year for the last five years. Sunday, July 31, we will give 102 of our members to form the organization of the East Rayton Baptist Church, another of our missions. In the last seven years Westwood Church has started the following missions: South Lebanon; West Moraine; Grace of Dayton; Springfield; Fairborn; Lima, and East Dayton Churches.'"

Pastor Kurtz, formerly of Kentucky, has been with the Westwood Baptist Church, 3801 Fairbanks Avenue, Dayton 7, Ohio, for nearly seven years. And we appreciate his adding, at the end of his letter, "I still receive the Western Recorder and really look forward to reading it each week." Kurtz is one of our best men, and there are many like him in the new organization in Ohio.—RTS.

►Mrs. L. M. Bratcher, Southern Baptist missionary to South Brazil, has sailed for her field of service after a furlough in the States and may be addressed at Caixa Postal 2844, Rio de Janeiro, Brazil. She is a native of Caneyville and makes her permanent American home in Louisville.

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