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—Photo by Carl H. Jones

DR. ROBERT E. HUMPHREYS

resigned as pastor of the First Baptist Church, Owensboro, Kentucky, effective October 16, after having served 28 years in that fellowship. See Article on Page 5.

►Dr. H. Leo Eddleman, president of Georgetown College, is leading a revival at the Georgetown Baptist Church, September 18-25, according to announcement made by the pastor, Dr. Dan C. Moore. Eddy Nicholson, well-known song leader, is in charge of the music. Services are being held at 8:30 and 11:00 a.m., on Sundays, and at 7:00 a.m., and 7:30 p.m. on weekdays. Ten prayer meetings were held each night of the week preceding the meeting, and a prayer chain was continued during Saturday night both in the town and on the Georgetown College campus.

►Dr. J. E. Lambdin, secretary of the Training Union Department of the Baptist Sunday School Board, presented a silver water pitcher to C. Aubrey Hearn, director of the study course work in the department on his 25th anniversary with them. The occasion was a dinner for the departmental personnel and their families. Congratulations were expressed by Dr. and Mrs. Lambdin, Miss Frances Whitworth, and others. He recently conducted a tour to Europe and the Baptist World Alliance, following which the party members presented him an inscribed watch commemorating his 25 years with the Board.

►The annual meeting of the Southeastern Religious Education Association was held at Ridgecrest Assembly, North Carolina, August 10-11. Idus V. Owensby, minister of education at the First Church, Knoxville, Tenn., was elected president. Others included Tom Draper, minister of education, First Church, Tallahassee, Florida, and S. C. Ray, minister of education, First Church, Greensboro, N. C., both vice presidents; Dorothy Corbitt, First Baptist Church, Sumter, S. C., secretary; Peter Grobe, First Church, Salisbury, S. C., chorister; and Ramsey Pollard, Jr., First Church, Florence, Alabama, pianist.

►Dr. George W. Redding, professor of Bible at Georgetown College, addressed the Woman's Missionary Society of the Georgetown Baptist Church, on August 15, relating the highlights of his impressions of the Baptist World Alliance and other travels this summer. He also told of the preaching of Billy Graham and Theodore F. Adams. Also, he showed slides of the house at Kettering—original home of the British Baptist Missionary Society, instigated by William Carey in 1792; of Arsenal Field Stadium containing 60,000 persons; and of Albert Hall, where 8,500 messengers assembled for the Baptist World Congress.

►The new Education Building of the First Baptist Church, Hodgenville, will be dedicated on Sunday, October 2. Dr. William W. Stevens, formerly pastor and now associate professor of Bible at Mississippi College, Clinton, Miss., will return for that day. Present also,

and conveying the dedicatory message at the morning worship hour will be Dr. Hugh R. Peterson, dean of students at the Southern Baptist Theological Seminary. Open House will be observed Sunday afternoon, 2:00 to 4:00, p. m., Central Standard Time, at the Education Building. The public is cordially invited to view the new premises.

►A chemical analysis of a sample of water from the famous Clear Creek Springs at Mountain Preachers School near Pineville reveals that the water, which many have said tastes like sulphur, does not contain any sulphur. According to the report from the Department of Public Service, University of Kentucky: "The water is pure, clear, colorless. A qualitative analysis of the mineral constituents indicates the water contains calcium bicarbonate, magnesium bicarbonate, sodium nitrate, and sodium chloride." The report concludes with this statement: "The water should be classed as moderately mineralized, bicarbonated alkaline water. It should prove of value in cases requiring alkalization."

►The J. M. Weaver Memorial Baptist Church, Louisville, has called as its pastor Brother Willard P. Macy, 4813 South Fourth Street, Louisville. He began his new work August 21. Mr. Macy is a graduate of Pennsylvania State College; and was graduated in 1954 from the Southern Seminary. Formerly he was pastor in New Haven, Kentucky. Mr. and Mrs. Macy, three daughters and a son, constitute the family. Weaver Memorial voted last year to sell its property, but, some weeks ago rescinded this action, and is continuing its work in this downtown area. It has also invited the Long Run Association to engage in some week-day work in the church building, and thus hopes that the ministry in this community will be enriched and enlarged.

►J. M. Moore, formerly of Greenup territory in Kentucky, became pastor of the Sharon Southern Baptist Church, Roseville, Michigan, 15 months ago when there were 21 members and they were meeting in a little store building with four Sunday school class rooms. They have now rented larger quarters and have moved to become a Department Sunday school. The enrollment has increased from 30 to 131. The church has had 71 additions, with most of these by baptism. A Training Union and W. M. S. have been organized. The church is now averaging 95 in preaching and 80 in Sunday school. Five lots have been secured, on which they hope to erect a meeting house. Roseville has a population of 32,000.

►New Orleans Baptist Theological Seminary has signed a contract with Morrison's Cafeteria food service for

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

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the operation of the school cafeteria. In announcing this practical step, President Roland Q. Leavell said, "Our students will enjoy the benefits of professional food serving." Also Morrison's management plans to employ student helpers. This will be to the advantage of students working their way through school. Anticipated increased patronage, combined with savings resulting from Morrison's mass purchasing power, should result in lowered cost of meals. President Leavell remarked, "This is just another step in the direction of stabilizing the seminary." The Seminary cafeteria is open to faculty and staff members, as well as to friends and visitors.

The Challenge of Catastrophe

Isaiah 10

By SAMUEL SOUTHARD,
Pastor Ft. Mitchell
Baptist Church

As a delegation of Congressmen were leaving the White House during the Civil War President Lincoln said to them: "Sometimes it seems necessary that we should be confronted with perils which threaten us with disaster in order that we may not get puffed up and forget him who has much work for us to do." (Winthrop Hudson, *Great Tradition of the American Churches* p. 106).

These words spoken in the midst of national catastrophe remind us of the inspired words of the prophet Isaiah in another day of disaster:

"In the day the remnant of Israel and the survivors of the house of Jacob will no more lean upon him that smote them, but will lean upon the Lord, the Holy One of Israel, in truth"—(Isaiah 10:20).

God may use the disasters of this world to teach discipline to a people who are swallowed up by lax comforts. The disturbances of a nation can lead either to disaster or to discipline.

We all want a peaceful world, but it must be a moral world. Such a moral world order comes only in submission to God's righteousness. Sometimes national disaster is a reminder of that truth. It is a divine disturbance to lead us toward true righteousness.

This is why Isaiah can speak about God's decree of destruction overflowing with righteousness (10:22). It is a time when God shows us new things, a day for repentance from our fixed ideas; our old alliances are torn away, and there is nothing to lean on but the Lord.

One of the strongest proofs of this is the history of Israel. In a time when the Northern Kingdom was destroyed and the land of Judah was torn to pieces, the great hope of the spiritual Kingdom of God was given definite form. The doom of David's Kingdom is matched by the glorious expectation of the coming Kingdom of God.

When Isaiah said that the survivors will "no more lean upon him that smote them," his audience could see a direct example of that in the Northern Kingdom of Israel. King Hoshea had withheld tribute from Assyria because of encouragement from Egypt (II Kings 17:4). It was a step of utter folly, for the Assyrian armies under Sargon II laid siege to the capital, Samaria, and after a heroic resistance, the city collapsed in 721 B. C. The Northern Kingdom was ruined by using the "broken reed" of Egypt to build up their national ambitions (Isaiah 36:6). If only

they had leaned upon the Lord, rather than upon a broken alliance that pierced their hand!

But Israel had not leaned upon God. The political leaders were like "silly doves," calling first to Egypt, then to Assyria for help (Hosea 7:11). Their foreign policy was "half-baked," yielding to expediency and temporary advantage (8). The religious leaders drank and caroused with the people. Material things—even a wooden staff guided their religious judgments. Everything was for the "convenience" of the people (Hosea 4:11, 13, 18).

Such was the condition of the Northern Kingdom. Would the Southern Kingdom, Judah, learn a lesson from this catastrophe? Politically, Judah survived for the moment. The attack of the Assyrian King Sennacherib in 701 B. C. withered away before a plague and bad news from home (II Kings 18-19; Isaiah 36:37). But to Isaiah, Judah is not safe, for the inner strength of her morality is eaten away. Vested interests rob the poor of their rights; political leaders write oppressive legislation to turn aside the needy from justice. Widows and the fatherless are the prey of greedy men (Isaiah 10:1-2). "What will you do on the day of punishment?" says Isaiah. "To whom will you flee for help, and where will you leave your wealth?" (3).

Unless the people shall find some higher goal than material success, unless they find some higher citizenship, the nation will be ruined. Assyria, the rod of God's anger, will chasten a godless Judah (5).

But this sounds very much like the former warning of Amos. There is something new in the preaching of Isaiah. He does not predict total ruin as Amos did (Amos 5:18-20). Despite the godlessness and the coming destruction, a remnant of Israel, a few survivors in Judah, will learn to lean upon the Lord (Isaiah 10:20). The existing Kingdom of Judah will be destroyed, but there shall arise in the future an ideal state, the Kingdom of the Messiah. Out of the faithful rem-

nant, God will bring forth a new hope for his people (11:1-16).

"For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace.

"Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even for ever. The zeal of Jehovah of hosts will perform this." (Isaiah 9:6-7).

There shall come by faith a new Israel, not of David, but of God, not sustained by armies, but by righteousness. This shall be the church, the new people, citizens of the Kingdom of God.

Out of the suffering and chaos of national disaster, there arose the majestic concept of a Kingdom not built with hands, one whose builder and maker is God. Men shall not trust in their own property or pride or patriotism, they shall trust in the Holy One of God. Isaiah's world was full of fear and trembling, but one day, he prophesies "the earth shall be full of the knowledge of the Lord as the waters cover the sea" (11:9).

We are the heirs of that promise. We are the ones upon whom the light has shined, the ones who may see God in the face of Christ the Messiah. What can the words of Isaiah mean in our day, our times of crisis?

(Continued on Page 6)

S. C. Williamson Ends 40-Year Work As Pastor

ST. JOSEPH, Mo. — (BP) — S. C. Williamson retired recently from the full-time ministry after serving Cope-land Baptist Church here as pastor for 40 years.

Williamson, who is 72, said he will continue to fill pulpits on a supply basis. His retirement becomes effective when the church locates a new pastor or within two months, should no pastor be called in that time.

During his many years as a minister, he has officiated at 640 funerals, performed 560 weddings, and baptized 1,280 converts.

He is father of S. Charles Williamson, Jr., who recently joined the faculty of Southwestern Baptist Theological Seminary.

World Alliance in Retrospect

By BRUCE H. PRICE, Pastor,
First Baptist Church,
Newport News, Virginia

The recent Baptist World Congress in London was the largest meeting of its kind that has been held in the Eastern Hemisphere. With members attending from 60 nations it was the most representative Baptist assembly in history.

The sermons and addresses were filled with inspiration. Contacts and fellowship with Baptists of other races and tongues gave those present a better understanding and appreciation of people from other lands. New ties of Christian love were bound about Baptists of different cultures and political backgrounds. This made a distinct contribution to world peace.

One of the greatest benefits of the meeting was the impression made upon our brethren who are members of small minority Baptist groups in their homelands. It gave to them a sense of being a part of a great world movement and encouraged them in more sacrificial service.

There were also blessings for those who attended from the more populous Baptist sections, like the southern part of the United States, where half the Baptists of the world live. We are able better to understand the hardships, trials, and difficulties faced by our denomination in other places which cultivate a solidarity of faith and purpose. The need of world missions made an impact on those present which will not soon be forgotten. And all present pledged to give more time to personal evangelism and prayer.

Mild Criticism

To call attention, in the spirit of love, to some of the arrangements and conditions in London which gave rise to mild criticism may be helpful to those who will plan the next World Congress.

When the Nominating Committee made its report, no opportunity was given by the presiding officer for nominations to be made from the floor. Not that anyone would have presented other names, but as a matter of proper parliamentary procedure, I asked an official of the Alliance why nominations were not invited from the body. His reply was that while the by-laws state that nominations may be made from the floor, the by-laws do not state that the presiding officer shall call for nominations. If any one had wanted to present another name he could have been risen and asked for permission

without an invitation from the president, I was told.

Little opportunity was given for questions or discussion of motions. Perhaps there was no desire on the part of those present to discuss motions brought before the meetings. However, the "steam roller" method is not in accord with Baptist gatherings in America. To say it was not practical because of the large number present is not a satisfactory explanation. Texas Baptists have more messengers present at a state convention than were in attendance at London, and you may be sure messengers in Texas not only have opportunity to speak on debatable questions, but accept it.

It was noticed that the denomination was often referred to as the "Baptist Church" which may be natural for those who live under a State Church. [But it was wrong.—R.T.S.]

Spreading Responsibilities

Many of those on the Executive Committee were nominated by the Executive Committee for places on the committees on business, on nominations, or on reso-



Robert S. McGinnis, Jr.

ROBERT S. MCGINNIS, JR., assumed the pastorate of Parrish Avenue Baptist Church, in Owensboro, July 3, after resigning as pastor of Hopewell Church, Route 2, Philpot, Ky. While he was pastor at Hopewell, the church began "The Hour of Comfort," a weekly radio program on Station WOMI, installed a kitchen and fellowship room, began a fully catalogued church library, and equipped a chapel. Pastor McGinnis attended Georgetown and Kentucky Wesleyan Colleges, in the latter of which he was given his A.B. degree this year. He is continuing his preparation at the Southern Seminary this fall. The First Baptist Church, Owensboro, ordained him to the Gospel ministry. He is author of "The Preaching Past" and "Thinking Things Through." Mrs. McGinnis has been a student at Kentucky Wesleyan for the past two years, and will continue her studies at the Carver School.

lutions. Several members of the Executive Committee who served on one of the above mentioned committees, also had important assignments on the Congress program. A spreading of responsibilities, using more Baptist leaders, would be conducive to increasing interest and support of the Alliance.

Having the place of registration several miles from Royal Albert Hall was a great inconvenience. Some stood in line for two or three hours before they could register.

It was regrettable that there was no auditorium large enough to care for those desiring to see the pageant. However, no one was responsible for the limited facilities.

One in a position to know, stated that about 90 per cent of those present in London had all or a part of their expenses paid by churches, conventions, mission boards or other groups of Baptists. In no other way could the gathering have been representative; and without a broad representation there could be no world organization worthy of the name.

Such meetings demonstrate to the world the cohesion of Christian fellowship built on New Testament faith without ecclesiastical organization. It was Dr. George W. Truett who said, "This unity of Baptist spirit is the marvel of the world."

The greatest need of the Alliance is an international publication devoted to disseminating views and news of interest to the world fellowship.

Arlington Church Completes Building and Remodeling

ARLINGTON, Ky., Sept. 3. — The First Baptist Church, Arlington, is making progress in all phases of its work. We have recently finished a building and remodeling program which gives us four new class rooms, and two new departmental assembly rooms. We have also enlarged the auditorium and have installed new seats in the new part of the auditorium.

Wednesday evening, September 21, we are observing Church and Denomination Night, with Dr. H. C. Chiles, moderator of the General Association, as the featured speaker.

Sunday, October 2, we begin our fall revival, with Dr. F. Russell Purdy as evangelist and Joe L. Hinson as song leader.

Our Sunday school average attendance has increased more than 30 per cent in the past two years, and large congregations wait on the preaching ministry of our pastor, Dr. John C. Hedrick.

The Western Recorder is in the church budget and is greatly appreciated by every one.—B. P. King, clerk.

Dr. R. E. Humphreys Resigns 28-Year Owensboro Pastorate

Dr. Robert E. Humphreys, former moderator of the General Association of Baptists in Kentucky, resigned as pastor of the First Baptist Church of Owensboro on Sunday, September 11, effective October 16.

The First Baptist Church of Owensboro has long been one of the strongest in the State of Kentucky, and Dr. Humphreys has been in its leadership during some of the most glorious years of its history.

Owensboro has been one of those places you might call a big town or a small city, and be in the bounds of reasonableness using either term, but after all these years business has been creeping in, new stores have been erected, new industries have made their headquarters there, with the result that its complexion is changing to the point where it is showing signs of cosmopolitanism, and might soon become a big city. The residents of the fine old homes have been forced to the suburbs as the new enterprises have crowded in.

"Our church is facing a distinctly new era," wrote Dr. Humphreys in the letter he read to his congregation, "an era which can excel all previous ones in accomplishment. However, it is to be one involving adjustments of a downtown situation in a rapidly growing city, and calling for expansion in staff, organization and facilities, and at the same time enlargement and improvement of building space.

"After much prayer and thought I have decided that it is not for me to undertake to lead the church in this new period of its history. Therefore, I submit to you my resignation to become effective after October 16, 1955.

"I shall always be deeply grateful to God for the wonderful privilege of serving with this great church for 28 years. The relationship has been a most happy and fruitful one to the glory of God. I am likewise thankful for the harmony and cooperation which have existed between pastor and people, and for the record of interest and growth which has been continuous all the way, even unto now.

"I pray for God's choicest blessings to abide upon each of you, and for the spiritual health, growth and ministry of this historic and unique church."

Dr. Humphreys plans to do evangelistic and supply preaching after October 16. He thinks that many pastors and churches are interested in having a visiting evangelist for two Sundays. He proposes to begin with a church on a

Sunday morning and continue through the next Sunday.

Dr. Humphreys has not yet reached retirement age, and ought to have many years of usefulness. Native of Tennessee, he was graduated by Carson-Newman College and the Southern Baptist Seminary, and Georgetown College conferred the honorary D. D. upon him. He has served in many capacities. He has been a director of the Baptist Education Society in Kentucky; trustee of Georgetown College; member of the Executive Board, General Association; on the Board of Ministers Aid Society of Kentucky; the Relief and Annuity Board, Dallas, Texas; is now a member of the Foreign Mission Board, S. B. C., and a director of the Christian Education Department of the General Association of Baptists in Kentucky.

He was pastor of rural churches during 1916-19, and of the Central Church, Bearden, Tenn., 1919-1927 before going to Owensboro in 1927.

The church had a membership of 1,517 on January 1, 1928, and today it is 2,425. This gain has been in addition to the large number of members lettered out to form new churches. There have been

Historical Commission to Prepare Two New Books

NASHVILLE, Tenn. — (BP) — The Southern Baptist Historical Commission has asked two seminary professors to prepare Baptist history books.

Holding its annual meeting here, the Commission requested Penrose St. Amant, professor of church history at New Orleans Baptist Theological Seminary, to write a history of Baptist theology to be completed in 1960.

The Commission also asked Robert A. Baker, professor of church history at Southwestern Baptist Theological Seminary, to write a history of Baptists in America during the formative years between 1707 and 1845. Completion date was set at 1964.

Officers Re-Elected

Richard N. Owen, editor of the Baptist and Reflector, Tennessee Baptist newspaper, will serve as chairman of the Historical Commission for another year.

The remainder of this year's officers was also elected to new terms. L. R. Elliott, librarian at Southwestern, will serve as vice-chairman; H. I. Hester, vice-president of William Jewell Col-

lege, as secretary, and Norman W. Cox, as treasurer and executive secretary. Cox announced he will retire at the Commission's annual meeting four years from now.

►There were 9,717 who registered for the three Training Union weeks at Ridgecrest. The office had received 20,000 requests for reservations for the three weeks—9,000 were received the first week in January.

►Balm in Gilead, a kodachrome motion picture prepared especially for use in connection with this year's foreign mission study on "The Moslem World," will be released September 15, according to Rev. Fon H. Scofield, Jr., the Foreign Mission Board's associate secretary for audio-visual aids. The film will be distributed through the Baptist Book Store. Balm in Gilead is the story of Southern Baptist missions in the ancient lands of the Near East. Among other things the film shows the Baptist Hospital at Ajloun, in the Hashemite Kingdom of Jordan, witnessing of the Saviour's love among the Moslems.

Besides Wing Avenue Chapel, which was started January 2, 1949, the First Church started Crabtree Avenue Sunday school on May 10, 1942, and this has since become a fast-growing church now operating on its own.

The church budget for 1928 was \$30,000; and for 1955 it is \$116,428.

Property additions have included the purchase of a pastorium, purchase of the Bertram Apartments now being used for a Youth Building; purchase of a home for the Wing Avenue minister; and the purchase of the second Bertram building. All buildings have been air-conditioned; a new organ was installed four years ago; office and equipment improved, and the chapel completed in 1951. The church has been carrying on a radio ministry since 1938, and has had a minister of music and a graded choir program since 1948.

The Challenge of Catastrophe

(Continued from Page 3)

First, his message can teach us to lean upon God in times of national turmoil. It is faith in One greater than ourselves that turns the suffering of impending disaster into the discipline of a repentant people. Consider how helpless the Western Powers were before the recent Bandung conference of Asiatic Peoples. Boasting about our armaments would have only increased the fears of the Far East. We had to stand on our moral record, to wait for men like the Prime Ministers of Ceylon and the Philippines to rise up in that all-Asiatic conference and show that the imperialism of communism was worse than any vestige of white imperialism left in the Far East. Our willingness to give independence to the Philippines in 1936 spoke more powerfully at that conference than all the threats of atomic warfare. It took courage and sacrifice to fulfill our pledge in 1936, but it was repaid us a thousand times today. A nation is judged by its moral obligations, and without allegiance to a higher power than political expediency, it shall not survive.

There is a second lesson for those who would "lean upon the Lord." It is that what seems to be a disaster in organized religion may be a great discipline for all Christians. A little over a hundred years ago the ministers of New England were in despair. The people of Connecticut had voted to cut off state support for the Congregational Church. One of the leading pastors described his feeling this way:

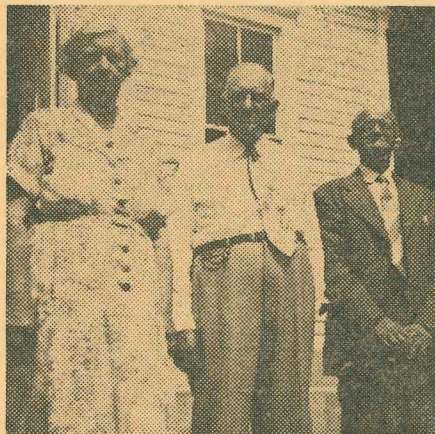
"It was as dark a day as I ever saw. The odium thrown upon the ministry was inconceivable. The injury done to the cause of Christ, as we then supposed, was irreparable. For several days I suffered what no tongue can tell, for the best thing that ever happened to the State of Connecticut."

What a reminder for our day! Powerful forces lobby in the Capitol and in the churches to obtain state support for organized religion. To them it is the best thing, but history has shown it to be the worst thing. The ambassador of Britain to the United States recently told a group of Cincinnati clergymen that the only hope for the Church of England is voluntary support. People take religion for granted when the state pays for it. It can only survive when it is important enough for people to make personal sacrifices for it. What seemed to be a great disaster in New England a hundred years ago has been a blessing to American Christianity—Catholic and Protestant—ever since.

There have been many disasters for

organized religion in the last decade. Churches are no longer the number one social arbiters in many communities; Sunday is more a day of relaxation than of worship; prohibition is generally scorned. At first glance it seems that much is lost, but there is also much to be gained. When we cannot win by legislative action, then we must win the hearts of men. When society no longer supports every wish of the church, it is our responsibility to carry out God's commands in our own lives, whether the crowd goes along or not. What begins as disaster may bring us to a new spiritual discipline. Instead of leaning upon laws and customs for support, we can lean upon no one but the Lord.

We can also apply the teaching of



MT. CARMEL RECOGNIZES THREE HALF-CENTURY MEMBERS AT HOMECOMING.—Mrs. Geneva Harned, John H. Drago, and James T. Ricketts were given special recognition at Homecoming services held at the Mt. Carmel Baptist Church, Nelson Association, on August 28, 1955. They have been resident members and workers in the church for fifty years, since it was on September 3, 1905 when all three were baptized in Wilson Creek near the church. Homecoming services, which were attended by many non-resident members, former members and friends from as far away as Evansville and Terre Haute, Indiana, were held on the last day of revival services which had been conducted by Evangelist Howard E. Pryor and Pastor Clyde R. Simms. Former Pastor Rex Anderson delivered the Homecoming message. The day's services were concluded at the First Baptist Church of Lebanon Junction, Ky., where three new members, Walter Magruder, Billy Magruder, and Richard Fiedler, Jr., were baptized.

Isaiah to our personal disasters. Failures are to grow on. Just because we have made a failure does not mean that we are a failure. A well known lecturer, Bonaro Overstreet, tells how she failed miserably in answering a question before a large audience. She knew she had failed because she made the man who asked the question look silly. Afterwards she was ashamed, could not sleep, felt that she was a failure. She obtained the name of the man she had embarrassed and wrote him a letter of apology. That started a wonderful correspondence which enriched both their lives. Out of her original failure she gained a good friend. Why? Because she knew that one failure did not make her a total failure, because she was willing to learn from her own mistake and to ask for forgiveness both from God and the person she had wronged.

When Mrs. Overstreet received from this man a generous reply to her letter of apology, her soul was flooded with peace and gratitude. Pierced by her failure, she had learned to lean upon someone more stable than herself (*Pastoral Psychology*, May, 1955, p. 16-22).

Personal failure can be a time of spiritual growth. Rejection by society may renew the inner discipline of a church. National crises may call people to repentance and challenge them to a higher citizenship in the Kingdom of God. When the supports of this life break under us, God will save those who lean upon Him.

Catlettsburg's Dewey H. Jones Joins California Baptist College Faculty

Pastor Dewey H. Jones has resigned at the Catlettsburg Missionary Baptist Church, Catlettsburg, Ky., to become a member of the faculty of the California Baptist College, Riverside, California, near Los Angeles. This is a new Southern Baptist College just started.

Native of Kentucky, Pastor Jones is a graduate of Murray State Teachers College. He went to the Catlettsburg Church from the Lewisburg-Mt. Pleasant Church, Lewisburg, Kentucky, in Logan County, in December, 1945.

He has led the Baptists in Catlettsburg in the purchase of a new lot and the erection of a new building thereon, all of which cost nearly \$150,000. The church now has \$16,000 in its building fund, and they are hoping to proceed with the completion of their meeting house within a couple of years. In 1951 he returned to the Lewisburg pastorate, and, after 18 months, resumed his former pastorate at Catlettsburg in 1953.

His parents, Mr. and Mrs. Lyman Jones, are now residents of San Bernardino, Calif., so in his new work at Riverside he will be about fifteen miles from them.

Rural Church Psychology

By **CARL A. CLARK**, Associate Professor
Pastoral Ministry and Rural Church Work
Southwestern Baptist Theological Seminary,
Fort Worth, Texas

Recently we had a good friend say to us, "After all, rural people are the same as urban people since they now have all the modern conveniences that city people have." I am sure most of us have done some heart-searching about this very matter. Rural people now have radio, telephone, television, and new cars, just about in proportion as city people. They are becoming better educated, have more outside social contacts, and are thinking in national and worldwide terms, about as much as anyone else, if not more.

We would like to remark, however, that the matters usually referred to in an attempt to make rural people and urban people more similar are too often superficial matters and seldom the deeper matters of psychological differences.

We who are church leaders must not evaluate people by their material possessions and secular achievements. We are not justified in saying rural people are urbanized simply on the basis of what they own. As Christians, we must know basic psychological factors of rural living in order that we may meet spiritual needs.

We Are Conservative

I feel one of the basic psychological differences of rural people is our native conservatism. Of course, it is difficult to lay down general principles which will apply to large numbers of people, yet by and large, our observation has been that we who are rural are a little slower to change than city people. Rural people seem to hold tenaciously to the tried and proven. This should indicate to those of us who are working in religious work that we need to move a little more slowly in dealing with rural people, particularly in the church program. It means to me that I must be a little more careful about introducing something that is entirely new and has not been thoroughly thought through. When rural people do make up their minds to attempt a certain church program, they are no slower nor any more hesitant than anyone else. They will go ahead and do a good job.

This means also that they need to

see a good example or to see some project actually in action rather than simply to take someone's recommendation.

We Are Democratic

Rural people, as a rule, are very thoroughly democratic in all of their practices, including church programs. You have heard many a person say, "I am for it if everybody else is." This is simply an indication that rural people do not in the least desire to overrule one of their own members in church matters. There are no ward-healers or political bosses in rural areas. There are some few pastors who try to dictate to a rural church, but they usually come to a rather rude awakening.

Rural people express bitter resentment to any high pressure, force, or compulsion. The program in a rural church, therefore, must enlist the whole-hearted support of a large majority before any decision becomes of value.

Perhaps because of this, we have observed that rural people seldom express their reactions openly. They do not care to injure the feelings of one who is a neighbor and friend and one with whom they must live. If they do not like a program, they simply turn a cold shoulder. Later on, we find that, though we achieved a majority vote, we did not set up a program at all.

We Are Practical

Rural people, particularly those on the farm, are usually practically minded people. They are dealing with the practical, every-day experiences of operating machinery, planting seed in the ground, harvesting the crops, or tending to the livestock. Because of this practical experience usually we do not think much in terms of the theoretical or in terms of absolutes. On the other hand, we are more inclined to think in terms of specifics.

This means that even in our preaching we must be more practically minded, we must attempt to deal more with the practical problems of every-day rural living, and we must conduct ourselves in such a way that those with whom we work can see the practical value of

what we advocate, rather than operating purely on the basis of the speculative and theological.

We Are Skeptical

It seems that rural people are a little more suspicious of outsiders and strangers than most city people. This is not to say that we are less friendly or less cordial, but it is to say that a newcomer in a community must prove himself a little more than in the city. It has been commonly said that it takes a pastor one to three years to get fully acquainted with a rural church situation. It seems this is true because of the inherent psychological skepticism of rural people toward outsiders. To me this means that a pastor or any other new-comer in a community must take pains to earn the confidence of the people. You do not gain the full confidence of rural people in a brief period. For this reason it is also wise for churches to plan their programs further ahead. It seems to be even more essential for rural churches to do adequate planning than for city churches.

The tragedy here is that so many rural churches apparently do not plan ahead at all. We fear we will not make significant progress until we learn to make long range plans. We must have longer pastorates so these long range plans may be made and carried out. In the case of short pastorates, the pastor moves before he gains the following of the people, and before important planning can be done.

We Are Dependent

Because of the fact that those of us who live in rural areas live and work with growing things, we take a slightly different psychological attitude. The man in the city is dependent for his living upon machinery and office techniques, and other things which are more completely under his own control. The rural person, particularly the farmer, is more dependent upon the unpredictable and that over which he does not have complete control. He can plant the seed, but he must wait upon the rain. He can care for his livestock, but he must wait upon the natural process of life. Thus, we are dependent more upon growing things and upon weather than city folk. This makes us a little more hesitant about venturing out upon large tasks. For this reason rural churches will more likely pay cash for a building than borrow money. We feel, however, that this makes for a favorable spiritual atmosphere among rural people. Since we are so very much dependent upon the things that only God can do, we are more likely to turn to God for what He wants done. Certainly, those of us who seek to lead rural churches need to be consistently conscious of this favorable atmosphere that God has provided for the extension of His Kingdom.

The Underprivileged Child

By D. CHESTER SPARKS, President
Onedia Baptist Institute,
Onedia, Ky.

ONEIDA, Ky. — Few subjects are being considered more today than that of the underprivileged child. I am glad that this is true, for it shows we are concerned about them, about their welfare.

Yet, I frankly confess that I often find myself asking, just what do we mean when we speak of the underprivileged child? Just when is a child to be considered underprivileged, or so classified?

Let us look at Tommie, or shall we call him Joe? Then, there is Jane—that should be a good name to use. Many have been the Joes and Janes that have come our way through the years. It matters little where they have come from, whether from the head of some mountain hollow, or some tenant home in the Bluegrass or a shack on a back street of some town or city. The point is they represent the group we speak of as the "Low Income Group." Does this of itself mean that they are underprivileged? Is this the one and only group from which come our underprivileged? If by some miracle every family should begin and continue to receive an adequate financial income, would the problem be solved?

We will all agree that poverty plays an important part in producing the problem. Yet, I am sure, it is not the only contributor and I seriously doubt that it is the chief one. The chances are, at least two-to-one, that most of these Joes and Janes have come from large families. If so, they have much to their favor. They have had the opportunity of learning to live with others, of learning to share, of learning to cooperate for the good of the whole family. If they have had at least one wise parent they have learned obedience, to accept responsibility, to work as well as play. In the learning of these lessons, they should have learned an even greater lesson, the meaning of real love. That real love means giving as well as receiving and serving as well as being served.

Such children, though underprivileged in that they have been denied much because of poverty, will usually, when given the opportunity, adjust themselves with but little difficulty. We have seen it happen over and over.

But not all our boys and girls are named Joe or Jane, neither are all of them from homes in the lower income bracket. Many of them have never felt

the pinch of poverty. Most of these have gotten along nicely but some of them like some of our Joes and Janes have not. Why, I ask? Well, certainly it was not because they grew up in homes better fixed financially than others. At least that is not the basic reason. Often it is, I believe, they have been deprived, and perhaps by well meaning loved ones, of the privilege of learning the value of such basic things as work, play, thrift, love, worship. Too much has been done for them and too little required of them. They are spoiled and a spoiled child is a con-



DR. GLENN YARBROUGH will assume his duties as B.S.U. Secretary for Georgetown College on October 1, 1955 according to an announcement by Dr. H. Leo Eddleman, President. Dr. Yarbrough comes to the college from the Department of Student Work, Missouri Baptist General Association, where he served as Secretary for five years. Dr. Yarbrough is a native of Harrisburg, Illinois. He received his A.B. degree from Southern Illinois University and his B.D., Th.M., and Th.D., degrees from the Southern Baptist Theological Seminary of Louisville. He will not be new to Kentuckians having been pastor of Mill Creek Baptist Church of Bardstow, Ky., from 1944 through 1949. The following year he taught Social Science at Campbellsville Junior College. Dr. Yarbrough is the proud father of eleven year old twin daughters, Sara Kay and Glenda Fay and one son Bryon Eugene age 8.

fused, unhappy and often a problem child. Such persons have difficulty living with others and seldom learn to live happily with themselves. We have all seen men and women with families still demanding of loved ones attention that only a spoiled child would expect. I can think of few greater tragedies.

Then there is another, shall we call him John? John was having difficulties, low grades, missing meals, tardy for classes and absent often. Among other things I found that John was spending more for trifles than we were charged for room, board and tuition. When I mentioned this matter to him he seemed surprised. John improved but not until I had gone to the source of supply and succeeded in greatly diminishing the stream that flowed to him. I know of no better way to ruin completely a fine lad than to provide him with all the money he wants without requiring him to work toward earning it, unless it would be to provide him with a car and turn him loose.

The experiences of the years have convinced me of a few things, one of which is that the privations that hinder our youth in developing good habits and wholesome attitudes are far more serious and lasting in effect than those that merely rob them of the comforts or even some of the so-called necessities of life.

Another is, that in our consideration of the relationship between the underprivileged child and problems of juvenile delinquency we have too often given attention only to those of the lower income bracket and failed to consider the underprivileged of the homes of better incomes, the homes from which are coming many of our "drug store cowboys and cowgirls" of today.

One Preacher and Two Deacons Ordained by The Crestwood Church

CRESTWOOD, Ky., Aug. 30. — An ordination service was held in the Crestwood Baptist Church Sunday evening, August 28, 1955. Three men were ordained at this service. Charles Mitchell was ordained to the Gospel ministry. He has been serving in the Buckner Mission, Buckner, Ky., for several weeks. The Buckner Mission is jointly sponsored by the DeHaven Memorial Church of LaGrange and the Crestwood Baptist Church.

Two of the men—Alvin Apple and Walter Cundiff—were ordained as deacons to serve in the Crestwood Baptist Church, where Brother Joseph Richard Estes is pastor. The three men were presented with a beautiful leather-bound edition of the Revised Standard Version of the Bible.

Several nearby Baptist churches were represented in the examining council which met on Sunday afternoon.

After Four Years, Byler Leaves Memorial Church Pastorate, Murray

By C. J. BRADLEY, Deacon
Memorial Baptist Church

MURRAY, Ky., Sept. 6, 1955. — On the first Sunday of December, 1951, a new pastor, S. E. Byler, delivered his first sermon from the pulpit of Memorial Baptist Church, Murray. On the last Sunday of August, 1955, the last sermon of a very successful pastorate of approaching four years was delivered. Brother Byler leaves this pastoral charge to take over other duties as a member of, parture for their new home in Memphis, Tennessee.

Such facts as those about to be referred to attest to the fine work done by Brother Byler as pastor of our church. The resident membership during his ministry increased from approximately 150 to 400.

Looking towards enlarged Christian service, material progress was made in the form first of acquiring an adjoining lot and house at a cost of \$12,500. This debt has been reduced to \$9,000, and a thousand dollars have been spent on the property to adapt it to church use.

A second material step was the installation in the main auditorium, paid for at the time, of an attractive baptistry.

An existing debt of several thousand dollars was paid off on the parsonage

which, with a large mortgage, was acquired several years before Brother Byler became pastor. The latter was the third material step of progress.

The fourth and final one is the remodeling of the basement for Sunday School and Baptist Training Union work that is now being done.

Finally, but by far most important of all, well over 100 persons were baptized and arose to walk anew in the Christian way.

On the evening of August 29, almost 200 members and friends gathered on the church lawn to honor Brother Byler and his family on the eve of their departure for their new home in Memphis. A love offering and other gifts were presented at that time. In brief, acknowledging comments, Brother Byler expressed gratitude that his leaving coincides with a peak of unity and harmony existing in the church as it functions through its deacons with Dr. Hugh M. McElrath as chairman.

Members of Memorial wish our pastor well and God speed in his new undertaking, and know that he will move on into greater avenues and fields of Christian usefulness and service.

R. J. Hastings, Executive Committees New Assistant Promotion Director

NASHVILLE, Tenn. — (BP) — Robert J. Hastings, pastor of University Baptist Church, Carbondale, Ill., will join the staff of the Southern Baptist Executive Committee Oct. 1 as assistant to the director of promotion.

According to Merrill D. Moore director of promotion, an important part of Hastings' duties will be in helping to carry out the newly-announced program of church finance.

Hastings, 31, holds a doctor of theology degree from Southwestern Baptist Theological Seminary. A native of Marion, Ill., he is married and the Hastings have three children.

The new assistant to the director of promotion is a writer as well as preacher. He is gathering material for a history of Southern Baptist work in Illinois which will be published in 1957.

Hastings also has contributed articles

DYNAMIC SUNDAY TALKS TO CHILDREN, by Joseph A. Schofield, Jr., H. A. Wilde Company, Publishers, Boston, Mass. Price \$2.

Thirty-six messages for children, 184 pages. Messengers will meet many needs of teachers and leaders. Can be ordered from your Baptist Book Store.

LIVING STORIES OF FAMOUS HYMNS, by Ernest K. Emurian. W. A. Wilde Co., Boston 16, Mass. Price \$2.

Here is a great book. It gives the background for fifty of our greatest Hymns—makes them come alive with interesting facts behind their writing and back of their authors. You will want this book.

EXPOSITORY OUTLINES ON THE WHOLE BIBLE, (Vo. 16—1st and 2nd Corinthians), Zondervan Publishing House, Grand Rapids, Michigan. Price \$3.95. One of the volumes of a great set. Five more volumes are yet to come, completing the 21-volume set.

WMU YEAR BOOK, 1955-56, now available from the WMU Department.

MISSION DOCTOR, by J. T. McRae. A publication of the Foreign Mission Board. Convention Press, Nashville. Mission study course book.

UNDER THE OLIVE TREE, by Jane Carroll McRae. Mission study course book by Foreign Mission Board. Convention Press, Nashville.

GUIDING YOUNG PEOPLE IN BIBLE STUDY, by W. L. Howse. Convention Press, Nashville. A Sunday school study course book.

THE BIG DIFFERENCE, by Alta Lee Lovegren. Convention Press, Nashville. A mission study course publication by Foreign Mission Board.

WORLD WITHIN A WORLD, by Elwyn Lee Means. Convention Press, Nashville. A publication of the Foreign Mission Board. Mission study course.

AMONG THE MINARETS, by John Marion. Convention Press, Nashville. A publication of the Foreign Mission Board. Mission study course book.

►The Bardstow Baptist Sunday School has had a net gain during the last associational year of 158, according to the pastor, Dr. J. T. Burdine, Jr.

►Pastor and Mrs. Earl Hohman have welcomed the arrival of a seven pound, nine ounce, baby boy named Jeffrey Earl. Brother Hohman recently resigned from the Augusta Baptist Church to take up duties at the First Baptist Church in Morganfield, Ky., where the blessed event occurred.

►The Southern Baptist Foreign Mission Board will release a dramatic motion picture, *Recruits for Christ*, on September 15, according to an announcement by Rev. Fon H. Scofield, Jr., the Board's associate secretary for audio-visual aids. The film was prepared in the studios of Family Films of California, and its purpose is to help young people find God's will for their lives. It is being released on a service charge basis of \$2.00 through the Baptist Book Stores, and is available through Baptist Student Union offices for free use by all student groups. "The film shows love's response to human need," says Mr. Scofield. "Every church will want to help its young people face God's will for their lives."

Let "Precedent" Be a Factor In Deciding New Seminary Issue

I have watched the trend in ministerial education with profound interest for several years.

Though we may have been slow to find the ideal pattern, we are well on our way to a very healthy and fruitful status in our training of the world's greatest army for Christian evangelism and missions ever witnessed among men.

The fact that we have found a pattern and set a standard is of tremendous worth; and of equal importance is the fact that we are building schools to meet the needs of the hour, looking toward still another school of like making. Every Southern Baptist should rejoice in the course we are taking in ministerial education. It is a course with one standard.

In Mr. Sommerkamp's article, in the Western Recorder August 18, he pointed out in forceful words the material precedent in the establishment of our five present seminaries. Let me call your attention to the spiritual precedent, of more pronounced importance, in their building.

The Southern Seminary was brought to Louisville, a city predominately Presbyterian. Today Louisville is a Baptist city with approximately one hundred churches and missions, and that with a Presbyterian seminary to counter their presence. The Southwestern Seminary was placed in Texas, the great reservoir of people and wealth so given to our Baptist cause.

The New Orleans Seminary was providentially planted in a city of half a million people, sixty-five per cent of whom are Catholics, with six struggling Baptist churches. Today Baptist churches and missions are dotted all over her vast territory and on into the French and Spanish speaking sections of southern Louisiana. The small rural churches of Louisiana, Mississippi, Alabama, and Eastern Texas have been saved by their use of student pastors in depression days. And each week those students reach enough people for Christ to start a new church were they all together.

The Golden Gate Seminary of California sprung up in one of our most fruitful mission fields among Southern Baptists. With the growth of missions the seminary has found precedence with our denominational leaders. One has, in large measure, made the other.

The Southeastern Seminary, youngest of them all, will serve a great place in a heavily populated Baptist section of our nation, and one badly needed because of distance.

Now, in the light of these factors that

are so self-evident, where should our sixth great seminary be located? There are some merits in some possible buildings readily accessible. These merits are immediately invalidated if the place fails to afford some great mission opportunity, which I doubt existing in the southeastern section of our nation.

What are the factors that enter into such a great mission potential as of which we speak? First, of course, there must be a great population for potential growth in Southern Baptist membership. Second, any great influx of Southern Baptist people will commend the location. And third, the potential material wealth will add to these.

Do we have such possibilities in a suitable area of our nation, far enough from an existing seminary? If so, do all these factors exist in a given territory, multiplying their merits?

Yes, the midst—Ohio, Michigan, Indiana, and Illinois—is filled with people born in the south or with southern parentage. Ohio alone has more people than Texas. (Within a 500 mile radius of Columbus, Ohio, there are 82 million people, approximately one-half of the population of America.) Next to

Historical Society Re-Elects Officers

NASHVILLE, Tenn. — (BP) — The Southern Baptist Historical Society has re-elected Bailey F. Davis, pastor of First Baptist Church, Franklin, Ky., as chairman for another year.

The Society also re-elected its two other officers—Vice-Chairman J. L. Boyd, of Clinton, Miss., and Secretary H. I. Hester, of Liberty, Mo. Boyd is historical secretary for Mississippi Baptists and Hester is vice-president of William Jewell College.

Robert A. Baker, professor of church history at Southwestern Baptist Theological Seminary, proposed a tour of Baptist historical points for seminary students. The students would study during the pilgrimages and receive seminary course credits.

The Society proposed that any other interested Baptists also join in these pilgrimages.

To Prepare Brochures

Historical societies in the various Southern Baptist states plan to prepare brochures with maps and information about Baptist historical sites in their states.

The Southern Baptist Historical So-

california, Ohio offers Southern Baptists her greatest mission field of the nation, with a hundred churches and missions now going in a marvelous way. The other states mentioned are fields ripe unto harvest already, with work advancing.

And of course wealth is bountiful in these great industrial states. There is no equal, so far as possibilities are concerned, in our nation for our sixth seminary as a missionary venture of our denomination.

A seminary located in Ohio at Cleveland, Toledo, or Columbus, or in Indiana at Fort Wayne or Indianapolis would be located in the midst of Southern Baptists' greatest wealth of possibilities with every existing factor in one lump, unless it be some existing buildings to start in. These cities are hubs of transportation, with highways leading out in all directions, with industry to afford employment to help students, and with possible mission points for hundreds of students to exercise their gifts in the ministry and mission fields.

It is our earnest petition that the committee, as well as our Southern Baptist leaders, will give this great precedent of spiritual potentialities earnest consideration and study as they come to choose a place for a sixth seminary.—F. C. Tuttle, Pastor, Central Baptist Church, Hamilton, Ohio.

ciety plans to put all the local brochures together in a single book, adding to them information about Baptist shrines outside the area covered by the Southern Baptist Convention.

The Society learned of new libraries being built at three Southern Baptist colleges—Furman University, Greenville, S. C.; Howard College, Birmingham, Ala., and University of Richmond, Richmond, Va. Libraries of these schools will house state Baptist historical collections.

Purpose of the Southern Baptist Historical Society is to co-ordinate work of state Baptist historical societies with each other and with the Southern Baptist Historical Commission.

►Mr. and Mrs. William A. Cowley left Georgetown, Ky., on August 18 for a trip to Florida where they visited both their parents in Jacksonville and Mount Dora before going to New York for embarkation. From there they are going to London. Taking a plane at that point, they will fly to Nigeria. Their schedule then calls for three months of language study in Oyo, Nigeria, after which they will start teaching somewhere in Nigeria.

Beyond Number

By CHAPLAIN W. W. HAMILTON,
Southern Baptist Hospital,
New Orleans, Louisiana

Someone has said that David, who was an expert at counting sheep, and knew how to number Israel, ran out of figures when he came to counting God's blessings.

When he viewed the mercies of the Lord, he said, "If I would declare and speak of them, they are more than can be numbered." So it is with us, for if we pause and count our many blessings, it will surely surprise us what the Lord has done for us, and we will find that our daily mercies far outnumber our disappointments and our sorrows.

Psalm 121 is the traveller's hymn and speeds our loved ones on their way, but the promises are for you and me, and can be claimed by all who love the Lord and who rejoice in the faithfulness of God.

The daily mercies come to us so recurrently, that we all too often take little time to note them and fail to take possession of our possessions.

Then there is the unspeakable gift of salvation through Jesus Christ, God's Son, which comes not by our works, not by our goodness, not by our personal effort, but by accepting that which Christ did for us in his death at Calvary.

A Chicago judge wanted to pay the fine of a man in his court and thus write the case off of his books, but he was reminded that a judge may hear and decide cases and assess fines and pass sentences, but that a judge could not legally pay a defendant's bills. Jesus on Calvary was Saviour and not Judge, but in that great day we will be before the judgment seat of Christ, and those who have accepted Him as Saviour will not come into condemnation.

When Jesus was asked, "What shall we do that we might work the works of God," he answered, "This is the work of God, that ye believe on him whom he hath sent." So our supreme blessing is that through Him we become heirs of God and joint heirs with Christ, and that with Him our Father will freely give us all things richly to enjoy.

Someone had noticed a doctor, who was chief of staff in one of our large city hospitals, going often into a church for meditation and prayer. A friend said to him one day, "Doctor, I suppose you go there to pray for the patients under your care." His answer was, "Yes, somewhat, but not mainly; I want to have a good look at myself." What better thing can come to those of us who are sick than to have a good look

at ourselves, and to lift up our eyes unto the Great Giver, and to be thankful unto him and to bless his name.

Does the surgeon operate on the patient to inflict pain and to limit the pleasure of being alive? All of the years of training and study and experience, all of the care to prevent infection in surgery, all of the equipment and preparation, all of the knowledge and skill are devoted to take away diseased parts and to enable the body to be at its best in the years ahead.

Sometimes the Celestial Surgeon must wound us in order to heal us, must purge us of sin and ingratitude, in order that

Three New Home Mission Board Workers Chosen



Eual F. Lawson



J. T. Gillespie

ATLANTA, Ga., Aug. 26. — Eual F. Lawson, Missouri state secretary of evangelism, is the newly-elected associate in the Home Mission Board Department of Evangelism, Dallas, Texas. He will fill the vacancy created by the resignation of C. E. Autrey, who is now professor of evangelism at Southwestern Seminary, Fort Worth. Lawson will take up his new duties in October.

J. T. Gillespie, Superintendent of City Missions in Miami, Florida, will become Director of Rural Church Work for the Board effective October 1. Gillespie, formerly a rural worker for the Board, returns to lead in projecting the twenty-five year Rural Church Program.

Leland Waters, now Director of City Missions and of the Juvenile Delinquency Program for the the Board, on January 1 will become Executive Assistant for the Home Board. In his new assignment, Waters will serve in the field of financial relations, principally in behalf of the church building loan department.

The three were elected to these positions in the recent semi-annual meeting of the Home Mission Board at Glorieta, New Mexico.

we may become what He wants us to be. Can we say today,

"He chose this path for me,
And tears wash clear mine eyes so I may see

That sorrow is a trust for others good;
That pain helps fit for service kind and true

That victory brings me nearer to my Lord,

And that at last my grateful song shall be

He chose this path for me?"

Dr. E. C. Masden Resigns At Bethel; Joins the Cumberland Faculty

HOPKINSVILLE, Ky. — Dr. E. C. Masden, head of the Bible Department of Bethel College, submitted his resignation to officials of the local college July 28, it was announced by Dr. W. Edwin Richardson, president . . . that he might accept a similar post at Cumberland College, Williamsburg, Ky.

Dr. Masden came to Bethel from Carson-Newman College, Jefferson City, Tenn., in February, 1952. He recruited students that spring and summer and then became head of the Bible Department, where he has done an effective work for three years.

He has made many friends in Hopkinsville and vicinity and has been a factor in the rapid growth of the local college.

"Dr. Masden is an able and experienced teacher and a fine Christian gentleman, and we give him up reluctantly," commented Dr. Richardson.

He is a native of Bullitt County, and holds the Ph.D. degree from the Southern Baptist Theological Seminary. . . . —Kentucky New Era.

Alabama Convention In Special Session

BIRMINGHAM, Ala. — (BP) — The Alabama Baptist State Convention has been called into special session here to empower trustees of Howard College to borrow money for school construction.

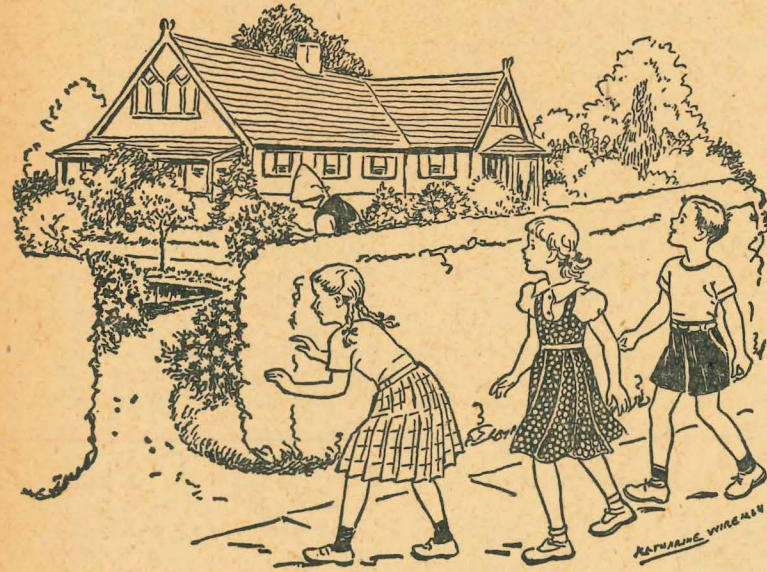
State Convention President Henry L. Lyon reported Howard wants to borrow money from the Housing and Home Finance Agency and needs convention authorization for the loan and for putting up any securities against the loan.

Howard College, a senior Southern Baptist College, is building a new campus just south of Birmingham.

►Rev. and Mrs. Tucker N. Callaway, Southern Baptist missionaries to Japan who are now in the States on furlough, have moved to Louisville, Ky., where Mr. Callaway will study at Southern Baptist Theological Seminary.

The Song That Came Across the Sea

By INA E. LINDSAY



Selma had just moved to America from Sweden. Many things seemed strange to her, but there was one wonderful place in the new neighborhood which didn't seem strange at all. Selma found it one day when she went racing down to the end of the street with Nancy and John.

"Who lives here?" she asked, looking at the trees and flowers and a little pond.

"Mrs. Holmberg," said Nancy.

"Do you go there sometimes?"

Nancy shook her head.

"No boys and girls live there," she said.

"It's like the pretty place in Sweden," smiled Selma, "the place where my . . ."

"Come on," broke in John. "Tommy and Jane and the rest are calling us to play."

On another day Selma and Nancy and John stopped for a minute to look again at the pretty place at the end of the street.

Mrs. Holmberg was working among her flowers. She was singing a song Nancy and John could not understand. It seemed to be a happy song.

"Listen!" smiled Selma. "It's a song we sang in Sweden."

It was a happy song about trees and birds and flowers, Selma said. It was the song her family often sang when they rode together on a bicycle on Sunday afternoons.

"How could a whole family ride on one bicycle?" asked John.

"Oh, there are bicycles everywhere in Sweden," Selma laughed. "The bicycles we had were different from the ones you have. There was a place for both Father and Mother to sit and push on the pedals. Baby Carl sat in a basket in front of my father, and there was a place for me to sit behind my mother."

The more Selma and Nancy and John thought about it, the more they wished they knew Mrs. Holmberg. They could ask her about her bicycle and about the song that Selma thought had come across the sea.

Selma was on an errand for her mother the next time she passed the pretty place at the end of the street. She looked over between the hedges at the trees and flowers and the pond that was like a tiny lake. It made her so happy, she began to sing the Swedish song she had heard Mrs. Holmberg sing.

Suddenly, in the midst of the song, a voice said, "Where did you learn that song, my dear?"

It was Mrs. Holmberg. She was clipping the other side of the hedge.

"In Sweden," smiled Selma in surprise.

Mrs. Holmberg told Selma that she had learned the song when she was a little girl in Sweden. She, too, had sung that song while riding on a bicycle with her family.

Soon Selma was telling Mrs. Holmberg

about her new playmates who had never seen the lakes and trees that made Sweden so beautiful.

Mrs. Holmberg invited her to come over the next afternoon.

"Bring your new playmates to hear some stories about Sweden," she said. "We can have a party."

Selma could hardly wait to tell Nancy and John and Jane and Tommy and the rest about the invitation. They laughed to think how funny it was that they had finally made friends with Mrs. Holmberg, all because of the song that had come across the sea.

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Fish With Animal Names

By Gladys Cleone Carpenter

A number of fish have some one characteristic resembling that of an animal thereby gaining the name of that animal.

For instance there is the porcupine fish. This dark, spotted fish is covered with sharp moveable spines. These spines can cause severe wounds.

The cowfish and sheepshead are so named because of the shapes of their heads.

The squirrelfish makes a noise like the bark of a squirrel. While a dogfish utters a sound like a dog barking.

The pigfish won his name because he grunts like a pig and also because he has cat's whiskers.

Another fish designated because of barbels is the goatfish. Evidently the namer of him thought the barbels resembled the chin whiskers of a goat.

One fish is called batfish because of its wing-like fins.

Then the fierceness and long teeth of another won for him the name wolfish.

There are fish named for other types of outdoor creatures such as lizardfish, roosterfish, redhorse, toadfish and others.

So it seems that God repeats some of the characteristics of his handwork in more than one kind of creature.

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What Animal Am I?

By Ellen Brown

I like the rocks
But not to swing
And I will eat
Most anything

I have two horns
But don't blow them;
I'm short and I
Walk on four limbs.

Answer: Goat.

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The Negative Imperatives of Discipleship

By JOHN R. SAMPEY, JR.,
Furman University

The popularity of positive thinking is such in religious circles today that it comes as a shock to note that Jesus set forth three negative imperatives which one must accept if he would be a Christian.

Modern theologians are not the first, however, to try to evade the stern negatives of discipleship, for the first requirement—that of denying oneself—brings to mind our Puritan ancestors with their straight-jacket code of moral rectitude.

And the second demand of discipleship—that of cross bearing—is synonymous for many with struggling under some burden thrust upon us by outrageous fortune.

Both of these popular beliefs of discipleship are gross misinterpretations of Jesus' statement, "If anyone would be my disciple, let him deny himself, take up his cross and follow me."

When we recall the circumstances under which the Master laid down these requirements for discipleship, the meaning of "deny himself," becomes obvious. Peter had just chided Jesus for stating that He must go to Jerusalem and suffer many things and be killed (Math. 16:21-22; Mark 8:31-32). The Master turned upon Peter and commanded, "Get thee behind me, Satan." Then calling his disciples around him He gave them his first essential for discipleship—they must deny themselves.

From the context of these words there is no ground for believing that Jesus is telling his disciples that they deny themselves the good things in this life, as the Puritans practiced it, in order to inherit, "pie in the sky by and by." But he is saying with all the fervor of his being that they must deny that they are captains of their own destiny. Each of his followers must recognize that his life is not to be lived as he pleases, but each must find the Father's will for his own life.

Upon another occasion Jesus said, "I must work the works of him who sent me" (John 9:4). Through the centuries his disciples have sought to follow his example. The Apostle Paul charges us, "You are not your own; you were bought with a price" (I Cor. 6:29). The late Dr. M. T. Rankin, beloved Executive Secretary of the Foreign Mission Board, was a man completely dedicated to God's will. The afternoon before he died he said to a member of his staff, "I know a lot of good people are praying for me. It is more important for the will of God to be done than for their prayers to be

answered in the way they want them to be."

Jesus' second imperative of discipleship is as strongly negative as deny yourself. Cross bearing is not enduring some misfortune thrust upon us by forces beyond our control. The Cross was not forced upon Jesus. He specifically stated that no one took his life, but that, "I have power to lay it down, and I have power to take it again" (John 10:18). Indeed, he freely accepted the Cross as his supreme mission in life, for he declared, "And I, if I be lifted up, will draw all men unto myself" (John 12:32).

Cross bearing for the Christian then means finding God's will for our lives, and accepting this divine mission as the central purpose of our lives. We must direct all the strength of body, mind and soul to fulfilling the mission for which we were created. "Mission fulfilled" will be the most glorious reward that can be bestowed upon all who follow the Way of the Cross.

The Master's final requirement of

discipleship cuts away any remaining ground upon which the proponents of positive thinking might seek to secure a foothold, for He directs, "Follow me." We are not to lead but to follow.

Those words, "Follow me" bring back poignant memories of my early days of training as an infantryman in the First World War. We were taught that when ground troops had fought their way from one covered position to another through a combination of fire and movement that the final charge upon the enemy position was prefaced by the three-fold command, "Cease fire. Prepare to rush. Follow me." The voice of one of my platoon commanders has echoed through the years, for those stirring words were the last he spoke before enemy fire cut him down.

Can we today hear the noise and strife of life the voice of our Great Commander, "Follow me?" Have we the faith to practice his exalted teachings, or the courage to imitate his deeds?

The three negative imperatives of discipleship are life's greatest challenge. To strive to attain unto each is to enter upon a manner of life that grows richer and fuller with each passing year, and at the end stands the Master to welcome his own into the life beyond. A Christian can only find life by losing it—denying himself, taking up his cross, and following his Lord.

Southern Alumni Back Alliance;
Commend Efforts For Freedom

LONDON, England — Alumni of the Southern Baptist Theological Seminary, meeting here in London during the Baptist World Alliance Jubilee Congress, officially voted their confidence in and allegiance to the leadership of the Alliance, and encouraged the continuation of the struggle for religious freedom around the world.

A resolution adopted by the Southern Seminary alumni pointed out that the Seminary has traditionally upheld "these same principles by which Baptists have lived." Text of the resolution follows:

"WHEREAS, the world needs the message and convictions of Baptists on Evangelism, Religious Liberty, and Christian Fellowship, and

"WHEREAS, the leaders of the Baptist World Alliance have encouraged evangelism, have pressed for freedom of those who are in prison for their religious convictions, have given encouragement to the few in number in all countries, and have created a sense of fellowship among Baptists, and

"WHEREAS, the Southern Baptist Theological Seminary has traditionally

upheld these same principles by which Baptists have lived,

"THEREFORE, be it resolved that the alumni of the Southern Baptist Theological Seminary in session at the Jubilee meeting of the Baptist World Alliance in London, July, 1955, express their confidence in and pledge their allegiance to the leadership of the Baptist World Alliance and encourage them in their struggle to gain freedom for the imprisoned brethren and give hope to the refugees.

"FURTHERMORE, be it resolved that we encourage our leaders to stress the World Fellowship of Baptists by mutual prayer and understanding."

The resolution was prepared by Alumni of The Southern Baptist Theological Seminary and adopted unanimously.

Rev. and Mrs. J. A. Lunsford, Southern Baptist missionaries to South Brazil, have left for their field of service after furlough in the States. Their address will be Rua Ponte Nova 385, Belo Horizonte, Minas Gerais, Brazil. Mr. Lunsford is a native of Paducah.

Baptist Training Union Department

JAMES H. WHALEY
State Secretary

Summer Assemblies

The Kentucky Training Union Folks really turned out this summer to attend our State and Southwide Assemblies. A total of 747 people from Kentucky attended the Training Union Assembly either at Cedarmore, Ridgecrest, or Glorieta. They represented forty different associations. Sixty-seven of this number came forward during a dedication service, making some type of dedication.

Reports From the Associations

Tate's Creek Association—Mr. Gordon Terrill, the associational director reports that fifteen of the twenty-eight churches in the association have Training Unions. A number of Study Courses were held last quarter.

Franklin Association—We congratulate the director, Mr. J. T. Jordan, and the associational officers on being standard for another quarter. One hundred twenty-five people attended their Mass Meeting, fifty-five the Officer's and Leader's Council, and eighteen the Executive Committee Meeting during last quarter. These are excellent attendance records.

Bibles For Promotion

Many churches have a custom of presenting the Primaries when they are promoted to the Junior Department with Bibles. We recommend the churches give the official Sword Drill Bible to these Juniors. It is a Bible that will be used in the Junior Memory Work Drill and the Intermediate Sword Drill. This Bible, B-100, is made to withstand hard wear and tear. It can be purchased only from the Baptist Book Store and sells for \$1.75.

Attention Junior Leaders

Don't forget the two Junior Quarterlies that are available next quarter. Junior No. 1 is suggested for the nine and ten year olds and Junior No. 2 for the eleven and twelve year olds.

How To Have A Promotion Day

Promotion Day is just around the corner. We would call your special attention to two articles that have recently

appeared in *The Training Union Magazine*. One on "How to Have Promotion Day" written by Dr. W. L. House is found on page 17 of the August issue. "An Installation Idea" can also be found on page 29 of the October magazine. If you desire additional ideas, we suggest you check the September and October issues of the magazines for previous years.

Harold Seever, Native Kentuckian, is September Baptist Hour Speaker

Dr. Harold W. Seever, native Kentuckian and now pastor of the Dalphin Way Baptist Church of Mobile, Alabama, is the Baptist Hour speaker for the month of September. On September 26 his topic will be "Get a Glimpse of Glory." The Baptist Hour is announced to appear on the Kentucky stations printed below, though it would be well to consult your local newspapers. Many will doubtless be able to hear the program in Kentucky from out-of-state stations if your reception is good at the place where you live. The following are the Kentucky transcriptions:

Campbellsville—WLCK	5:00 P.M.
Columbia—WAIN	1:00 P.M.
Danville—WHIR	2:00 P.M.
Elizabethtown—WIEL	5:30 P.M.
Frankfort—WFKY	1:30 P.M.
Fulton—WFUL	5:30 P.M.
Georgetown—WGTC	7:00 A.M.
Glasgow—WKAY	7:30 A.M.
Harlan—WHLN	10:45 A.M.
Harrodsburg—WHEN	1:30 P.M.
Lexington—WLAP	2:00 P.M.
Louisville—WGRC	6:15 P.M.
Madisonville—WFMW	2:00 P.M.
Middlesboro—WMIK	4:00 P.M.
Monticello—WFLW	12:00 N.
Owensboro—WVJS	12:30 P.M.
Paintsville—WSIP	12:30 P.M.
Pikeville—WPKE	12:30 P.M.
Princeton—WPKY	12:30 P.M.
Somerset—WSFC	11:00 A.M.

Record Enrolment For Wake Forest Seminary

WAKE FOREST, N. C. — (BP) — A new enrolment record was set at Southeastern Baptist Theological Seminary when 401 students matriculated during the first two days of registration for the fall semester.

This year there are 118 seniors, 139 middlers, 128 juniors, and 16 graduate students. North Carolina leads all other states with 165 men, South Carolina second with 77, and Virginia third with 48. There are also 29 from Georgia, 23 from Florida, and 15 from Tennessee.

►Mr. W. P. Anderson is chairman of the Pulpit Committee of the Smiths Grove Baptist Church, Route 1, Smiths Grove, Ky. His committee is seeking the will of the Lord in the selection of their next pastor.

COUNSELOR'S CORNER

BY
DR. R. LOFTON HUDSON



What Is Tithing?

Question: Would you please explain tithing? When one works for a salary, should he tithe before his income tax and pension fund is taken out? Or just what he actually draws, his net income?

I am a new Christian and have asked several who should know but they don't seem to be sure.

Answer: Personally, I am on a salary and I tithe my total income, without taking out anything. Most tithers whom I know do the same.

There are some, however, who tithe their take-home pay. They feel that this meets the Scriptural requirement. Only God is capable of judging in this matter.

Look at it this way. The tithe is the minimum. Giving ought to go much beyond this if possible. If I were you I would see how much I could give to the Lord's cause, not how little in order to meet the requirements.

But whatever you do, tithe as you see it. Pray about it, read your Bible, and talk to some of the best Christians you know. Then do as you understand the will of God. His Spirit will help you to know if you will let Him remove all covetousness from your heart.

You are starting the Christian life right, so far as the money question is concerned. Keep it up!

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

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MR. J. C. BALLEW, Royal Ambassador Secretary

Attention All YWA Girls Mark Your Calendar State YWA House Party

WHEN?—October 21-23.

WHERE?—Georgetown College.

FOR WHOM?—All girls age 16-25 and all counselors of YWA.

WHAT?—Missionary Messages, Worship Services, YWA Methods, Banquet, etc.

HOW MUCH?—One dollar to be sent to WMU Office for registration. There will be no cost at the college except meals.

WATCH this page for more and later information about the House Party.

PLAN NOW TO COME TO THE HOUSE PARTY.

STATE GIRL'S AUXILIARY CAMPS

"Unto the Uttermost Part" was the theme of the Girl's Auxiliary Camps at Cedarmore. During the three weeks nearly six hundred girls came to camp. Through worship experiences in the out-of-doors, Bible study and mission study, the girls learned what part they could play in taking the Gospel to the uttermost part of the world. Through hiking in the woods, playing ball, swimming and handicraft activities they learned to appreciate the beauty of nature and to make new friendships.

The girls lived together in small groups with a counselor in charge of each group. Twenty of our finest youth leaders served as counselors each week. Mrs. C. R. Crist of Parkland Church in Louisville served as head counselor for the first two weeks and Mrs. Paul Linde of Lee's Lane Church in Louisville served the last week.

On the camp staff for all the camps were: Mrs. T. L. Bell, assistant camp director, Miss Martha Goodwin, music director, Miss Joyce Bandy, recreation director, Miss Ella Faye Hayes, director of G. A. methods, Miss Ann Griffin, registration and bookkeeping, and Mrs. A. K. Bonham, missionary to the Japanese in California.

Others on the camp staff were: Intermediate Camp, Mr. Bill Cowley, camp pastor, Mrs. Bill Cowley, Bible study, Miss Rosa Fiechter, mission study, Miss Mary Neal Morgan, missionary from Japan, and Miss Betsy Allison, pianist.

First Junior Camp: Rev. John Hammatt, camp pastor, Mrs. John Hammatt, morning watch, Mrs. John Longacre, Bible study, Miss Rosa Fiechter, mission study, Miss Jenell Greer, missionary

from Thailand, Mrs. Anne S. Margrett, missionary from Argentina, and Miss Lucy Pat Redding, pianist.

Second Junior Camp: Dr. George W. Redding, camp pastor; Mrs. D. C. Sparks, Bible study and mission study, Miss Hazel Moon, missionary from Nigeria, and Miss Lucy Pat Redding, pianist.

Honor camper awards were presented in an award service each Friday morning to those campers earning this award. The Star Camper award was also presented at this time to the outstanding camper. This award was presented the first week to Miss Jean Hack from Middletown, the second week to Miss Cecelia Chumley from Greenville, and the third week to Miss Gayle Kelly from Paducah.

There were many visible results of camp, and many that will show in years to come in our state and to the ends of the earth. In the decisions services nineteen girls professed their faith in Christ, thirty-nine volunteered for full time service and fourteen rededicated their lives. Each girl who came to Girl's Auxiliary Camp at Cedarmore went home knowing better the needs of her world, and knowing better how she could meet those needs.—Mrs. John Redden, Director.

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►Thirty young people under the sponsorship of the Georgetown Baptist Church, had a youth camp at Cherry Lodge at Clifton, Kentucky, August 11-13, with Wayne Moore in charge, and Mrs. Moore and Mr. and Mrs. William A. Cowley as counselors. Dr. Dan C. Moore, pastor of the church, conducted the Bible Hour two days, and the Cowleys conducted a "Let's Talk It Over" period each morning. Also Prof. H. Y. Mullikin participated.

George A. Jones, Lawrenceburg Pastor, Goes to Beaufort Church in South Carolina

LAWRENCEBURG, Ky. — Dr. George A. Jones, pastor of the Lawrenceburg Baptist Church for the past five years, has tendered his resignation and has accepted a call to the pastorate of the Beaufort Baptist Church at Beaufort, South Carolina.

Dr. Jones, a native of North Carolina, is the son of Mr. and Mrs. U. G. Jones of Saluda, North Carolina, and prior to coming to Lawrenceburg, served as a pastor in Bullitt County and as associate secretary of the Sunday School Department of the State Baptist Board in Kentucky.

During his ministry at the Lawrenceburg Church the Sunday School enrollment has increased from 400 to 712; the Training Union from 82 to 146; and 320 have become members of the church by letter and baptism. A \$70,000 educational building has been constructed and other improvements made.

In the past few years the church has obtained recognition for its extensive program led by Dr. Jones. Many men have been enlisted in the Men's Sunday School class; a Brotherhood has been formed; ten new deacons were ordained and every phase of the church work has grown.

At the present time there are 712 enrolled in Sunday School; 146 in Training Union and the church membership has reached more than 800, the largest in the history of the church.

He is a member of the Executive Committee of the Executive Board of the General Association of Baptists in Kentucky. He is a graduate of the Lee McRae and Lenoir Rhyne Colleges of North Carolina and received his Doctor of Theology degree in January 1954 from the Southern Baptist Theological Seminary, Louisville.

Mrs. Jones, the former Evelyn Masden, is a native of Shepherdsville, a daughter of Mr. and Mrs. Henry Masden. She is a graduate of Campbellsville College and attended Western State College, Bowling Green.

She has taught in the Bullitt, Spencer and Anderson County school system and has been active in Baptist Association and Regional Woman's Missionary Union work. At the present time she is the Central Regional Mission Study Chairman. She has been a teacher of the Young Adult Class at the Lawrenceburg WMS, and served as State and Local Beginner Leader of the Training Union and as Advisor of the Baptist-South District Business Woman's Circle Federation.

Dr. Jones' resignation became effective August 29, 1955. On Thursday

evening August 18, in appreciation for their service to the church, the members held a reception, honoring Dr. and Mrs. Jones and their family. Gifts for their new home were presented the honorees.

On Sunday evening, August 29, a special testimonial service was held at the evening worship hour with representatives of the county, town and church participating. Those who brought messages of appreciation were: County Judge W. S. Johnson, Mayor Thomas B. Ripy, Superintendent Mrs. C. T. Ward, Rotary Club President H. E. Binks, Master of Masonic Lodge William Hunt, Rev. Ezra Sparrow of the Ministerial Association, Sunday School Superintendent J. B. Sparrow, W. M. S. President Mrs. Robert Camic, Brotherhood President Silas Dennis, Training Union Director Truman Birdwhistell.

Dr. and Mrs. Jones, their two daughters, Alexia Evelyn and Martha Marilyn, and son, Uel Henry, have moved to Beaufort, South Carolina, where they will be at home on Bay Street.—Frances Garrison.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, SEPTEMBER 11, 1955

Church	T.U.	S.S.
Ashland, Unity (4)	105	439
Barbourville	148	415
Bardtown	350	350
Beaver Dam (1)	167	422
Bellevue	75	401
Bowling Green, Eastwood	84	253
First (2)	319	1,189
Campbellsville, Pleasant Hill	168	324
South Campbellsville	119	353
Carrollton, First	25	216
Central City (1), Additions 1	259	419
Cloverport	67	241
Corbin, First	106	357
Covington, First (1)	151	430
Latonia	246	994
Danville, First (2)	141	602
Lexington Avenue	476	476
Dayton, First	237	237
Dawson Springs	62	285
Erlanger, Additions 3	96	371
Evansville, Ind., Calvary (1)	138	607
Grace	216	904
Keck Avenue	100	280
Walnut Street (2)	418	418
Fort Thomas, First (1)	100	341
Frankfort, Memorial	78	205
Thorn Hill	96	268
Crestwood, Additions 5	92	268
Franklin, First	425	425
Fulton, First	153	539
Georgetown (1)	524	524
Greensburg	53	246
Harlan	93	605
Harrodsburg (2)	268	836
Shawnee Run	205	205
Hartford	91	237
Hawesville	74	232
Hazard (2)	85	426
Henderson, First (1)	148	508
Immanuel Temple (2)	650	650
Hima, Horse Creek	280	280
Hopkinsville, First	159	876
Second	165	821
Jeffco, Tenn., Crouches Creek	46	274
Junction City	80	254
Lebanon, First (1), Additions 2	100	492
Leitchfield	89	240
Lexington, Calvary (1)	220	833
Grace (1)	226	864
Porter Memorial	137	503
Rosemont	69	333
London, First (1)	131	555

Louisville, Baptist Temple	96	282
Beechland	122	550
Beechmont (2)	199	968
Beechwood, Additions 15	94	253
Bethany	324	324
Bethlehem	94	270
Broadway	108	483
Clifton (1)	120	348
Eastern Parkway	63	308
Eighteenth Street	88	308
Farmdale (1)	131	472
Gethsemane	81	267
Harmony	77	320
Hazelwood	73	500
Immanuel	97	396
Ninth and O (12)	449	1,442
Okolona	67	563
Parkland (1)	255	993
Rockford Lane	112	300
St. Matthews, Additions 15	243	744
Shawnee	83	396
Shively Baptist Church (1)	107	555
Southside (1)	123	541
Ludlow, First	167	527
Lyndon	76	318
Madisonville, First	215	919
Marion	92	291
Middlesboro, First (4)	581	581
Monticello, First	47	258
Mt. Sterling, Additions 2	224	224
Mt. Washington	120	282
Murray, First (1)	87	817
Newport, First (2)	87	728
Trinity	102	204
Owensboro, Buena Vista	78	381
Eaton Memorial (1)	193	432
First (1)	271	1,064
Hall Street (1)	210	448
Macedonia	100	235
Seven Hills (1)	93	280
Third (1)	311	1,117
Paducah, East	195	529
Oaklawn	135	295
Twelfth Street	93	272
Paintsville, First (1)	55	229
Paris, First	34	246
Pikeville, First (4)	77	632
Princeton, First (1)	150	584
Richmond, Hays Fork, Additions 9	45	117
Russellville, First (1)	102	424
Somerset, First	183	677
Calvary	132	209
Sonora	85	227
Springfield, First	127	433
Sturgis, First	62	281
Versailles	62	329
Walton	106	334
Williamsburg, First (1)	62	397
Williamson, W. Va., East Williamson	97	301
Winchester, Central	117	411

►Pastor Thaburn L. McSwain, of the Southside Baptist Church, Louisville, preached in ten days of revival services at the Ramah Baptist Church, Palmetto, Georgia. Thirty-one persons were received for baptism, five by letter, four on reconsecration and one for special Christian service. The entire church was greatly strengthened, according to Pastor Forrest C. Garrard, Jr., and many families pledged to begin having Family Altars in their homes.

►The First Baptist Church of Miami, Ohio, had a dedication of its new building September 11-17, 1955, at which time a special eight-page paper was printed, giving the church directory, the history, the program for the week, a pastoral letter, and other matters. Brother A. L. Walker, formerly of the Evarts Baptist Church, First Church of Pruden, Broadway Church of Richmond and the Manly Memorial Church in Louisville, all in Kentucky, is the pastor. On the program during the week were Brethren V. B. Castleberry, Ben F. Ward, Ray Roberts, Bunyan A. Wallace, C. Hoge Hockensmith, John I. Snedden, Arthur C. Thomason, Joe Waltz, Cecil C. Ingram, George G. Haney, many of whom the reader will recognize as former Kentuckians who have gone to the Buckeye State.

Philip King Returns to Wake Forest After Successful Summer Work With East Williamson Baptist Church

The East Williamson Baptist Church, Williamson, West Virginia, has had a summer student youth worker from Wake Forest College for the past three months. His name is Philip King, of Durham, N. C. He has made a fine contribution to the work of the church among the young people. He is twenty years of age and is a Junior this year. He returned to his school on Sunday, September 11.

While he was in East Williamson the church observed its first Youth Week. The date was August 28 through September 4. He conducted the prayer meeting on Wednesday night, assisted by Linda Hatfield, Verla Grace and Paul New. Bill Trivette led the musical program, and Lois Allen, Phyllis Suber and Shirley Brinkley composed a girls' trio, singing, "Did You Think to Pray." Pauline Jones was pianist.

Following the prayer service, the young people concluded a monthly business meeting, giving their own reports and making recommendations. Another night was devoted to social events. Harry Jude was the Youth Sunday School superintendent.

As a climax for Youth Week they observed Church and Denomination Night by having a series of five services beginning Sunday, September 4 and closing Wednesday, September 7. Bro. L. E. Coleman led in a Stewardship Revival and brought a great blessing to every member of the congregation.

In addition to those already mentioned, the following served as officers, teachers, secretaries, etc., during the week:

Officers—Elva Jude, clerk; Barbara Barber, treasurer; William Trivette, choir director; Wanda Ailiff, organist; Nita McCoy, pianist; trustees, Dennie Turner, Warner Adkins, Paul Schwartz, Jerry Johnson, Nicky Eaton, Louis Allen; Deacons—Randal Johnson, Bobby Jones, Harry Jude, Philip Redwine, Carl Hackworth, Paul New, Jack New, Glen Sammons, Fred Hatfield, Robert Parsley, Dennie Turner and Jerry Johnson.

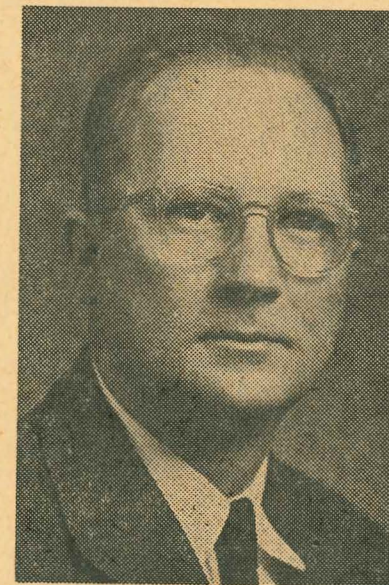
Sunday School workers—Paul New, Phyllis Surber, Mary K. Farley, Verlalee Grace, Peggy Oliver, Eula Cox, Randal Johnson, Wilma Dempsey, Carleen Jackson, Philip Redwine, Fred Hatfield, Dixie Simpson, Lois Parsley, Francis Phillips, Shirley Brinkley, Jerry Johnson, Robert Crigger, Dennie Turner, Ronnie Brown, Carolyn Rhodes, Linda Hatfield, Kay Varney, Lois Allen, Judy Phillips, Emily Bloomer, Peggy Blackburn, Shirley Blankenship, Pauline Jones and Nita Varney.

Training Union—Jerry Johnson, director, and workers—Rosemary Meade,

Shirley Brinkley, Phyllis Surber, Betty Barber; Gaston Jude.

Brotherhood president—Gaston Jude; W. M. U. president, Mary K. Farley; G. A. leaders—Kay Varney and Linda Hatfield; Y. W. A. leader, Verlalee Grace; Sunbeam leader, Jane Maynard; and R. A. leader, Glen Sammons.

Many things have been happening at the East Williamson Church in the last year since Brother Ralph W. Halliwill became its pastor. A fully graded Training Union was organized in the spring of 1954; a note-burning ceremony was conducted during the Watch



Mueller Writes for 20th Century Encyclopedia of Religious Knowledge

GRAND RAPIDS, Mich. — Dr. William A. Mueller, of the teaching staff of the Southern Baptist Theological Seminary in Louisville, Ky., is one of ten department editors responsible for preparing the *Twentieth Century Encyclopedia of Religious Knowledge*, just released by the Baker Book House, a religious publishing firm here. Dr. Mueller served as editor of the department of Ancient Church, a field in which he is widely recognized. He resides at 321 South Birchwood Avenue, Louisville.

The *Twentieth Century Encyclopedia of Religious Knowledge* is a description of religion in the first half of the present century. It supplements an earlier work which covered the same field until the beginning of the present century. The earlier work is *The New Schaff-Herzog Encyclopedia of Religious Knowledge*, internationally recognized as the standard encyclopedia of religion in the English language. As such it has had a long history of unexcelled leadership. In order to continue its role of useful service this valuable set was completely modernized, both as to form and content. In this modernization project, Dr. Mueller was selected by the editor-in-chief as representing the finest scholarship in this particular field.

Receives \$15,000

ATLANTA, Ga. — (BP) — The Georgia Baptist Foundation recently received \$15,000 from the estate of Dr. B. F. Watkins, of Jackson, Ga. Income from the fund will go to the state children's home, state Baptist Colleges, and several Southern Baptist Convention agencies.

CLASSIFIED ADS

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- Salem**—Pastor Hudson Baggett; Superintendent Ercy Philpot.
Buffalo—Pastor John Wall; Superintendent Carl Shaw.
Campbellsville—Pastor Chester Badgett; Superintendent E. Lee Edwards.
Stithton—Pastor W. R. Cook; Superintendent Robert Shaffner.

STANDARD CLASSES

- Ashland, First Church**—Week Day Workers, Mrs. J. Reese, teacher; Ideal, Mrs. Charles Henderson, teacher.

HIGH TEN IN SUNDAY SCHOOL TRAINING THROUGH JULY 31, 1955

- | | |
|---------------------------------------|-----|
| 1. Harrodsburg | 898 |
| 2. Madisonville, First | 611 |
| 3. Louisville, Parkland | 536 |
| 4. Harlan | 407 |
| 5. Cadiz | 384 |
| 6. Lexington, Grace | 375 |
| 7. Louisville, Beechmont | 329 |
| 8. Covington, Latonia | 319 |
| 9. Louisville, Victory Memorial | 308 |
| 10. Paducah, Twelfth Street | 262 |

OBSERVE PROMOTION DAY SEPTEMBER 25

Grading and promoting go hand in hand. Apart from grading there will be no adequate system of promotion and apart from promotion, a Sunday school will not remain graded. Adults should be promoted as other age groups. Here are some reasons for grading adults:

- Promotion succeeds in other departments. It would be a strange Sunday school indeed which kept Nursery and Beginner children long after they reached the Junior age. The Sunday school has seven divisions covering the first twenty-four years of an individual's life. Is there any reason why progress should stop at age twenty-four?
- Promotion is a sign of advancement and development. Scientific tests have proved that Adults continue their growth and development along many lines through the years. Annual promotion is a recognition that an Adult is still a "growing person."
- Promotion in all divisions fits into the age basis of grading. The only democratic way to grade a Sunday school is by the age basis. This is true from the Cradle Roll through the Adult Department.
- Promotion recognizes the individual's change of interest. As people

grow older, their interests change. Without promotion, pupils would continue to be members of classes when they could be happier in other classes, with members of their own age range.

- Promotion provides for a change in class membership. A person who is not satisfied in a class is promoted out of that class, without embarrassment.
- Promotion provides a democratic basis of membership. When practiced in a school there is no basis for jealousy, teacher worship, class room worship, equipment worship, etc. A class member grows to appreciate his church when these factors are not part of the environment.

SEVERNS VALLEY ASSOCIATION STANDARD

We are pleased to announce that Severns Valley Association has successfully met all the required points on the standard and has attained this distinguished recognition. Eight churches have become standard during the year, they are: Blue Ball, Buffalo, Gilead, Immanuel, Locust Grove, Middle Creek, Sonora, and Stithton.

The Associational superintendent is Rev. Robert Schaffner and the Associational missionary is Rev. H. D. Standifer. We wish to congratulate the Severns Valley Association for this excellent achievement.

STATE PLANNING MEETINGS SUCCESSFUL

The State Planning Meetings which were held at Central City on September 1 and Richmond on September 2 were very helpful. There were 34 Associations represented with 166 present. Dr. Stanley Williamson of Nashville led the group in plans for the coming year. We appreciate each one who participated in these meetings.

VACATION BIBLE SCHOOLS

Church and Association	Enrollment
Eller's Memorial Chapel, South District	61
Vanzora, Blood River	99
Zion's Cause, Blood River	98
Hopewell, Caldwell	65
Iuka, Ohio River	70
Olivet, West Union	154
Newton Creek, West Union	113
Immanuel, Pulaski County	79
Glenn's Creek, Elkhorn	185
Clifton, Long Run	114
Clifton Heights, Long Run	308
Lee's Lane, Long Run	64
Pleasant Home, Ten Mile	70
New Liberty, Owen County	767
Ninth and O, Long Run	80
Aberdeen, Gasper River	70
Knox Creek, Lynn	41
Millertown, Lynn	76
Spring Valley, Bethel	43
Cacye, West Kentucky	43
Tunnel Ridge Mission, McCreary County	31
Berea, West Union	93
Oak Level Mission, West Union	54
Calvary, Long Run	115
Spring Street, Elkhorn	78
East Bernstadt, Laurel River	109
Newton, McCreary County	35
Cox's Creek, Nelson	120
Flat Springs Mission, Pine Mountain	69
Long Branch, Laurel River	39
Anville, Irvine	37
Blue River Island, Salem	46
Vertrees, Salem	61
Highland Heights Mission, Campbell County	26

THUS SAITH THE PREACHER—

Help From Someone Else's Bible

Dear Friend,

Have you ever wandered among old books? I don't mean those around your library from whence come all those sermons of yours. Have you ever gone into a second hand book store and browsed around? Here and there you find a treasured gem that you've wanted for a long time, or some diamond in the rough strikes your fancy, and for a quarter you make the purchase.

The name of the former owner means nothing to you. Then you begin to read. Maybe it is an old commentary, an ancient biography, or a collection of the sermons of a master preacher. The other owner had marked those passages that touched his soul. Have you ever wondered why he marked a particular sentence or idea? Does the same thing strike you as having merit?

What a fellow marks in his books reveals a great deal about him as a reader. If only the illustrations have a check by them you know what he's reading for! When you see a question mark by an idea or paragraph you know the reader is thinking. Have you ever seen in bold letters across the margin, "That's not so!" Books do not have to be marked, or read, only when there is agreement between the writer and the reader. In fact, it would do most of us good to read something we do not like. Man, would a treatise on atheism set a preacher ablaze with the determination to preach the truth of God! Have you ever read one?

Now the question, what are we marking in our own books? What if 50 years from now some fellow buys one that belongs to us? What insights will he gain as to our character?

In George Elliot's *The Mill on the Floss* she has Maggie Tuliver come across a well-thumbed copy of the *Imitation of Christ*, marked here and there in fading ink. Reading where the long dead hand directed her she was led into peace of soul.

Now, read the New Testament and mark those places where Jesus quoted the Old Testament. It is as if we could hold in our hands His copy of the sacred Book that belonged to Him. Upon this one He leaned in a time of sore temptation. Another time He found help in the crisis hour of decision. Again, and again He quoted God's word to the people. What help He found! What insights we gain in reading what Jesus marked in his Bible.

Marking as I read,
G. Avery Lee
Ruston, La.



BROTHERHOOD DEPARTMENT

LUCIEN E. COLEMAN, SR., Secretary

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

New Guide Books Available

The new (revised) *Brotherhood Guide Book* is now available at our Baptist Book Stores. These books are bound in an attractive Board binding and sell for only sixty (60c) cents. Principal revisions include some changes with reference to Boy's work (Royal Ambassadors, etc.) and Brotherhood work on the Associational level.

Your Name Please!

More than likely there will be a number of new officers elected this fall to serve in local Brotherhoods. We would like to have their names as soon as possible in order that we might add them to our mailing list and office records.

Make It Complete!

Several of our Associations have elected an Associational Brotherhood President but have not elected the other needed officers. It is suggested that a committee may be appointed to work with the present associational Brotherhood leadership in presenting nominations for every needed office. See Chapter XI *BROTHERHOOD GUIDE BOOK*.

The following Associational Brotherhood officers are necessary if the Associational Brotherhood is to function properly and be fully organized:

- (1) President
- (2) Program Vice President
- (3) Attendance Vice President
- (4) Promotional Vice President
- (5) Song Leader
- (6) Secretary-Treasurer
- (7) An Advisory Committee of at least three pastors

and three church Brotherhood Presidents.

After the Associational Brotherhood has been fully organized, the President should then call a meeting of all officers and acquaint them with their respective duties. They should study the *Guide Book* and tracts dealing with associational Brotherhoods and, in fact, review all Brotherhood literature. They should set aside at least two nights when the Associational officers will study the *Brotherhood Guide Book*. A survey of the Association to discover (a) those churches which now have a Brotherhood, (b) those churches having no Brotherhood and (c) those churches most ready for Brotherhood organization. (Write your state Brotherhood Secretary for Associational Brotherhood literature).

During the past five years there has been a 100 per cent increase in the number of Associational Brotherhoods in the Southern Baptist Convention. Kentucky's number of Associations with some kind of Brotherhood leadership increased from 24 in 1953 to 44 in 1954. From reports received from other associations we believe this number will show an increase for this year. Since our Brotherhoods have increased in number to over 400, and because your Brotherhood Secretary has no help for field service, it is obvious that the Associational Brotherhood will become our principal source of promoting Brotherhood work in this state. We would implore, therefore, that the various associations make their list of Brotherhood officers complete in order to do a better job in promoting the Lord's business through the Associational Brotherhood.

in this "pie supper" business, also. It is a symptom of a tendency to make Christianity an easy, comfortable way of life which makes no heavy demands upon people. People who do not know, or forget, that the cross and crown of thorns are the symbols of Christian discipleship may be taken in by cheap devices and easy-sounding teachings; but true Christianity means love expressed in sacrifice—a cross. And where do "pie suppers" fit into that sort of life? The "loaves and fishes," we recall, caused our Lord some concern with reference to some of his superficial followers; and they still give the churches occasion for concern. Dinners, suppers, breakfasts, luncheons, picnics, refreshments, etc., consume too much time, energy, and money in many church programs; although some of these serve a good purpose; and "pie supper" financing is one evidence of this trend toward the appeal to appetite as an enticement toward church affiliation.

Church leaders need to face this condition squarely and counteract it with some competent and intensive teaching as to what it means to be a Christian and what a Christian's stewardship responsibilities are. Except where that is being done, and it is being done very effectively by many, the churches struggle along with the ineffective services of immature members and the inadequate returns from "pie suppers" or equivalent.—*Baptist Courier*.

Date and Goal Announced For "M" Night

NASHVILLE, Tenn. — (BSSB) — December 5 is the date for the 1955 "M" (Mobilization) Night, which is sponsored by associational Baptist Training Unions, according to Dr. J. E. Lambdin, secretary, Training Union Department, Baptist Sunday School Board.

An attendance goal of 400,000 in approximately 1,000 such meetings has been set. Beginning in 1946 with an attendance of 75,964 the attendance at "M" Night meetings has steadily grown until last year there was a total attendance of 323,349, when eight hundred ninety-one associations observed this special event.

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"Pie Supper Religion"

Occasionally, we hear of a church people who attempt to solve a church's financial problems by holding a "pie supper," a bazaar, a rummage sale, or some other sort of scheme to raise money. We do not question the right of these people to do these things if they so desire, and we suppose they do get some money that way. We have heard of churches which even went so far as to operate a carnival and bingo games for the benefit of the church; however, we know of no Baptist church which would do so; and we hope none ever does.

We object to money-raising schemes

in churches for two main reasons: (1) they actually do not raise much money for the effort and time put in them, and (2) they tend to cheapen the appeal of the church and circumvent the principle of stewardship. There is only one adequate and right solution for the financial problems of a church, and that is for the people to practice the principles of stewardship as given in the Bible. The Lord's work is supposed to be supported by the tithes and offerings of the people and not by the money that can be gathered through "pie suppers" and other such devices.

There is more than money involved

For September 25

By H. C. Chiles

Renewed Allegiance to the Law

Ezekiel 20:19-20; Nehemiah 9:1-3, 10:32, 35, 37, 39

After the rebuilding of the wall around Jerusalem by Nehemiah and his co-workers, a great religious service was held. Fully aware that what had befallen their nation was a just punishment from God, because they had forsaken His way and turned their backs upon Him, the people were longing to know what they ought to do in order to be well-pleasing in His sight. The vast concourse assembled in a great open-air meeting with a common need, a common hunger and a common anxiety.

On that memorable day the spiritual apathy of the people was turned to fervency of spirit, as was indicated by their urgent request for the Word of God. Their hunger for the Word was begotten in them by the Spirit of God and they longed to have it satisfied. They did not care to hear what man had to say, but they had an intense desire to know what God had said. Nothing else would satisfy their longing hearts.

Ezra, the illustrious scribe, was delighted to grant the request of his fellow-countrymen, so he brought the Book of the Law before the vast assembly, which consisted not only of men and women, but also of children who were able to understand. Ezra stood on an elevated wood platform, erected for the specific purpose, and opened the Book in plain view of the people. In that great service which followed the reading of God's Word was the thing of supreme importance. Certainly what God says to men is infinitely more important than anything a man can say to others in any service. The people showed their respect for God and their reverence for His Word by standing when Ezra unrolled the scroll or opened the Book of the Law. Their action signified that reverence should always be accorded the Word of God. We are in dire need of more reverence for His Word today. It is ever wrong to be careless in handling, reading, hearing or heeding God's Word.

Because they were spiritually awakened, the people entirely disregarded time when the Word of God was read and explained to them. So great was their interest in it and their eagerness to learn it that they listened to the reading of the Word "from the morning until the midday." Their hearing the Word produced the most desirable results, as is always the case

when it is given its rightful place in the life of a people.

When they faced the Word of God with open minds and receptive hearts it made a profound impression upon the people. It revealed to them how terribly they had sinned against God, as well as the fact that their miseries were due to their sins. As they thought of how they had offended God by their sins and thereby exposed themselves to such great dangers, they experienced a godly sorrow and wept bitterly. Not only did they mourn over their sins, but they came to realize that only genuine repentance would enable them to avert the wrath of God, which they were exceedingly anxious to do. It became crystal clear to the people that God would forgive their sins provided they turned to Him in humble penitence and faith. They humbled themselves in the sight of God, against Whom they had sinned so grievously, clothed themselves with sackcloth, fasted and repented. Upon their confession of sin and repentance toward God, they received forgiveness of sins and restoration of fellowship. Their restoration had as its constituent parts a rejoicing in the Lord and a tremendous sense of responsibility for others. They experienced sorrow because of sin and great joy on account of God's forgiveness. There is always great joy where and when God is obeyed with the whole heart.

As was to be expected, their repentance produced a radical change of life on the part of the people. It is to be remembered that they had fallen into the sins of the inhabitants of the land, had intermarried contrary to the expressed will of God and had corrupted themselves socially, morally and spiritually. They immediately ceased to fraternize with their idol-worshipping neighbors, separated themselves from all such and "worshiped the Lord their God," thereby leaving a most worthy example to all of God's children throughout the succeeding ages. Truly separating themselves from the world and dedicating themselves to the Lord, they counted it a joyous privilege to render a loving obedience to Him. Having separated themselves in obedience to God's Word, they regarded themselves for a nobler service for God and country.

It is needless to expect much change in the way any people live unless and until they begin to study God's Word

with a view to discovering and doing His will. Studying His Word and enumerating His blessings should cause all of His children to say to others, "The Lord hath done great things for us, whereof we are glad."

These people made a covenant to walk in conformity to God's Law and to obey His commandments. They cheerfully made a vow to be true to God and to one another. They pledged themselves to support God's work with their presence. They also voluntarily agreed to assess themselves a definite amount of money every year for the services at the Lord's house. It is the plain teaching of the Scriptures that proportionate part of the earnings or receipts of God's children are to be devoted to His work.

Bernard Johnson is Licensed to Preach by The Bardstown Church

BARDSTOWN, Ky., Sept. 7. — The Bardstown Baptist Church climaxed its Youth Revival on Sunday evening, August 28, by licensing Brother Bernard Johnson to the Gospel ministry. He is a recent graduate from the University of Louisville and is now a student in the Southern Baptist Theological Seminary. Previously he has served several years in the Navy. On the evening of September 4 he preached his first sermon to the congregation of the Bardstown Baptist Church.

The licensing of Brother Johnson was a fitting close to the Youth Revival led in the Bardstown Church by the Rev. Lewis Myers, youth evangelist, and Brother Charles Markham, music director. Dr. J. T. Burdine, Jr., pastor of the Bardstown Church, commends Brethren Johnson, Myers and Markham to the churches of Kentucky. Brother Myers is also a student at the Southern Baptist Theological Seminary.

►Dr. Prue H. Kelly is leading the First Baptist Church, Springfield in a revival during September 18-25, with Pastor A. B. Colvin, of the Lebanon Baptist Church, doing the preaching. The music is in charge of Everett Hale, Jr.,

►Miss Betty Allyn Shaw, Russellville, Ky., and James David Woodward, of Lexington and Louisville, were united in marriage at Russellville in August. The bride is a daughter of Mr. and Mrs. John Daniel Shaw, Russellville, and attended the University of Kentucky. The groom is a son of Mr. and Mrs. James S. Woodward, Lexington, and he is a graduate of the University of Kentucky, and is now a student in the School of Church Music, Southern Seminary, and minister of music at the Parkland Baptist Church.

Tenth Anniversary of Pastor Roy Lyons At Thornhill

The tenth anniversary of the ministry of Pastor Roy Lyons was observed at the Thornhill Baptist Church of Frankfort, Sunday, August 14, during special services.

To commemorate the event, members of the congregation presented Pastor and Mrs. Lyons with a new refrigerator, installing it in their residence during the family's vacation.

Major events during Brother Lyons' pastorate include the erection of a new educational building and remodeling and refurbishing the main auditorium. Recently, the church purchased property adjacent to the present building on which a new auditorium will be erected in the future.

During his decade of service, some 800 members have been added to the membership. In connection with the services there was a "Five Dollar Shower" for the building fund, which resulted in \$450.

Pastor Lyons has served as moderator

of the Franklin County Baptist Association, and is now president of the Franklin County Ministerial Conference.



Roy Lyons

D. M. Aldridge to be Installed Second President Of Clear Creek School

PINEVILLE, Sept. 1. — Rev. D. M. Aldridge will be installed as the second president of the Clear Creek Mountain Preachers Bible School October 25, in inauguration exercises to be conducted on the campus of the school. Dr. R. Orin Cornett, executive secretary of the Education Commission of the Southern Baptist Convention, will speak on the subject, "Upon What Foundation?" President Aldridge's inauguration address will be, "The Place of the Clear Creek Mountain Preachers Bible School in the Educational Program of the Denomination." Dr. L. C. Kelly, president emeritus of Clear Creek, will assist in the program and also the Cumberland College Band will play for the exercise.

Friends of the School and of Christian education at large are cordially invited to attend the inauguration service, which will begin at eight o'clock.

Merger of Two Nashville Negro Baptist Schools Is Being Considered

NASHVILLE, Tenn. — (BP) — A committee of the Southern Baptist Executive Committee is going to study the proposed merger of two Negro Baptist institutions located here.

They are American Baptist Theological Seminary and the National Baptist

Missionary Training School. They have adjacent campuses.

Southern Baptists own the seminary campus and support it jointly with the National Baptist Convention, Inc., a Negro Baptist body. The Training School has no connection with the Southern Baptist Convention.

If accomplished, the merger will become effective September, 1956. The seven-member committee named by Judge Frank Hooper, Executive Committee president, includes G. Allen West, of Nashville, Tenn., as chairman; W. D. Hudgins, of Jackson, Miss.; Ho-

mer Waldrop, Jackson, Tenn.; Orin Cornett, Nashville; Ramsey Pollard, Knoxville, Tenn.; Leland Sedberry, Nashville, and James M. Gregg, Nashville.

Home Mission Board Fills Three Offices

ATLANTA, Ga. — (BP) — Three men have been elected to administrative positions with the Southern Baptist Home Mission Board.

Eual F. Lawson, Missouri state secretary of evangelism, is the newly-elected associate in the Board's department of evangelism, Dallas, Texas.

He will succeed C. E. Autrey, who is now professor of evangelism at Southwestern Baptist Theological Seminary. Lawson will take up his new duties in October.

J. T. Gillespie, superintendent of city missions in Miami, Fla., will become director of rural church work October 1. Gillespie is a former rural worker for the Board.

Leland Waters, now director of city missions and juvenile delinquency program for the Board, on January 1 will become executive assistant. Waters will serve principally in the church building loan department.

►An annual joint meeting of the Southeastern and the Southwestern Religious Education Associations is being planned, the first of which will be held next year in Kansas City, Mo., at the same time as the Pastors' Conference, just prior to the Southern Baptist Convention. A committee of Idus V. Owensby, Knoxville, Tenn., J. M. Price, Fort Worth, Texas, and W. L. Howse, Nashville, Tenn., have been appointed to plan the program for the initial meeting.

Remember
SPRING MEADOWS
 IN YOUR WILL
 FOR HELPFUL INFORMATION, WRITE
SAM ED BRADLEY, SUPT.
 MIDDLETOWN, KY.

Missionary Quotes

A Brazilian Christian, undergoing inexplicable sufferings and anxiety said: "I long since quit asking why, and now only ask for faith and strength for each day's trials."

You could stay here and get rich; but you are going to Nigeria—and get richer in things money cannot buy.—Baker James Cauthen, executive secretary of the Foreign Mission Board, to medical couple just appointed missionaries to Nigeria

Foreign missions is not carrying a so-called superior culture to a so-called inferior people.—R. Keith Parks, missionary to Indonesia

A new wave of persecution is upon us here in Spain; but we don't expect it to be so big that we can't "sit tight in the boat" and continue. We wouldn't miss being in Spain at this moment for anything.—Nella Dean (Mrs. Charles W.) Whitten, missionary to Spain

The Lebanese Christians put us to shame by their faithfulness. They have a night for prayer meeting and it is just that. They have another night for Bible study, and there is a sermon on Wednesday night. They sing with a gusto that I have not witnessed before.—Anne Dwyer, missionary to Gaza, written while in language school in Lebanon

We have felt self-conscious about two things in Indonesia. First, *we are white*. A common saying is, "Every white man is a Dutchman and every Dutchman is hated." Second, the people think *we are rich*. And we are in comparison to the multitudes.—R. Keith Parks, missionary to Indonesia

A rich experience has been that of going to the leper colony located at Abeokuta. I cannot help but feel a sense of shame for any complaint that I've ever made when I see how those

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people in all their misery and suffering sing praises to the Lord and offer prayers of thanksgiving for what God has done for them.—Doris O. Garrett, missionary to Nigeria

We need help. Vast areas of this thickly populated nation have no Christian witness.—Darlyne (Mrs. Stockwell B.) Sears, missionary to Indonesia

Do not forget that we are here because you are there supporting us through your Cooperative Program and Lottie Moon Christmas Offering and that your prayers are as vital as your gifts. You can give without praying, but you can't pray without giving.—James P. Kirk, missionary to South Brazil

It is said that the Baptists in Chuquicamata, Chile, will outlast others because they are salted down when baptized in a river of salty water that flows near by.—Marlin R. Hicks, missionary to Chile

Seven-year-old David Petty, missionary child of Rev. and Mrs. Herman L. Petty, of Israel, asked his two-year-old, Israel-born sister, Ann, if she were an Arab. She looked horrified and said, "No!" Then he asked if she were an American. She looked even more horrified and replied, "No! I'm a good girl." Said the parents: "We have some geographical teaching to do."

FALLEN ASLEEP

MRS. RACHEL ECTON DUVAL
WINCHESTER, Ky., May 12. — Whereas, God in His infinite wisdom, called home our beloved sister, Mrs. Rachel Ecton Duval on April 14, 1955, therefore be it resolved, that her passing has left a vacancy which no other one can fill in our hearts and Aid Circle she so much enjoyed with us, her church and community.

She was a consecrated Christian endeavoring to put Christ first in her life, her kind and pleasant ways will be greatly missed in our Circle.

We extend to the bereaved family our heartfelt sympathy and pray our Heavenly Father will comfort them in their sorrow.

Be it further resolved that a copy of these resolutions be recorded in the minutes of WMU. Signed by our Aid Circle President, Mrs. Shelby Harris, and members present.

[NOTE:—Among other bequests she left \$4,000 to her church—the First Baptist Church of Winchester—and \$4,000 to the Kentucky Baptist Children's Home, Glendale, Ky.; also the residue of the estate to go to her church and the Kentucky Baptist Children's Home after the passing of her brother, who is and has been a patient in the hospital here for over four years.—Respectfully yours, MRS. W. W. ECTON, Secretary and Treasurer of Aid Circle.]

MRS. O. H. WADDLE
SOMERSET, Ky., Aug. 12, 1955. — Mrs. O. H. Waddle passed away July 22, 1955.
RESOLUTION: Be it resolved that the Death Angel, having claimed the life of Mrs.

O. H. Waddle, charter member of High Street Baptist School Class, we, the Philathea Class of the High Street Baptist Church extend our heart-felt sympathy to the family in their hour of sorrow, and trust, in the passing of this dear member, we shall all be drawn closer to our Lord.

Our thoughts and prayers are with the bereaved in this hour of sorrow.—THE PHILATHEA CLASS, Mrs. Alta Massengale, Secretary.

"Grandma" Church Is 200 Years Old

ASHBORO, N. C. — (BP) — One of the Southern Baptist Convention's "great-great-grandmother" churches observed her 200th anniversary Aug. 28.

She's the Sandy Creek Baptist Church, 17 miles from here in Randolph County, N. C. Though small in membership, don't count her out when it comes to her importance in Southern Baptist history.

Historians say she's been the "mother" of many other Southern Baptist churches since the day back in 1755 she was founded under leadership of Shubel Stearns.

Her present membership is 50 with 81 enrolled in Sunday school. The present pastor is D. O. Wright, of Randleman, who preaches twice a month at Sandy Creek.

"Great-great-grandma" has a record of evangelism and missions. Perhaps that's why she started her 201st year with a revival that opened on anniversary Sunday.

►Rev. and Mrs. J. L. Hart, Southern Baptist emeritus missionaries to China, have moved from Adairville, Ky., to El Paso, Texas, where they may be addressed at Box 1648.



Standard Pulpit

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Catholic France Benefited by Graham

French Baptist leader tells Congress work in his country hampered by Roman Catholics. This is last day of Congress.

By ALBERT McCLELLAN

LONDON, England — (BP) — Imprisoned Spain cried out to the 1955 Baptist World Congress on its final day of sessions here.

A Spanish pastor, Jose Beltran, of Madrid, voiced a simple plea for people to pray for the greatly-hindered work in the ancient Latin country.

At least two pastors in Spain were denied permits to attend the Congress.

Some delegates had already started home and attendance was light on the final day.

OBJECTS TO NUCLEAR WEAPONS

A French leader, Henri Vincent, of Paris, told of growing Baptist work in his country. He testified of the good results of Evangelist Billy Graham's campaign in Paris in June.

"Protestantism in France is standing before a great open door, but as everywhere in Europe, Roman Catholicism has smothered the religious thinking of the people," he reported.

Yakov Zhidkov, president of Russian Baptists, again spoke. He said Baptist work in Russia in only eighty-eight years old. "Daily we get news of new groups of Baptists being formed in different areas," he announced.

He asked the Congress to voice its objection to the cold war, armaments race, and nuclear weapons. "When Jesus said, 'Blessed are the peacemakers,' he meant peacemakers among the nations as among individuals," the Russian leader said.

COLOR NOTES: Many people thought the Congress was overburdened with applause. But in what other way could the people participate? After all, the Congress was not a Sunday morning worship service . . . C. Oscar Johnson was jokingly introduced as the "Professor Johnson" who read the address of

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WESTERN RECORDER

one of the absentee speakers at the 1928 Congress in Toronto. From that moment on Lord referred to him as "Professor." Uncle Sam should be proud of his military chaplains. Scores of those stationed in Europe attended the Congress. For each present in uniform there were five or six present in civilian clothing . . . Final registration from sixty countries announced as over 8,500. Czechoslovakia, China, Romania, Poland, Hungary, and Bulgaria were not represented . . . Sitting in the crowd one heard two types of vocal approval. A few of the Americans said "Amen." Many of the British said, "Hear! Hear!" Many of the extra sessions of the Congress were held at Westminster Hall, Central, a Methodist church. By American standards, this building would cost at least three million dollars to replace.

Tuning Out the Static

By Franklin Owen, Pastor
Calvary Baptist Church
Lexington, Kentucky

Lexington is a rather poor location for television reception. We are too nearly equidistant from several places in which the telecasts originate. Louisville, Indianapolis, Columbus, Dayton, Cincinnati, Huntington and even Nashville often compete with each other as to which is going to get through, on the wave-length, to our TV screens.

Sometimes it is impossible to tune out the sounds of other stations sufficiently to get clear reception of the station we want. Weaker stations are strong enough to furnish static for stronger ones. Sometimes we even find ourselves with a TV picture from one place and the sound from another.

The problem is to tune out the static of other stations and to concentrate on the right one . . . to get a picture that is not blurred by other images.

There is a parable here for our religious lives. To tune out the static in order to concentrate on the voice of God, and to tune out worldly images in order to concentrate on Christ, is what we must learn to do as Christians.

This is a noisy world filled with rumbling trucks, roaring airplanes and rattling traffic. Jukeboxes, blasting radios, noisy TV sets add to the jargon of the streets.

Moving before our eyes is the constantly whirling montage of city traffic, neon signs, window displays and

billboards. The traffic is mighty thick these days! One has to work hard to tune out the undesirable sights and sounds and to concentrate on those which are profitable.

A Christian gets strength through prayer, which oftentimes is at its best in quiet meditation on our relationship with God through our Lord Jesus Christ. It is hard thus to meditate; hard to tune out the blaring sounds that divide our minds; hard to tune out the blurring effects of the competing pictures before us and to concentrate on Christ.

Of course the simplest solution in both television and spiritual reception is to move closer to the source that we wish to tune in. If we could get a little closer to Cincinnati, it would automatically become easier to tune out competing sounds and to concentrate on what Cincinnati says.

I will only mention the obvious application: If we will get closer to God we can hear Him more clearly; it will be easier to tune out the interference; and if we walk closer to Jesus, His footprints will be less blurred by the fewer things that have opportunity to come between us and Him.

"Set your affections on things above, not on things on the earth" (Col. 3:2).

Editor Is Director

WASHINGTON, D. C. — (BP) — Herrick Hall, editor of Good Tidings, District of Columbia Baptist paper, has been named director of research for the National Rehabilitation Association. The NRA is a joint project of the federal government and several American universities. It aids handicapped persons in finding work.

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Baptist Tourists Serve Mission Cause

By O. K. and MARJORIE MOORE ARMSTRONG
Springfield, Mo.

Not every Southern Baptist who applied for a passport in 1955 went to London. Some of them chose to go west this year.

On a good will mission and research trip to coastal Asia, primarily to present a set of electronic chimes to the people of Hiroshima on August 6, we have encountered several interesting tourists from the Southern Baptist Convention.

At Amagi Baptist Assembly in Japan, it was the "Short sisters"—Missionary Jaxie Short, on vacation from Hong Kong, and her sister Eunice, of Oklahoma Baptist University staff, who invested her summer quarter in a tour of the Orient.

The next day in Tokyo, we encountered two fellow Missourians just in from Manila. Jeanne and Audrey Salzer, of Slater, Mo., public school teachers from Tucson, Arizona, were going around the world. Asked if they had saved up that much money as teachers, Jeanne said:

"Of course not! But we just decided that, if we waited until we could afford it, we'd be dead before we went anywhere. Last year we lost both our parents. With our small inheritance, we asked for a year's leave of absence to see the world. Then we wrote the Foreign Mission Board for the names and telephone numbers of our missionaries in every city on our itinerary. We call one the minute we check in at a hotel."

The Salzer sisters left the United States of America June 9. They expect to spend Christmas in Bethlehem and get home in July, 1956.

During their week in Tokyo, they visited all eight Baptist churches and the Jordan Press. They went from there to Kyoto to visit the recently dedicated Baptist Hospital.

Most ardent missionary visitors dur-

ing 1955 were "the deacons." Arriving in Tokyo on a July Sunday morning, they recognized Missionary D. Curtis Askew in Haneda Airport, where he had gone to pick up a fellow missionary. The deacons recognized him as one who had spoken in their church in Baton Rouge, La., during his furlough.

A simple desire to know the mission enterprise firsthand prompted the three Baptist laymen to spend the summer traveling. Their pastor, the Rev. Corky Farris, of Goodwood Baptist Church, Baton Rouge, had to cancel plans to accompany them, but his deacons refused to postpone their trip.

Oscar Bozeman, Hardy Meredith, and Byron Vernon, enthusiastic laymen of a two-year-old church with a membership of 400, are leaders in the Baptist Brotherhood. Bozeman is associational Brotherhood president. Meredith, a regular navy man, works for an oil company, while Vernon is a grocer.

Absolutely tireless sight-seers, they accompanied the missionaries on all types of excursions. Their chief interest, however, was modern rather than ancient temples, miracles of reconstruction and spiritual rehabilitation rather than war ruins and monuments to national heroes.

"We are convinced that our Southern Baptist mission program depends on the laymen," said Bozeman. "It takes money and business experience to keep a big enterprise like this going. Doors are wide open now. They won't be always. We believe that, after seeing for ourselves what the missionaries are

doing, we can tell the folks at home about it. It might get the laymen steamed up so they will support missions better."

Religious Liberty Violations Should be Reported at Once

WASHINGTON, D. C. — (BP) — Knowledge of specific instances of the violation of the principle of separation of church and state is needed at once by C. Emanuel Carlson, executive director of the Baptist Joint Committee on Public Affairs.

If you know of any violations write Carlson at 1628 Sixteenth St. N. W., Washington, D. C. He must have the information in preparation for a hearing before the Senate Subcommittee on Constitutional Rights to be conducted early this fall. The Subcommittee under the chairmanship of Senator Thomas C. Hennings, Jr. of Missouri has scheduled hearings on the First Amendment of the Constitution, dealing with religious liberty, for October 3.

It is not yet known just what kind of testimony the Subcommittee will call for, though from an announcement by Senator Hennings it is expected to be confined to the more legal angles with most of the testimony coming from constitutional lawyers and other highly qualified experts in the field.

Serving with Carlson as spokesman for Southern Baptist viewpoints and observations will be Walter Pope Binns, Liberty, Mo.

►Miss Catherine Louise Shelburn, daughter of Mr. and Mrs. John W. Shelburn, was united in marriage to Mr. Walter Floyd Currie at the Crescent Hill Baptist Church, Louisville, on August 13. The groom is a son of Mr. Floyd T. Currie. Both of them are students in the University of Kentucky.

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