

Western Recorder

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LOUISVILLE 2, KENTUCKY

October 12, 1955

To All Kentucky Baptists:

We are asking for your help in a special effort to increase the circulation of our state paper, the Western Recorder, to 75,000 copies per week. It will help every cause if we can get the paper into more of our Baptist homes.

The RECORDER is seeking to have a minimum of twenty-five subscriptions in every church. There is a special effort being made to this end during the months of October and November. They will accept twenty-five or more subscriptions from the church as a budget account and give them the benefit of the church budget rate which is \$1.44 per year for each subscription.

Mr. R. L. Pogue, Business Manager of the WESTERN RECORDER, will be glad to send material, including sample copies and order blanks, to anyone interested.

We sincerely hope that all of our churches not now getting the paper will take advantage of this special subscription offer. The more our people learn about our work the happier they will be and the faster our work grows.

Faithfully yours,

W. C. Boone
General Secretary-Treasurer

WCB:dy

Gleanings From The Field

►Edwin B. Peel, administrator of Georgia Baptist Hospital, Atlanta, has been selected as a fellow in the American College of Hospital Administrators.

►Another Miami, Oklahoma, pastor, Virgil Hopkins, has accepted the call of Bethel Baptist Church, Edna, Kansas. He was pastor of Miami's Castle Park Baptist Church.

►Pastor F. Russell Purdy has resigned the care of the First Baptist Church of Mannington, West Virginia, in order to become pastor of the First Baptist Church, Zanesville, Ohio.

►James A. Stewart is new chaplain at Stetson University, Baptist school in DeLand, Fla. He went to Stetson from an eight-year pastorate at Riverside Baptist Church, Jacksonville, Fla.

►Pastor William C. Lamb of Dallasburg Baptist Church, Wheatley, Ky., accepted the call of First Baptist Church, Cherryville, N. C., and began his new pastorate October 9.

►J. B. Marlow has accepted pastorate of Truett Memorial Baptist Church, Denver, Colo., coming there from First Baptist Church, Talladega, Ala., where he was pastor.

►Eight new churches have been admitted into the Spanish Baptist Union, according to the Foreign Mission Board. The Union now numbers 37 congregations with a combined membership of 2,100.

►The Leatherwood Baptist Church, Leatherwood, Ky., on Sunday night, September 4, granted a certificate of license to preach to David Barker, son of its pastor, S. E. Barker, and Mrs. Barker.

►Dr. Edwin F. Perry, of the Broadway Baptist Church of Louisville, will be speaker for the fall revival at the First Baptist Church, Shepherdsville, Ky., where Brother Bruce V. Hartsell is pastor. The dates will be November 6-13.

►The Ministerial Association at Georgetown College has named the following officers: Darrel Cruse, Sonora, president; Bob Campbell, Florence, vice-president; and Hurley Logsdon, Bonnieville, secretary.

►H. Byron Bruce has resigned as Baptist student secretary on the campus of the University of Missouri at Columbia, Mo., to become pastor of the Baptist church of Coolidge, Ariz. The change is effective October 20.

►By a 6-to-1 ratio, members of First Baptist Church, Fort Worth, Tex., voted to re-locate their church eight blocks from its present location. First Baptist Church there, not a Southern Baptist Convention affiliate, had as its pastor, J. Frank Norris until his death.

►Cecil Lea, educational director for Emmanuel Baptist Church, Nashville,

Tenn., resigned to become promotion director for Shorter College, Rome, Ga. The college for women is operated by Georgia Baptists. Mr. Lea is from Shelbyville, Ky.

►The recent political upheaval in Argentina apparently did no harm to Southern Baptist missionaries there. "Upon the basis of reports thus far, all is well with our missionaries in Argentina," reports Frank K. Means, Latin America secretary for the Foreign Mission Board.

►J. S. Rogers, Sr., once Arkansas Baptist state secretary and former president of Central College at Conway, Ark., and Mrs. Clem Ricks, of Muskogee, Okla., were married recently. Jay W. C. Moore officiated at the ceremony, performed in Moore's home in Conway. Mrs. Ricks is a former employee of the Baptist Sunday School Board.

►The Louisville Baptist Pastors' Conference has passed resolutions regarding the going of Pastor B. B. Isley from the Fairdale Baptist Church, near Louisville, to become pastor of the Lee Street Church, Danville, Va. The resolutions were signed by the Resolutions Committee, composed of Brethren V. Bradford Curry, J. B. Sawyer and Grady Randolph.

►Brother George C. Irvine, former pastor of Kings Road (Southern) Baptist Church, North Vancouver, British Columbia, Canada, and formerly for three and a half years in Seattle, Wash., has been visiting relatives in the Parkland section of Louisville recently. He is now engaged in private study. He is a brother of former Pastor Chester Irvine of Jeffersonton, Ky., now located in Nashville, Tenn.

►Rev. Baynard F. Fox, representative of the Relief and Annuity Board, recently held a stewardship revival at the First Baptist Church of Vanceburg, Ky. From Friday night through Sunday night he dealt with the rise of stewardship concepts in Scripture, the meaning of stewardship in giving, and the Southern Baptist Cooperative Program. Lawrence Martin is pastor of the Vanceburg Church.

►Clifton Courtney, Jr., Paducah, was the evangelist who preached in a revival meeting held at the Hays Fork Baptist Church, Kingston, near Richmond, Kentucky. There were 13 added to the church by baptism. Courtney has accepted the call of the Hays Fork Baptist Church to become its pastor. He has attended Murray State Teachers' College, Murray, Ky., and Union University, Jackson, Tenn., and is now a student at Georgetown College. His pastorates have been at Sugar Creek Church, Murray, Ky., and one at Jackson, Tenn.

Western Recorder

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

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WESTERN RECORDER

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

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

►Eight Girls were initiated into the Margarte Jean Capshaw Young Woman's Auxiliary of the First Baptist Church of Wheelwright recently. The girls were Phoebe Caldwell, Dixie Dale, Jean and Barbara Campbell, Callie McCoy, Joy Dean O'Broff, Pat Fraley, and Toby Mace. Each girl was given a Y.W.A. monogram by Mrs. W. A. Pack, president of the Woman's Missionary Society, and gold stars were attached by members of the Devotional Committee. The organization has been named after Miss Margarte Jean Capshaw, who attended the ceremony and showed slides concerning the Spanish speaking people. Miss Capshaw is a missionary to South America.

Dr. Sadler Shares Impressions Gained in Europe and Near East

Dr. George W. Sadler, secretary for Africa, Europe, and the Near East for the Southern Baptist Foreign Mission Board, has returned to Richmond from a ten weeks' trip to mission fields in Europe and the Near East with three major impressions:

1. The lack of religious liberty in every country visited with the exception of England and Switzerland.

2. The fine spirit of Southern Baptist missionaries despite the fact that they are laboring in difficult areas.

3. The refugee situation in Gaza, one of the most baffling problems that ever confronted a group of officials.

Following the meeting of the Baptist World Alliance in London, Dr. Sadler went to the Baptist Theological Seminary, Ruschlikon-Zurich, Switzerland, where he served as chairman of a Foreign Missions Conference made up of representatives from 26 nations. "In some ways this was a more interesting meeting than the one in London," he said.

After the Zurich conference, Dr. Sadler visited Italy, Spain, Yugoslavia, Egypt, Lebanon, Jordan, and Israel.

Spain Worst Offender

Spain is the worst offender in withholding religious liberty, Dr. Sadler observed. Four Baptist churches continue to be closed by official orders of the Spanish government; two Baptist pastors in Madrid were refused permission to go to the meeting of the Alliance in London, although others were permitted to attend; and it is "well-nigh impossible for an evangelical Christian to get a Christian marriage or a decent burial." Government authorities will do almost anything to abridge the work of Baptists. For example, publication of the Baptist paper, *El Echo*, has been suspended.

However, the three missionary couples serving there have been granted two-year residence visas. And despite persecution, the work continues to grow, Dr. Sadler said, with an annual increase of about 15 per cent in membership. A Baptist seminary functions in Madrid with 11 students; and there is a fine spirit among the members of the 37 Baptist churches.

Dr. Sadler paid tribute to Spanish Ambassador Jose Maria Areilza: "He believes it is possible for Protestants and Catholics to coexist in Spain. I believe he has done his best to help."

Dr. Sadler said the religious situation in Italy has not changed materially since

his last visit. He was encouraged by the Baptist youth program which is growing in influence and the work of publication which is gaining in momentum.

Religious Tolerance in Yugoslavia

"There is a degree of religious tolerance in Yugoslavia," he said, where Dr. and Mrs. John Allen Moore have recently gone to work with the Baptists. "The country is definitely Communist, but there is a degree of tolerance that allows worship and the training of pastors. There is a gradual growth in the number of Baptists which is now about 3,000. Growth should increase if the Moores, who now have a six months' visa, are permitted to stay."

Dr. Sadler was impressed with the accomplishment of Colonel Gamel Abdel Nasser, Egyptian Premier, who he thinks is "a real patriot" and "has done more for the common man than any of his predecessors."

He continued: "It is perhaps the best government the country has had in a hundred years. But it is nationalistic which means it is important to observe the Moslem approach and integrity. This nationalism expresses itself in opposition to any increase in the number of missionaries. It is impossible for new missionary societies to get into Egypt."

"The interesting phase of this to Southern Baptists concerns the work we are able to do through a national, Seddik W. Girgis, who is a product of Southwestern Baptist Theological Seminary, Fort Worth, Tex. Mr. Girgis has been supported by churches and individuals of the United States."

Baptist Work in Egypt

Dr. Sadler visited four of the several Baptist churches which are the direct outgrowth of work done by Girgis. There are also two elementary schools.

Rev. and Mrs. Finlay M. Graham, who have been serving in Lebanon, will be connected with Baptist work in Egypt if they are permitted to move to the Baptist compound in Gaza. They will visit the work in Egypt periodically.

Baptists in Gaza, where Southern Baptists now operate a hospital, "are being watched," Dr. Sadler said. A Baptist school of 300 pupils takes children through the equivalent of the fourth grade. A Baptist church will likely be organized in the near future.

The missions secretary found more freedom in Lebanon than anywhere else in the Near East, although Christianity is under pressure there for fear the deli-

cate balance between Moslems and Christians will be turned in favor of the Moslems. Thus, Lebanon is afraid to give citizenship to the refugees of the country because they are Moslems.

Dr. Sadler helped to organize a Baptist church at Mio-Mio, near the old city of Sidon, and baptized two people.

He reported that a church and a school building are nearing completion in Beirut. The school will offer all grades now and will perhaps offer high school work later.

In Moslem Jordan, where a small Christian element, chiefly Greek Orthodox, tempers the situation, the Baptist hospital is doing an outstanding piece of work not only in Ajloun, where it is located, but also in outstation clinics in several of the 70 villages near by. A Baptist school in Ajloun serves 200 pupils.

Rotting Refugees

Lack of freedom in Israel is due in large measure to the small, but very influential, group of Orthodox Jews. The Baptist Church in Nazareth, located in the midst of an Arab community, is chiefly Arab and is a "going concern and one of the most encouraging things about our work in the Near East," Dr. Sadler said. "The actual number of Jews among the membership of our churches is very small, though it is said there are hundreds of Hebrew Christians, who for peace and other reasons do not come out in the open."

The Baptist school at Nazareth, with an enrolment of 350, now goes through the 12th grade. Israel, now with seven missionary couples and one single woman, is asking for three additional couples.

Regarding the recent trouble in the Near East, Dr. Sadler said one major mistake is that the Arabs refuse to recognize Israel. "Regardless of feelings, Israel is a reality."

The nearly 1,000,000 Arab refugees of the Near East are one of the biggest problems facing America and the Christian churches, Dr. Sadler said. "They are actually rotting."

—Foreign Mission Board

►Dr. John D. Freeman has announced that he is giving up his work with the Florida Baptist Bible Institute, and will henceforth devote his time to supply work of any kind, special services and stewardship revivals, as far as his time will allow. His address is 1806 Ashwood Avenue, Nashville 4, Tenn.

►U. R. Rasdall, 80, retired farmer and Smith's Grove business man, died at his residence near Bowling Green on September 18. He was long a deacon, for 15 years the Sunday school superintendent, and for 20 years the treasurer of the Smith's Grove Baptist Church.

The Deadly Temptation to Tranquility

Could it be that even the best sometimes drop into apathetic listlessness, become spiritually indifferent, sluggish? Are we dangerously tranquil, when we should be disturbed by holy yearnings in our souls—yearnings which keep sleep from our eyes and drive us on in the great adventure with Christ?

Perhaps there's never been a servant of God who did not, at one time or another, sense this subtle danger and battle against it as a sentry fights off sleep during the lonely night's vigil. It is the malignant temptation which Satan deceptively puts before the Christian. He knows God's servants are not to be lured into odious, atrocious, outrageous sins; but tranquility at the battle front!—that is the temptation which wrecks and blights and delays the day of victory.

The Holy Spirit Warns

The Holy Spirit warns against this temptation to which frail human nature yields so readily. He said: "Wherefore I put thee in remembrance that thou stir up the gift of God that is in thee" (2 Tim. 1:6); "Neglect not the gift that is in thee" (1 Tim. 4:14); "Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light" (Eph. 5:14). And there's no doubting He had this in mind when He urged the Ephesian Christians to "be strong in the Lord, and in the power of His might," saying, "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to stand in the evil day, and having done all to stand" (Eph. 6:10-13). Inertia would never win against the forces of evil. There was no place for apathy. It was war! It is war, now!

The Laodicean Church

The Laodicean Christians had fallen into the deadly don't-care calm. The glorified Christ, through John on Patmos, sent word to them: "I know thy works, that thou art neither cold nor hot. I would that thou wert cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. . . . As many as I love, I rebuke and chasten: BE ZEALOUS therefore, and repent" (Rev. 3:15-16, 19). Be zealous! That was the need. Zealous for Him, and in Him!

Christ Outside

One of the saddest pictures of all Scripture is found in the next verse (Rev. 3:20)—Jesus standing OUTSIDE the Christian's door, outside the church's door! He does not abide powerfully within those who are lulled to sleep spiritually, anesthetized by a deadly, apathetic indifference, caught in Satan's deceptive snare.

The Laodiceans felt they were "rich, and increased with goods, and" had "need of nothing; and"

knew not that they were "wretched, and miserable, and poor, and blind, and naked." Jesus counselled them "to buy of me gold tried in the fire, that thou mayest be rich, and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve that thou mayest see" (Rev. 3:17-18).

A sense of self-satisfaction, a lack of yearning to press the battle for Christ—these had crowded Christ's power out, and He was pleading with His people, saying, "Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Rev. 3:20).

The Christian Heart

Look at the heart of Paul:

"I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have GREAT HEAVINESS AND CONTINUAL SORROW IN MY HEART. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh" (Rom. 9:1-3); and "Brethren, my heart's DESIRE AND PRAYER TO GOD for Israel is, that they might be saved" (Rom. 10:1). His soul was aflame. One senses the heat of those sentences after two thousand years.

The Normal Christian

Back of every victory for Christ was a compassionate heart, a yearning for the lost. No Christian is normal without it. And, to the degree that we lack this spiritual passion, we are unlike Him.

There must be a holy fire that some way burns its way out through tongue and lips and words and eyes and hands, and into the hearts of the hearers.

When His witnesses CARE TREMENDOUSLY, when the holy passion of the Son of God is in their souls, when the Spirit pleads within them "with groanings which cannot be uttered," then obstacles disappear, faith removes mountains, men and women cry out in repentance, and lukewarm Christians find their way back into the joy of service.

This Is Revival

This is revival. But it is kindled only in hearts that yearn beyond anything this world knows. This is the fire that burned away the pagan debris and rubbish of the First Century; this yearning, planted by the Holy Spirit, was used by Him on the Day of Pentecost; it has fired souls down through the centuries; it must come before there is another "great awakening" for which we have all been praying.

There's no halfway position in true discipleship. It is either "all for Christ," or it is defeat. "If any man will come after me, let him deny himself, take up his cross, and follow me" (Matt. 16:24); "For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it" (Mrk. 8:35).

Most of us have yet to take that truth as seriously as we should. When we totally crucify self, forgetting everything but His sovereign will, then

power that we've never known before will come upon His churches. The great questions are, Will we do it? Will we do it now?

The redeemed in glory pray and watch and long for a surrender like that among the people of God still here in the world. It is the prayer of the Holy Spirit Who strives within us. It is the yearning of the Father and the Son that His people shall be His INDEED.

Those who hear us know whether our hearts are afire. The Holy Spirit does not illuminate the way for seeking souls with a torch that is not on fire.

Looking Toward Next Year

This year rapidly draws to a close. Soon we shall gather yonder in our annual meeting of the General Association. If this complete surrender is ours, and if His will dominates every thought and word and deed, then it will be the greatest gathering in the history of Kentucky Baptists. We shall see all the needs through His eyes, rather than just through our own. We shall be, every one of us, under His command. We shall move forward together because we move with Him.

Alabama Baptists Pushing Hard for Christian Education

We have before carried references to the beautiful new campus provided by Alabama Baptists for their senior college.

At a recent meeting of the Alabama state Baptist convention permission was voted Howard College trustees (Birmingham) to borrow \$3,000,000 which to continue construction work. The money will be secured, according to BAPTIST PRESS, through the Housing and Home Finance Agency—a government agency. The money will be used to erect four new dormitories and a student activities building on Howard's campus. The buildings and the land will be mortgaged to the amount of the loan, and it is believed that income from the buildings will, over a period of time, retire the indebtedness.

The special call meeting of the convention was held because only a short time remained in which the school could be so financed. The deadline would have occurred before the regular annual meeting this fall.

This is just another of the many instances over the territory of the Southern Baptist Convention of an increasing awareness of the tremendous importance of Christian education. Kentucky Baptists, too, are seeing this, as witnessed by provisions made in the annual meeting of the General Association in Georgetown last fall. We believe this interest in Kentucky, and over the Convention, will increase with each passing year. We do not need to neglect other phases of our mission program, and that must never be done. We do need, increasingly, to see Christian education in its true perspective.

Missionaries Train Their Children to Be Missionary

A highly meaningful story comes from the State Mission Board, Atlanta.

During the recent annual meeting of the Japan Mission, the missionaries themselves were attending business sessions and listening to inspirational addresses. Their children were provided a Vacation Bible School in which they not only could be kept busy but from which they could receive missionary instruction and challenge.

Offerings were taken daily—the children of the missionaries and other workers giving with the understanding that the total amount received should go to support the work of the Home Mission Board of the Southern Baptist Convention. The offering amounted to one hundred dollars.

Secretary Frank Connelly, treasurer of the Japan Mission, sent the offering to Dr. Courts Redford, executive secretary-treasurer of the Home Mission Board.

Missionary Connelly wrote: "We tried to give our children a vision of home and foreign missions throughout the world. . . . You may be assured that our missionaries in Japan are always thinking and praying for you and the members and workers of the Home Mission Board, for we feel that we are all part of one great world mission of Southern Baptists."

This offers a striking example of the power and glory of right parental teaching and influence. Missionaries in Japan did not feel they were doing enough merely by going themselves; they wanted their children, also, to be saturated with the same spirit of sacrificial giving for causes near and far.

Is not that concept needed here at home? Do we not need to see the total picture—state missions, home missions, foreign missions? Is it not all one work? We need to plant in the hearts of our children a knowledge of and love for the whole program of missions. Children thus taught and having this missionary devotion will love the whole cause, not just a part of it.

Heavier emphasis on the total mission need! That is the great imperative, now. It is our need as parents, as churches.

Few young people surrender themselves in directions in which their parents and churches have not been moving powerfully.

Churches ought to stimulate activity and to form organizations to meet needs at the local level. Without this, they die. But they also need to stimulate, by example and teaching, their young people to catch a vision of the total mission need. Without that vision both the church and future generations are dwarfed. Our Christ is a going Christ. Those who will not move on with Him must remain behind without either His blessing or His power.

The example set by those missionaries and their children is worth far more than the hundred dollars sent.

Who Says There Are Eight Million Southern Baptists?

By The Baptist Press

Who says there are 8 million Southern Baptists?

Perhaps you've wondered this very thing, or wondered who discovered that Southern Baptists recently passed a number of "million milestones" in church membership and giving.

The figures are easy to find. They're in a small, paper-back book called the "Southern Baptist Handbook." Though small, it's loaded with facts of many kinds—not all confined to Southern Baptists, either, although the book will surely qualify as a sort of World Almanac of Southern Baptists.

This "Handbook," which you can buy inexpensively through any Baptist Book Store, also will tell you important information about other religious groups in America.

It will give you addresses of Southern Baptist schools, hospitals, state conventions, orphanages, old folks' homes, and boards and agencies.

The job of putting out this "Handbook" every year is the lot of the department of survey, statistics, and information of the Baptist Sunday School Board.

Convention Statistical Body

This department, though under the wing of the Sunday School Board, actually serves as the Convention's statistical department. Its services are open to the Convention at large, rather than solely to the Sunday School Board.

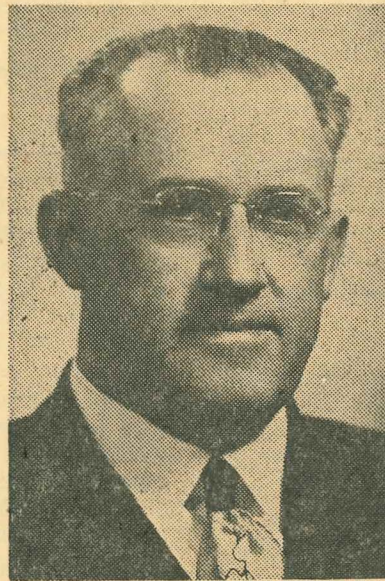
Without help and co-operation, it would be practically impossible for this department to come up with such figures as more than 8 million Southern Baptist church members, over 6 million enrolled in Sunday schools, over 2 million in Baptist Training Unions, and mission gifts last year of almost \$53 million.

The department calls on the clerks of the 1,032 Southern Baptist associations to help fulfill this fact-finding task. These clerks are key men in the more than 30 states and territories in which there are Southern Baptist churches.

Material for the 1956 "Southern Baptist Handbook" already is rolling in, although the book will come out just in time for the annual Southern Baptist Convention session next May.

Four business machines will punch out

cards for every one of the 30,000 churches in the Convention, coding the facts about their memberships, contributions, and other activity. The cards will be tabulated to give you the statistics you'll find near the front of the "Handbook" in a statistical run-down captioned "The



DR. WILLIAM HALL PRESTON, associate Southwide Department of Student Work, Nashville, Tennessee, is to speak at the Saturday evening session of the Kentucky State B.S.U. Convention meeting in Campbellsville, November 4-6. Reservations are to be sent to the Campbellsville Baptist Church, Campbellsville, Kentucky.

Record of Southern Baptist Churches—1955-1954."

Directory of Convention

Each board and agency of the Convention, all the state conventions, and institutions, like orphanages and old folks' homes, will send in their official address, their personnel, and pertinent facts about their year's work for publication.

The "Handbook" will give you a brief resume of the work done by each Convention board and agency, the names of faculty members at five Southern

Baptist seminaries, and plenty of other often-needed information.

The department subscribes to the "Yearbook of American Churches," Religious News Service, releases by the Federal Bureau of Investigation, and Bureau of the Census, and other services. These are sources of information the "Handbook" publishes about other religious groups and about social conditions in America.

Easy-to-follow charts and graphs will be scattered liberally throughout the "Handbook" to help you understand statistics.

The department of survey, statistics, and information, however, does a lot more than publish a "Handbook" once a year.

It maintains the Convention's official mailing list for ministers, educational directors, and ministers of music. From its files, it will furnish pulpit committees a three-year record of any pastors they're considering for their churches.

Answers Many Letters

The department also answers many letters with queries for all kinds of information. A variety of periodicals in the department's library helps provide needed data.

Periodical publications of this department include a printed sheet each week known as the "Survey Bulletin," containing Baptist highlights as well as interesting highlights of non-religious information, and "Quarterly Review," a magazine issued four times yearly.

Heading this important department is J. P. Edmunds, who joined the Sunday School Board in 1937, following nine years' work as state Sunday School and Baptist Training Union secretary in Arkansas.

His top assistant is Martin Bradley, holder of a degree in statistics from the University of Missouri. The office staff includes a business machines operator, an editorial assistant, and three secretaries and clerks. The department also calls on outside help for part-time work during its rush periods each year.

New Convention

DENVER, Colo. — (BP) — According to present plans, the new state Baptist convention of Southern Baptists will begin its operation Jan. 1. It's to be organized here in November and will include churches in Colorado and several neighbor states.

►Howard M. Kinlaw, pastor of the First Baptist Church, Edgefield, S. C., has been appointed head of the department of religious education and assistant chaplain of Berry Schools and College, Rome, Ga.

"Landmarkism"

By U. A. RANSOM, 186 Coral Avenue
Louisville 6, Ky.

A brother in whom we had placed pride and hopes says: "It (Landmarkism) refers us back to old landmarks established by men and not to the Bible. With terrific blasphemy it appropriates the authority of the Bible for ideas that were the attempts of men." The truth is different—the exact opposite.

It happened that in my childhood and on I had the opportunity to observe "Landmarkism" itself. My father's home in west Kentucky was where the preachers came. I knew them well. My cradle was rocked with preachers around me. They were happy men—good for a boy to look at. They had no other resources for their preaching but a Bible and hymnbook which they carried in their saddlebags. They were evangelistic; they built churches all over the country, until you could hardly go four miles in any direction without hearing the walls of a Baptist church vibrating with the song, "On Jordan's stormy banks I stand."

And if you went in, what did you hear? "By grace ye are saved." Some of the preachers wore the long coats. One had the high hat. One rode a braying mule, and when he hitched him at the church there was no need of a bell to call the people in.

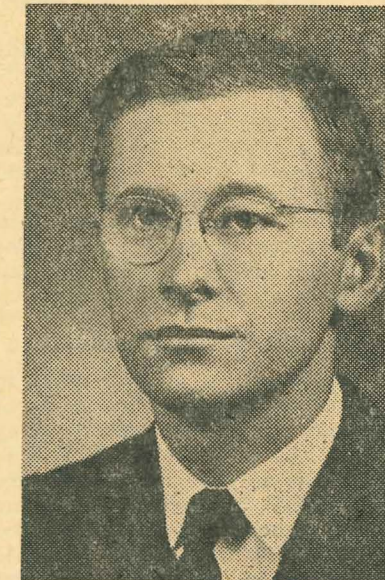
For them, the landmarks the fathers had set were the writings of the Bible made dear by the sacrifices of the martyrs. They did not want those marks blotted out by the opinions of men.

Then, as now, brethren would express a fear of something coming up contrary to the faith. That fear for them was from the use of the term—the church—by some of their brethren. It looked to them like the shadow of ecclesiastic authority coming into the Baptist ranks. They had seen reformations and reformations of reformations come, and still the sword of persecution remain bloody in the hands of "the church." They knew what the Roman hierarchy means by the term, modified by the Protestants, an ecumenicalism knocking at the Baptist door. They knew what the Lord referred to when He spoke of "the church" (Matt. 18:17). But they did not know what might come out of the Baptist use of the term, "the church," undefined.

Religious freedom had been dearly bought, not so long since. They wanted it sure. Who now does not say, "Is it sure?" The matter was of the church question, in its historic significance.

They had seen the landmarks removed from Constantine's day to the present.

These brethren were missionary and co-operative. They reveled in the Association; they took pride in the Southern Baptist Convention. The pastors rejoiced telling of what they heard and saw at the Convention. I, quite young,



DR. GEORGE K. SCHWEITZER, associate professor of Chemistry, University of Tennessee, Knoxville, Tennessee, is scheduled to speak at the Kentucky State Baptist Student Union Convention meeting in Campbellsville, November 4-6. Send all reservations to Campbellsville Baptist Church, Campbellsville, Kentucky.

was made to want to go. Did go, even before becoming a church member.

On one occasion I heard John A. Broadus preach. Though it was 70 years ago, I still remember his text, "The Sword of the Lord and of Gideon." As I remember his sermon, it began unhurried, yet going right on, gentle, yet with firm pull. Though it came to pour like a torrent, it was in language and synthesis as smooth as the curve of a rainbow with its brilliance of assimilated colors. The power was like the pervasive sunlight awakening the deadness of winter. Kindly light! If he had a thought of preaching a sermon, it was covered by what he was telling us. I

suppose that he had homiletics, but homiletics did not have him.

Had these "Landmarks" any occasion for their stand? They had a way of looking at it. When told that there are two sorts, one sort "the church" and the other sort "the churches," they would remember that God said, "Let us make man," and would ask, "Were there two sorts when the same creation became 'men?'" When told that the church is an invisible something, naturally they would say, "How then does it let a light shine?" They were realistic. They saw that the building became churches, as the creation became men, and thought that it was so in the practical idea at the beginning.

We now have advanced the theory of historic verification, that a thing is its historic import. The psychologist James gave this a push with his kindred theory of *utility*—a thing is what it "works." If we apply this here, what does it do for the church question?

These brethren looked for a "congregation" be it now on earth, or then in heaven as referred to, as some believe, in Hebrews 12:22-24. The landmarks that the fathers had set were the teachings of the Scriptures as they understood them. They may have made misinterpretations. Some do. Who will step forward to cast the first stone?

Baptist liberty provides unity without constraint, unity of persons with unity of beliefs. It may not be necessary for all to see the same in the church question. It does not involve the principles of our faith. There is no need of a branch to direct the course of a river. All free and all bound to the truth, we shall never fail.

Baptists will still be Baptists, and nobody can tell them. Let us accept it and go ahead. We must work together; we should not lose the vocabulary of kindness.

Children's Home Drops Individual Sponsors

HAPEVILLE, Ga. — (BP) — Georgia Baptist Children's Home here has discontinued its policy of individual sponsorship of children.

The policy allowed Sunday school classes and friends of the children's home to provide special favors to individual children they sponsored.

John C. Warr, general manager of the home, explained that children who were not sponsored by anyone, "built up and held resentment when they were not chosen." It caused problems between those receiving special favors and those not receiving them.

"We hope that all sponsoring groups and individuals will direct their help through the churches to our general operational fund or send it directly to the home," Warr continued.

The Rural Teachings of Christ

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

Life in Bible times was predominantly rural. There were a few cities, and much of the prophetic preaching of the Old Testament and many of the churches of the New Testament were begun in large cities. However, a great proportion of the teachings in the Old Testament had to do with rural life. We feel sure that many of the New Testament churches were organized in rural areas, which, of course, includes the small villages and towns. The predominance of rural life in Biblical times, perhaps, necessitated that much of the teaching of the Scripture involve rural experiences. Any good preacher or teacher will speak in terms which his listeners understand. Biblical writers did just that. However, it has been interesting to make a quick check through the four Gospels to see how much of it had to do with rural life.

The Rural Element in the Gospels

One of my students in the Seminary, Brother James Earl Ladd, made a study of the Gospels to determine what percentage of the illustrations Jesus used were typically rural and what percentage were typically urban. In order to be purely conservative, he listed any illustrations about which there was doubt with the urban. The following table attempts to present these on a percentage basis. Naturally, there are some arbitrary decisions, but it at least gives a statistical picture of these elements.

	Percentage Rural	Percentage Urban
Matthew	66%	34%
Mark	67%	33%
Luke	64%	36%
John	62%	38%
Total	63%	37%
Different Illustrations	64%	36%

If this study is accurate, then approximately two-thirds of the illustrations Jesus used were distinctively rural. I am sure this does not surprise any of us, inasmuch as so much of His teaching was done among rural people. Yet it is interesting to note some of the content of these teachings.

The Sermon on the Mount

For example, in the Sermon on the Mount, as recorded in Matthew 5, 6, and 7, when Jesus wanted to talk about the value of Christian witness, He expressed it in terms of salt, lamps, and bushel baskets. When He talked of the permanence of spiritual things, He con-

trasted them with earthly treasures which are subject to loss through moth and rust and thieves. When He spoke of God's care, and our faith in Him, He illustrated it by referring to God's provision for the birds of the heaven and the lilies of the field. When He wanted to illustrate that which was of high value, He mentioned pearls thrown before swine.

When He sought to strengthen the disciples' confidence in prayer, He compared it to a father's interest in the request of his son. Will any father give a stone, or a fish, or a serpent in the place of necessary bread? When He told of hypocrisy over against genuine Christian character, He referred to wolves in sheep's clothing, to thorn bushes producing grapes, thistles bearing figs, and corrupt trees producing rotten fruit.

Doctrines in Rural Terms

When Jesus was trying to explain to Nicodemus the marvelous experience of regeneration and the part that the Holy Spirit has in it, He compared it to birth, and the wind in your face. When He tried to explain the cure of sin to the woman in Samaria, He spoke of the water of life. When He was trying to show the disciples that people were lost without faith in Christ, He compared them to over-ripe grain. In order to demonstrate how He felt about the Sabbath, He walked through the grain fields while His disciples plucked grain.

When He wanted to talk about Christian growth and development, He explained that the seed must be sown in the soil and then the blade springs up, and later the ear. When He was attempting to explain the supreme worth of the individual, He illustrated it with God's attitude toward two sparrows. When He was challenging His disciples to greater Christian dedication, He spoke of fox holes, bird nests, and plow handles. "No man, having put his hand to the plough, and looking back, is fit for the Kingdom of God."

The Concern of Christ

Others have called Christ a great teacher, a reformer, a foolish zealot, or an idealist. But when He described Himself to His followers, He said, "I am the Good Shepherd" (John 10:14). That gave the disciples a satisfying concept of one who was deeply concerned for

their souls. When He wanted to demonstrate repentance or the lack of repentance and the condemnation which follows, He showed them a barren fig tree. When He desired to explain stewardship, He told the story of a foolish farmer, his small barns, and big crops. When He attempted to make people believe that God really loved them, He talked about an old mother hen and her brood of chickens.

When He wanted to challenge His disciples to Christian service and sacrificial devotion, He referred to the grain of wheat that must die before it can produce a harvest. When He was trying to develop obedience on the part of His followers, He talked about two sons and the father's vineyard and how action is more important than words. When He wanted to show a picture of the future judgment, He explained it in terms understood by all rural people. He didn't say that there would be a difference between the believer and the non-believer, He simply said, "and he shall set the sheep on his right hand, but the goats on the left" (Matthew 25:33). Any farmer knows the difference between a sheep and a goat.

When He wanted to explain how close we must stay to Him, and to the Father, He said, "I am the vine, ye are the branches . . . As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye except ye abide in me" (John 15:4, 5).

Jesus always bore the burden of the responsibility of the host of people who were not believers. Expressing this attitude of His, it is said that "He was moved with compassion on them, because they fainted and were scattered abroad as sheep having no shepherd." Jesus then turned to His disciples and said, "The harvest truly is plenteous, but the laborers are few; pray ye the Lord of the harvest that He will send forth laborers unto His harvest" (Matthew 9:36-38).

When Jesus realized that the host of people in the village of Sychar were open hearted to His message, He remarked to His disciples, "Say not ye, 'There are yet four months and then cometh the harvest,' but behold, I say unto you, lift up your eyes and look on the fields, for they are white already unto harvest" (John 4:35).

Whether to express these deepest longings of His inner heart or to explain some profound truth, Jesus utilized these every-day rural experiences to make His meaning clear to His hearers.

►Pastor B. B. Isley has resigned the care of the Fairdale Baptist Church, near Louisville, effective September 26, to go to Danville, Va. In the four years he has been at Fairdale a new building has been erected, and two missions have been started.

OCT. - NOV. SPECIAL	DURING THE MONTH OF OCTOBER and NOVEMBER 25 OR MORE SUBSCRIPTIONS	OCT. - NOV. SPECIAL
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Will be accepted as a church budget account at the regular budget rate of \$1.44 per year

CHILDREN'S PAGE

Peppermint Sticks

By Carl W. Stahl

Benny had a friend. His friend was Jose the little Mexican boy. They were playing near the beet-worker's cabin Jose's family lived in. Jose's parents were pulling up long rows of beets, each day. The farm where they worked was near where Benny lived.

Benny and Jose pretended that they



Illustrated by Carol Griffith

were hauling beets from the field. They had topped some real beets. With these in a wagon they pulled them to the shanty they called the sugar factory.

First Jose rode and Benny was the horse. Then Benny rode and Jose pulled. After they had been playing awhile, Jose's mother came to the door.

"Maria!" she called. "Maria!"

In a few seconds they saw Maria, Jose's young sister, come running as fast as she could in answer to her mother's call.

"Does she always run like that when your mother calls her?" asked Benny.

"Si (yes)," said Jose, "but today she has a special reason. Mother promised her a peppermint stick. That is the candy we like best."

Maria came out of the shanty. Her dark eyes sparkled. Her white teeth

shone in a wide smile. In her hand she held a peppermint stick.

"Jose," she called. "Mother wants to give you a peppermint stick, too."

Jose ran into the house and soon came out with two peppermint sticks.

"For you," he said, holding out one of the sticks to Benny.

"Thank you." Benny took the candy. "And thank your mother for me."

"I will," Jose promised.

In a little while Jose's mother again came to the door.

"Maria!" she called. "Maria!"

"What is it this time?" Benny asked, when he saw Maria leave her doll and run toward the shanty.

"She is to help with the dishes," Jose explained.

"Does she know that?"

"Si. Maria is Mother's little helper," Jose said. "We all run when she calls for she is our mother."

"I never thought of that before," said Benny. "From now on I'm going every time my mother calls me. I am going even when I know she wants me to work."

Jose nodded his head.

"That is good," he agreed.

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Butterflies

By Gladys Cleone Carpenter

One of the most beautiful of all God's creations is a butterfly. And how strange to watch its life-history and to know that it was once a caterpillar. No, it never was a worm, for worms can't transform.

The swallowtails are a very attractive butterfly family. They are easily recognized because of a tail on each of the lower wings.

The tiger swallowtail is the lovely yellow and black one we often see.

Quite similar with more black and much bigger is the giant swallowtail.

Then we have a black one, a blue-green one and a gray and red striped called the zebra.

Among the thistle blossoms one may see a lovely orange spotted butterfly with rose on its underwings. This is the painted lady. And there are any number more of flying beauties.

The life span of many butterflies ends with the warm days. But the mourning cloak folds its bark colored underwings beneath the bark of a tree and hibernates. Then in early spring it is one of the first butterflies to appear.

The monarch butterfly, the orange and black one so common everywhere especially on the milkweed, migrates going South in swarms as do the birds.

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Left Out

By Ellen Brown

This little pig went to Sunday school;
This little pig stayed home;
This little pig stayed for church;
This little pig had none;
This little pig cried "Wee, wee, wee—
I wish I had gone."

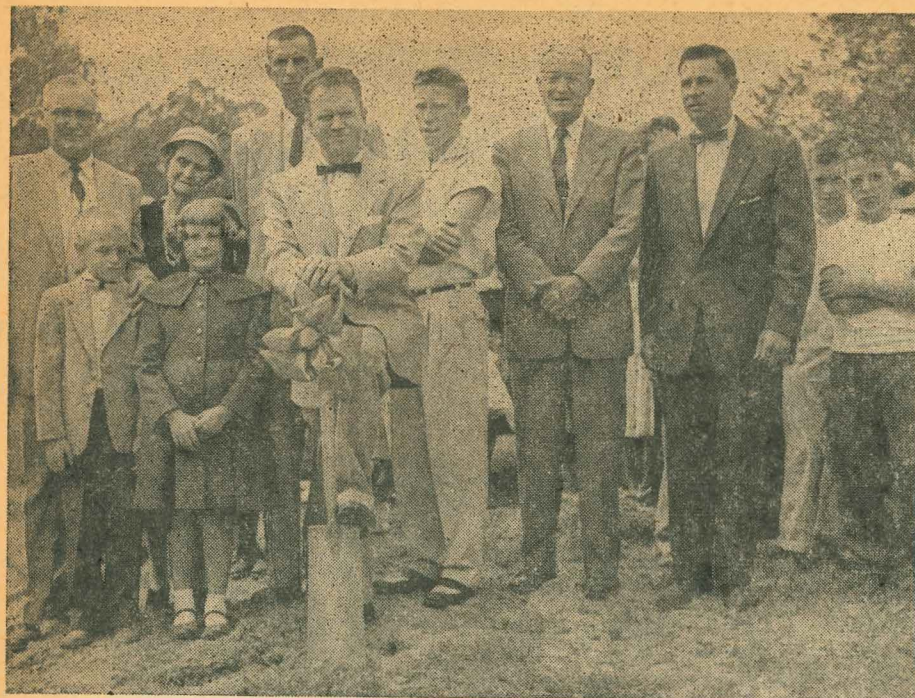
Beyond Counting

By Katherine Edleman

As I look upward
Toward the skies
Stars . . . and more stars
Meet my eyes.

Dozens . . . hundreds . . .
Thousands—yes!
Just how many
None could guess.

Not one boy
Or girl so clever
As to count them
Ever . . . ever.



GILEAD BAPTIST CHURCH broke ground September 11 for a new \$75,000 auditorium with full basement for class rooms. The old building will still be used for class rooms. Significant in this building is the provision of space for the children of the Kentucky Baptist Children's Home, which is nearby. All the children from the institution attend there. In spite of the handicaps this church last year increased its mission gifts till they are giving approximately one-third of their total gifts to missionary and benevolent causes. B. G. Hickem, their pastor, accepted a call to Arkansas and moved there August 15. The church is moving ahead in all its work as they seek a new leader. Construction is now under way. In the picture (left to right) are: A. T. Hayes, chairman of deacons; Mrs. Josie Osborne, the oldest member; William H. Jenkins, chairman of Finance Committee; C. Ford Deusner, chairman of the building committee; David Campbell, representing the Children's Home; Joseph Kolbrook, architect; and Hubert Lines, contractor. The two small children represent the youngest members. They are Larry Tabb and Linda Shipp.

Medical Authorities Answer Questions Asked Billy Graham

CHICAGO, ILL.—Medical authorities have come to the aid of Billy Graham in answering a question he declined to answer at a meeting of the National Press Club in Washington, D.C., on August 9, 1955.

Originated by Washington correspondent James Butler, the question was read at a club meeting by the Club President Lucian C. Warren.

"In your crusade against liquor, Mr. Graham, do you accept universal medical authority that any man 30 years of age or older—especially one engaged in an exciting profession such as journalism—should drink alcoholic beverages to improve blood circulation and ease his nerves?" was asked and Billy Graham replied that he would skip that one.

"Since alcoholism, which is definitely

related to alcohol consumption, is considered by many authorities to be America's fourth most important health problem and alcohol is undoubtedly statistically the largest and most important narcotic problem in Western Civilization today," says the American Business Men's Research Foundation of Chicago, "we at once began to search for a correct answer.

"In the following four weeks we wrote scores of medical men and authorities on alcohol and not one reply, to date, indicates that such advice is given by any competent medical men, let alone being 'universal authority.' Representative of the many replies includes those by William Bolton, M.D., Director, Bureau of Health Education, American Medical Association who stated," the Foundation reports, "We are completely

in the dark as to what 'medical authority,' to say nothing of the universal aspects, ever has made (this) casual recommendation!"

The managing editor of Yale's Quarterly Journal of Studies on Alcohol, Mr. Mark Keller, wrote according to the Foundation, "I do not know of any medical or other scientific authority for (this) statement."

Andrew C. Ivy, Ph.D., M.D., distinguished Professor of Physiology, University of Illinois wrote the Foundation, "no 'universal medical' authority and no competent medical authority has made this recommendation."

These and other authorities point out that there is no scientific reason to believe that alcohol improves the blood circulation or that improved blood circulation (by other means) "eases the nerves."

"Factual reporting on the medical aspects of alcohol in view of its widespread use and the health problems connected therewith," the Foundation concludes, "requires an honest reporting as does polio, cancer and pneumonia. It can no longer be considered a laughing matter or a vehicle for a prank."—*American Business Men's Research Foundation.*

New Hospital Treats 60 Patients After Opening

JACKSONVILLE, Fla.—(BP)—During the first 48 hours of its operation, the new Baptist Memorial Hospital here admitted 60 patients and six infants were born.

The report on operations of the new Southern Baptist Convention hospital was made by Frank Tripp, executive secretary of the Southern Baptist Hospital Commission.

The five-story hospital is located on the banks of the St. Johns River, opposite downtown Jacksonville. The hospital is on the south bank while the main business district is on the north bank.

The hospital, as yet uncompleted, costs \$4,250,000. The first section contains 180 beds with 128 more beds to be included in the next phase of building.

While the Southern Baptist Hospital Commission will operate the new hospital, a local administrative committee will be in direct charge. Dr. Frank L. Fort has been named president of the hospital and Lawrence Payne, one-time administrator of Baylor Hospital, Dallas, Tex., is its administrator.

Baptist Memorial Hospital is the third hospital supported by a religious body in Jacksonville. It is the only Southern Baptist hospital in Florida, and one of two supported by the Southern Baptist Convention at large.

Like Motel? Kansas City Has These to Offer You

KANSAS CITY, Mo.—(BP)—Here are the names of motels in Kansas City, if you are planning to attend the 1956 Southern Baptist Convention and prefer to stay in motor courts.

"Those who desire reservations should send in a \$5 deposit along with their request for reservations," according to Conrad R. Willard, local Baptist minister who is general chairman of arrangements.

"This is a general practice on motels and it is the only way they can assure a reservation. Individuals may make reservations directly to the motor court of their choice" instead of going through the Chamber of Commerce as with hotel reservations, he added.

Confirmation of reservations will be sent out as soon as possible, but you probably won't hear until the middle of November.

THE LIST OF MOTELS:

Ace of the Hi-way Court	8216-71 Highway
Annette Modern Cabins	81 and 61 Highway
Arrow Court	Highway 24 and 71 Cutoff
B-B Lodge	Highway 40 and Blue Ridge Cutoff
Capital Service Station and Cabins	116 and 71 Highway
Clay Motel	4018 N. Oak
Collins Court	9501 E. New 40 Highway
Crown Motor Court	4340 State, Kansas City, Kansas
Davidson Courts	115 and 71 Highway
El Cabanas	One-half Mile East of City Limits on No. 50
Ficklin Tourist Court	3647 State, Kansas City, Kansas
Flamingo Tourist Court	U. S. Highway 69, Liberty, Mo.
Four-Acre Motel	8220 South 71 Highway
Hi-way Motel	71 Highway and Bannister
Holiday Inn Hotel East, Inc.	Rt. 8, Independence, Mo.
Gables Motel	6831 State-Kansas City, Kansas
Johnson Motel Tourist Courts	107 St. and 71 Highway
Kozy Court	36 Terr. and New 40 Highway
Leeds Motel Courts	3707 Rayton Road
Moonlight Motel	24 Highway and 71 Bypass
Putthoff's Modern Cottages	40 Highway and Blue Ridge
Rainbow Auto Court	5912 E. 50 Highway
Royal Auto Court	7831-69 Highway
Skyline Court	3531 N. Oak, North Kansas City
Sky-Vu Motel	8300 E. New 40 Highway
U. Smile Sta. No. 1	Old 40 Highway and Raytown Road
U. Smile Motel	50 Highway at 58th Street
U. Smile Court	8100 E. 40 Highway
Wright's Tourist Camp	79 and 50 Highway
West Haven Motor Court	5250 State, Kansas City, Kansas
Wornall Motel Tourist Court	8215 Wornall
Youngs' Motel	5024 Merriam Drive, Kansas City, Kansas

News in Brief from the Ohio Valley Association

By C. E. DANIEL, Missionary

CLAY, Ky.—The annual meeting of Ohio Valley Association was held with Bethany Church, September 20-21. Reports from the churches reveal healthful increases in all phases of their program. The pace-maker for the increase was a 20% gain in baptisms reported.

Fred Keller is pastor of the host church. He and the church did a wonderful job entertaining the association. John Coble, pastor of Grangertown Church, was elected moderator; and A. L. Christison, clerk-treasurer. The 1956 session will be held with the New Hopewell Baptist Church.

The Wheatcroft Baptist Chapel, where Brother Jack Willett is pastor, is experiencing its anticipated growth. This mission is sponsored by the First Baptist Church of Clay. An option has been secured on the brick building which is now being used.

In the four tent revivals sponsored by the Brotherhoods and men of five churches, it is estimated that 1,500 lost people heard the Gospel message which they would not have heard otherwise. The Gospel seed has been sowed.

Uniontown Baptist Church, Uniontown, Kentucky, has called Douglas H. Sowards to be its pastor. Recently Mr. Charles Markham came to Uniontown to be instructor of music in the High School. He united with the church and is applying his talent for the Lord in the church also.

Miss Patsy Whitlege has resigned as secretary to this writer, C. E. Daniel, in order to become the bride of Mr. Thomas Cherry on September 20. They were married in the First Baptist Church of Clay, by Pastor G. R. Abernathy. She is being succeeded by Miss Ann Crowell, a senior in the Clay High

School and a daughter of Mr. and Mrs. G. E. Crowell, of Clay.

Ronald Scholar, director of music for the past three and a half years at the First Baptist Church, Clay, has resigned that work to accept a similar position with the Highland Park First Baptist Church, Louisville.

Pastor A. F. Tuck and the men of the Sebree Baptist Church have organized the eleventh Brotherhood in Ohio Valley Association.

Raymond Hazel is the new pastor of the Harmony Baptist Church.

The writer enjoyed working in a week of stewardship revivals recently in the McCreary County Association. While there, he and his wife were the guests of Pastor and Mrs. Ralph Whickers, at Whitley City.

The Morganfield Church is reworking and adding to their church meeting house, and hope soon to have the work completed.

Pastor and Mrs. Earl Hohman of Morganfield are the proud parents of a baby daughter.

The churches of Ohio Valley Association gave \$2,900 more to all causes than they gave in 1954.

Campbell County's Russ Heyne Resigns to Go to Southwestern Seminary

NEWPORT, Ky., Sept. 12. — Russ Heyne, pastor of the First 12 Mile Baptist Church for the last six years, has resigned to enter Southwestern Seminary. A reception was held in the basement of the new educational annex following prayer meeting to honor Pastor and Mrs. Heyne. A watch was presented to him, a cash gift to Mrs. Heyne, and a dress was given to their daughter, Diana.

The church has grown from a half-time church six years ago to a full-time pastorate, with full ministries, Training Union, Brotherhood, and W. M. S. having been added. Prayer meetings were started during the second year of the pastorate. Sunday school has reached the 100 mark from the original 20. There are now as many baptisms annually as there were formerly in a decade, and finances have increased from \$80 a month to \$137 a week. A new \$20,000 education building has been erected. Brother Heyne has preached in evangelistic meetings elsewhere as well as at home. In the last three meetings there have been 108 conversions.

STOP



THANKSGIVING OFFERING COMING!

Consider these facts . . .

- Spring Meadows and Glendale will care for nearly 600 homeless children this year.
- Since 1869 Kentucky Baptists have supported their child care ministry CHIEFLY through the Thanksgiving Offering.
- The Thanksgiving Offering ACTUALLY operates both our Homes TEN months out of the year.
- In reality our Homes live or die by the Thanksgiving Offering. The Cooperative Program alone is utterly insufficient.
- Kentucky Baptists' THIRD Children's Home, PINE CREST, near Morehead, will begin operation about January 1, 1956. It too, is dependent upon THIS YEAR'S Thanksgiving Offering.
- Every Kentucky Baptist church and Sunday school should make plans immediately for a record breaking offering.

GIVE ONE DAY'S PAY

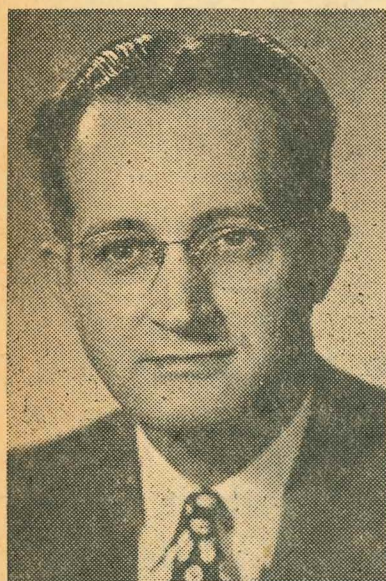
For Glendale, Spring Meadows and Pine Crest

BAPTIST TRAINING UNION DEPARTMENT

JAMES WHALEY, State Secretary

127 East Broadway

Louisville, Kentucky



C. Aubrey Hearn

Associational Officers' Planning Meetings

- Oct. 24—Owenton, 3:30 to 9:00 P.M.
- Oct. 25—Campton, 3:30 to 9:00 P.M.
- Oct. 26—Somerset, 10:00 A.M. to 3:00 P.M.
- Oct. 27—Leitchfield, 3:30 to 9:00 P.M.
- Oct. 28—Mayfield, 3:30 to 9:00 P.M.

Mr. C. Aubrey Hearn from the Sunday School Board in Nashville in charge of study course promotion will be with us next week for our Associational Officers' Planning Meetings. He will help in the panel discussions and bring the closing message.

All interested in Training Union Work are invited to attend.

Program

Theme: Prepared Unto Every Good Work

Afternoon Session

- 3:30 Hymns: "I Am Thine, O Lord"; "Make Me a Channel of Blessing"
Scripture Reading: 2 Timothy 2:19-26.....Host Pastor Prayer
- 3:45 Good Work in Our Association (Five 5-minute talks by Associational Officers)
- 4:10 Roll Call and Recognitions.....Rev. Charles H. Ham
- 4:25 Preparing to Use New MaterialsMr. C. Aubrey Hearn
Tracts, Posters, Quarterlies
New Study Course Diplomas
- 4:40 Preparing to Participate in State Projects.....Mr. James Whaley
- 4:55 Conferences on Associational Officers' Jobs—Preparing to get the Job done in the Association
- 5:45 Adjourn

Evening Session

- 7:00 Song—"To the Work"
Scripture Reading and Prayer
- 7:15 Preparing to Use the New *Associational Handbook* and *Associational Record Book* (Sunday School Board Worker)Mr. C. Aubrey Hearn
- 7:30 Preparing Our 1956 Promotional Programs (Questions to Panel of Workers)
W. C. Dudley, Charles H. Ham, C. Aubrey Hearn, James Whaley,
Miss Nora Meador, Mrs. O. W. Stites, Mrs. James Whaley.
- 8:30 Preparing Our GoalsRev. Charles H. Ham or Mr. W. C. Dudley
- 8:55 Good Works with a PurposeMr. C. Aubrey Hearn
- 9:10 Adjourn.



COUNSELOR'S CORNER

BY
DR. R. LOFTON HUDSON

Dogs Ahead of Family

Question: Do you think it is a sin for a man to put dogs, women, and whiskey ahead of his family?

My husband is a fox hunter and spends so much on his dogs that the children and I do not have clothes good enough to go to church.

Answer: You remind me of the woman who said that, though she did not believe in re-incarnation, if she should ever come back to this earth she should like to be her husband's hound dog. She gave three reasons: If she should get up in the night he would immediately arise to see what was the matter. Second, if she got the least bit sick, he would take her to the doctor. Finally, she would be allowed to sit on the front seat of the car.

If your husband puts these things first, you have a poor marriage.

Of course it is a sin. But you are making a mistake too, unless your clothes are much worse than those of most people who give this as an excuse for staying away from church. Do you have clothes good enough to go to other places? Then they are good enough to go to church.

Your best opportunity is to lead that husband to Christ. In the meantime, set him a good example of Christian living. Prayer and Christian love can do wonders for a home.

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

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WOMAN'S MISSIONARY UNION

MRS. GEORGE R. FERGUSON, Executive Secretary
MISS MARY PAT KENT, Youth Secretary
MR. J. C. BALLEW, Royal Ambassador Secretary

Missionary Speakers at the Regional Meetings



Mrs. A. R. Crabtree, Brazil
First Week
October 18-21



Miss Rose Marlowe, Japan
Second Week
October 25-28

Come to these meetings and meet our new President, our new Youth Secretary, our new Community Missions Chairman, and hear these missionaries speak. The Executive Secretary will be glad to see you, too, as she reports to you on the wonderful trip you gave her.

Get Those Boys to Congress

The boys of our churches ought to attend the Royal Ambassador Congress meeting at the Third Baptist Church, Owensboro, November 4-5.

After a group of our boys made the first Congress they were sold on Royal Ambassador work. They came back to our church full of Royal Ambassador enthusiasm and plans for attending every Congress possible. The Christian leaders with whom the boys are brought in contact, who can speak the boys' language, never fail to bring a challenge to them during the Congress. The friendships formed between boys with the highest Christian ideals at such times prove valuable throughout life. In fact, the Congress is of such value in the life of the boys that we should do our best to see that they attend.

It will be fine if some laymen in the Church can take the time out and go with the fellows. Boys like to be with men. If men are to give the leadership that they ought to they must be with the boys at these meetings.

This Congress provides a pastor an

opportunity unequalled during the year for getting close to his boys. It is well worth the time that a pastor will have to take off from his field to carry a carload of his boys to the Congress. There is a closer touch from that time on.

The work with the boys of our church limped along until they began to get out with other boys interested in the same things and they began to get the idea. When one of the fellows received the Star Camper award at State Royal Ambassador Camp, the enthusiasm mounted. Nothing much will be done though until the boys themselves get the "want to" instilled in them. The Congress and these Royal Ambassador camps are the places where they catch it.

If you have something worthwhile to share with others then go to the Congress.

If you feel that your chapter needs a vitamin shot, then get those boys to the Congress.

If you want the boys challenged with the ideals of Christ, then by all means get them to the Congress at Owensboro.—W. L. Crumpler, Central Baptist Church, Maysville, Kentucky (Pastor Advisor).

For Those Planning Mission Study Institutes

The Home Mission Board reports that the 1956 Graded Home Mission series of books on the American Indian are available in the Baptist Book stores for those planning fall clinics on Mission Study or Mission Study Institutes. The Book Stores will stock only a few copies of these books now and they will not be on display until after the Week of Prayer for Foreign Missions and the study of the books on the Moslem World have been held, so do not let this information interfere in any way with your study of the books in the foreign mission series.

Even though the Indian Source Books are not listed on page 2 of *World in Books*, there will be source books. The Home Board could not give this information when *World in Books* was printed. Please add to that page of your *World in Books* this information: Indian Source Books for each age level from Sunbeams through Adults, each price 15 cents, from your Baptist Book Store. The books are priced at 50c each. Titles are: "The Tribes Go Up," by B. Frank Belvin (Adults); "Indian Life on New Trails," by Victor Kaneubbe (Young People); "Paths in Papago Land," by Marvin R. Sorrels and Minnie L. Guyton (Intermediates); "Beyond the Desert," by Harold E. Baer (Juniors); "Skias-Chui" by Leña Angeline Sieg (Sunbeams).

The following teaching aids will also be available for these clinics and Institutes: Filmstrips, "Trail of Triumph" which portrays the progress made by the American Indian. He has traveled the trail of tears, but the gospel is bringing victory to him (\$5.00). Another film strip "Indian Baskets," which depicts the story of the beginning of our Baptist work among the Papago Indians on their reservation in Arizona, and emphasizes present mission opportunities (\$5.00). Both film strips are available from Baptist Book Stores.

From the Home Mission Board, there is a free picture sheet of black and white pictures similar to the ones on Alaska and Cuba and a pictorial map of home mission fields and activities with four page study guide.

Use these materials in your Mission Study Institutes but emphasize that they are prepared for use in the home mission studies before the Week of Prayer for Home Missions to be observed next March.

The Japan Baptist Convention commissioned its first foreign missionaries at its annual meeting at Amagi Sanso, the "little Ridgecrest" of Japan. Pastor and Mrs. Masaji Shirabe, of the Kumamoto Baptist Church, will go to Okinawa sometime next year.

Georgia Paper Hits Catholic Politics

ATLANTA, Ga. — (BP) — John J. Hurt, Jr., returned from a tour of several European countries this summer convinced that "Roman Catholicism is the one big political curse in Europe and is as great an evil as Communism."

Hurt, editor of the *Christian Index*, state Baptist weekly newspaper published here, makes his remarks in an editorial in the paper.

He says Spain, "the nation allied closest to the Vatican," is a country "of dire poverty and of a people 20 and more years behind in their civilization." Many Baptist churches there have been closed by the government.

Baptists, Hurt continues, must not re-

main silent, feeling they must be tolerant of Roman Catholicism. However, Hurt emphasizes his statements are directed at political activity of Catholicism and not at Catholicism as a religion.

►Robert McCan, former pastor of Marshall and St. Joseph, Mo., has accepted the call to be pastor of First Baptist Church, Clarksville, Tennessee.

►First Baptist Church, Tallassee, Ala., called Charles E. Langston from his former pastorate at First Baptist Church, McLeansboro, Ill.

►Otis Beatty has begun his ministry at Caney, Kansas, Southern Baptist Church

after leaving Second Baptist Church, Miami, Okla., where he used to be pastor.

►First Baptist Church, Morgantown, of which Henry C. Hedgespeth is pastor, reports a revival in which Pastor Herman E. Rowlett of 23rd and Broadway Baptist Church, Louisville, was evangelist. There were two additions by statement, three by letter, and eleven by baptism.

NO CHURCH BUDGET IS COMPLETE UNLESS THE STATE PAPER IS INCLUDED

More About Making Reservations At Paducah

PADUCAH, Ky. — Preparations are rapidly shaping up for the coming of the General Association of Baptists in Kentucky to this city, November 15-17, with the Kentucky Baptist Ministers' Meeting starting the night before, November 14.

The sessions are to be held in Baptist Tabernacle, located at Twelfth and Jefferson Streets, instead of Murrell and Clark, as erroneously stated before.

Among the major hotels are The Irvine Cobb, The Ritz, The Palmer, The Oxford and The Griffin, and reservations may be obtained by writing directly to either of these, or to Dr. Frank F. Norfleet, pastor of the Immanuel Baptist Church, Murrell Boulevard and Clark Street, Paducah, chairman of the Hotel and Motels Committee.

The list of motels and rates was printed on page eight of the Western Recorder issue for October 6. Motels are often preferred by persons who drive their own cars to the General Association, and can commute back and forth. Also, family groups often prefer that type of accommodation. Reservation may be made directly with the motel desired, or by writing to Dr. Norfleet if you prefer for him to make your reservation for you.

For home reservations, please write to Pastor Grant L. Jones, Oaklawn Baptist Church, 408 Oaks Road, Paducah, Ky., stating that you would prefer to stay in a private home, and give him the name or names of those who will accompany you (if you want to room together), and also giving him the day (Monday or Tuesday) and the time when you expect to arrive. Pastor Grant is chairman of the Home Reservations Committee.

CLASSIFIED ADS

Advertisements under these headings are only five cents per word including initials and addresses.

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CHURCH SECRETARY — Needed at once. Five days (40 hours) a week. Some shorthand necessary. For further information call Third Avenue Baptist Church, Louisville.

TAPE RECORDINGS transferred to discs. Tape duplication. Record pressing. Write for price list. BUCHANAN RECORDING SERVICE 1409 Central, Ashland, Kentucky.

young people can be reached and enlisted. He shows how Southern Baptists are meeting the needs of those young people who are in the armed services, those who are married, the college students away from home, the seventeen-and-eighteen-year-olds, and the older young people.

Out of wide experience in the field of Young People's work, plus rich comprehension of the over-all program of the Sunday school, Mr. Washburn has given us a strong, practical discussion of "know how" permeated with a warm spiritual appeal. The book is designed for study by young people themselves along with their leaders. Pastors and general officers will find here very timely help in strengthening what has, until recently, been a good spot in the ministry of many of our Sunday schools.

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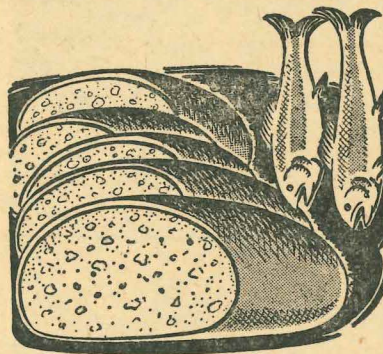
SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, OCTOBER 9, 1955

Numeral after church indicates number of missions.

Church	T.U.	S.S.
Anchorage, Pleasant Grove	148	287
Ashland, Unity	110	421
Barbourville	163	455
Bardstown		401
Beaver Dam (1)	206	462
Bellevue	84	481
Benton, First	103	256
Blackford	60	182
Bowling Green, Eastwood	88	255
First (2)	453	1,376
Forest Park	105	244
Burlington, Additions 6	81	284
Cadiz	80	295
Campbellsville, Pleasant Hill	169	313
South Campbellsville	111	252
Carrollton	62	307
Central City (1) Additions 1	274	510
Cloverport		271
Corbin, First	121	424
Central (1)	150	585
Covington, Calvary		651
Latonia	285	1,095
South Side	121	498
Crestwood	88	278
Danville, First (2)	177	713
Lexington Avenue (1)		544
Dayton, First	280	280
Dawson Springs	82	272
Elizabethtown, Severns Valley	221	898
Erlanger	101	467
Evansville, Ind., Calvary (1)	146	667
Grace	262	1,012
Keck Avenue	123	378
Walnut Street (1)		505
Falmouth (1)		293
Ferguson (1)		83
Florence, Additions 11		119
Fort Thomas, First (1)		365
Frankfort, First (1)		203
Memorial		75
Thorn Hill, Additions 16		195
Franklin, First		429
Fulton		177
Georgetown (1)		328
Glasgow (1)		125
Greenville, First		130
Harlan		165
Harrodsburg (2)		281
Hartford		90
Hawesville		104
Hazard (2)		80
Hazel		103
Henderson, First (1)		170
Immanuel Temple (2)		600
Hlma, Horse Creek		719
Hodgenville, First (1)		259
Hopkinsville, First (1)		138
Second		261
Junction City		223
LaGrange, DeHaven Memorial		100
Lebanon, First (1)		67
Leitchfield		172
Lexington, Grace (2)		127
Hillcrest		223
Immanuel, Additions 1		323
Porter Memorial, additions 8		918
Rosemont		126
London, First (1)		368
		135

Louisville, Audubon	42	204
Baptist Tabernacle	205	634
Baptist Temple		323
Beechland	168	656
Beechmont (2)	205	1,047
Beechwood, Additions 8	100	254
Bethany		318
Bethlehem	108	301
Broadway (2)	120	588
Carlisle Avenue (2)	320	1,370
Clifton (1)	158	472
East	102	227
Eastern Parkway	89	567
Farmdale (1)	206	510
Harmony	63	338
Hazelwood	106	601
High View, Additions 2	53	230
Immanuel	144	450
Jeffersontown	63	325
Lynn Acres	125	269
Ninth and O (10)	469	1,660
Okolona	59	463
Rockford Lane	114	340
St. Matthews (1) Additions 11	266	975
Shawnee	98	400
Shively (1) Additions 3	178	607
Southside (1), Additions 1	230	611
Third Avenue	99	702
Valley View, Additions 2	75	203
Virginia Avenue		290
Ludlow, First	133	470
Madisonville, First	227	1,020
Marion	111	296
Mayfield, First	313	940
Middlesboro, First (4)	94	628
Middletown, First	62	274
Monticello, First	65	254
Mt. Washington	137	303
Murray, First (1)		892
New Haven	69	
Newport, First (2)	138	786
Trinity	94	208
Owensboro, Buena Vista	96	445
Eaton Memorial (1)	232	466
First (1)	233	1,021
Hall Street (1)	191	445
Macedonia	108	236
Seven Hills (1)	92	279
Temple, Additions 1		164
Third	300	979
Paducah, East	219	523
Oaklawn	150	315
Trinity	161	303
Twelfth Street	106	324
Paintsville, First (1) Additions 4	82	263
Paris, Central	104	347
First	84	250
Pikeville, First (4)	83	521
Prestonburg, Irene Cole		
Memorial (10), Additions 24	250	600
Princeton, First (1)	150	559
Second (1)	160	300
Richmond, First	130	414
Russellville, First (1)	101	457
Shelbyville, Salem	90	200
Somerset, First	215	730
Calvary	145	214
Sonora	307	260
Stearns, First (3)	104	362
Sturgis, First		294
Versailles	74	532
Walton, Additions 1	111	331
Williamsburg, First (1)	65	440
Williamson, W. Va.,		
East Williamson	125	348
Winchester, Central	160	485

MODERN MIRACLE FOR MISSIONS



Remember the miracle of the five loaves and two fishes which Christ used to feed a multitude?

Last year, the average Southern Baptist gave less than \$4.00 through the Cooperative Program. It is a small sum when compared even with per capita expenditures for entertainment and luxuries. But what has been done with the aggregate total gifts of Southern Baptists adds up to a miracle even greater than the feeding of the multitude.

Your Home Mission Board is only one of a number of boards and agencies supported by gifts through the Cooperative Program. Support of the Home Mission Board has shown Southern Baptists mission opportunities and united them in taking some of these opportunities through Convention-wide programs.

Greater gifts through the Cooperative Program will enable the Home Mission Board to do more about the spiritual hunger of millions in the homeland. It will mean more men and means to carry on the work around the world for world missions.

Home Mission Board

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BOOK REVIEWS

HISTORY OF BAPTIST WORLD ALLIANCE, by F. Townley Lord.

Broadman Press now has on the market a new book—"The Baptist World Fellowship," a history of the Baptist World Alliance from its beginning to the Jubilee Congress in London. It was written by Dr. F. Townley Lord, great British pastor, preacher, writer, editor, and until recently the president of the Alliance.

It is the first history of the Alliance, though of course books have appeared carrying records of meetings. We feel we're doing readers a favor by directing attention to this important book, reasonably priced (\$1.75), which can be secured from your Baptist Book Store. Every Southern Baptist should be informed concerning this world-wide fellowship of Baptists.

NEVER A DULL MOMENT, by Eugenia Price, Zondervan Publishing House, Grand Rapids, Mich. Paper edition \$1. Cloth \$2.

A book written primarily to answer questions arising in teen-agers' minds—such questions as: Why Bother About God? What's Right and What's Wrong? Is Sincerity Enough? Do I have to Go to Church? Can a Christian Be Popular? How Can I Love Everybody? How Can I Ever Like to Read the Bible? How Can I Love Someone I Can't See? How Can I Actually Walk With God? Why Do I Have to Pray If God Knows Everything? Why Do We Have to Suffer If

God Loves Us? How Can I Become a Christian? How Can I Be Sure I'm a Christian? The author writes in language the teenagers understand. The author makes no pretense at being a theologian, but gives from her own experiences and from her interpretation of the Bible the answers found here. She seeks to untangle the perplexing questions confronting the youthful mind, and in most instances she does a good job. It can be had from your Baptist Book Store.

YOUNG PEOPLE IN THE SUNDAY SCHOOL, by A. V. Washburn.

The recent surge of emphasis on Young People's work in our Sunday schools has brought rapid expansion. There have been pressing demands for a book which would give up-to-date treatment of how to deal with this age group. Mr. Washburn has given us such a book.

Reaching young people and meeting their needs is strategic for the future, important for today. Have we been selling them short? How can we challenge the possibilities of this virile age group? How can we help them meet the problems of transition—both inward and outward? How can we lead young people to personal experience with the Saviour, with the Holy Spirit, with God the Father? How can each individual be led to right attitudes toward himself, the church, others, home marriage, and society?

Through the study of current experiences in many churches Mr. Washburn shows how

SUNDAY SCHOOL DEPARTMENT

ROY E. BOATWRIGHT
State Secretary

STANDARD CLASSES

Walnut Street Church, Louisville:

Eagles—Teacher, Dwight Spradlin.
Doers of the Word—Teacher, Marie Chilton.
Hy Shy Ny—Teacher, Mrs. Irby Bybee.
Trusted, Tried, True—Teacher, Mrs. James Bray.
Sunshine Scatterers—Teacher, Mae Strait.
True Blue Girls—Teacher, Mary Miller.
Sunshine Girls—Teacher, Eloise Florence.

STATE MISSION DAY—OCTOBER 23

Sunday, October 23, has been designated as State Mission Day in the Sunday school. Set a goal for your Sunday school for attendance and offering. Much of the progress of our whole State program and mission work depends upon the responses of our churches in making a worthy offering.

Send your offering, designated "For State Missions," to Dr. W. C. Boone, 127 East Broadway, Louisville, Kentucky. The amount will be credited to your church. Let us make this a great State Mission Day in our State!

CONVENTION-WIDE SUNDAY SCHOOL MEETINGS

In planning your church calendar for the ensuing year you will want to include some of these dates:

Clinics:

January 7-20—Sunday School Clinic, Birmingham, Alabama.
February 27-March 2—Sunday School Teaching Clinic, Columbia, South Carolina.
April 7-20—General Sunday School Clinic, St. Louis, Missouri.
October 6-18—General Sunday School Clinic, Chattanooga, Tennessee.
November 5-9—General Sunday School Clinic, San Francisco, California.

Ridgecrest and Glorieta:

Sunday School Week, Ridgecrest—June 21-27; June 28-July 4; July 5-11.
Sunday School Week, Glorieta—July 26-August 1; August 2-8; August 9-15.

KENTUCKY BAPTIST SUNDAY SCHOOL GOALS—1955-56

Enrolment Gain	20%
Standards:	
Associations	12
Schools	250
Departments and Classes	250
Training:	
Churches	1,200
Training Awards	48,000
New Sunday Schools	100
Vacation Bible Schools	21,000

VACATION BIBLE SCHOOLS

Church and Association	Enrolment
McGrady Creek, Ohio County	42
Adriel, Caldwell County	50
Sulphur Spring, Ohio River	35
Gethsemane, South District	154
New Salem, Russell Creek	45
Blackey, Pine Mountain	36
Clear Fork, Warren	46
Walnut Hill (Mission), Russell Creek	108
Mareburg, Rockcastle County	90
Maple Grove, Little River	49
Bethlehem, Little River	22
Big Rock Bottom, Middle Fork	38
Lick Branch, Middle Fork	40
Brittons Creek, Upper Cumberland	52
Mt. Vernon, Franklin	39
Visalia, North Bend	195
Freys Creek, Casey	33
Martin's Creek, Casey	34
West Covington, North Bend	95
Holly Hill, Greenup	40
Lenart, Upper Cumberland	31
Worthville, Whites Run	89
Quinton, Pulaski County	49
18th Street, Long Run	148
Nortonville, Little Bethel	61
Baileys Creek, Upper Cumberland	37
Adaburg, Ohio County	45
Butler, Union	54
Mt. Vernon, Russell County	54
Burgin, South District	134
Little Zion (Negro), So. District	77
Warsaw, Ten Mile	101
Victory, Nelson	36
Ekron, Salem	97
Wolf Creek, Salem	75
Bethel, Davies-McLean	73
Zebulon, Enterprise	37
Chloe Creek, Enterprise	33
Perry Cline, Enterprise	42
Frozen Creek, Enterprise	43
Ferguson Creek, Enterprise	53
Ratliff's Creek, Enterprise	38
Pikeville, Enterprise	231
Coal Run, Enterprise	72
Harold's Branch, Enterprise	26
Stone Coal, Enterprise	52
Dressen, Upper Cumberland	47
Watts Creek, Upper Cumberland	58
Dressen (Negro), Upper Cumberland	27
Liggett, Upper Cumberland	102
West Mt. Zoar, Christian	21
Macedonia, Muhlenberg	41
Burnside, Pulaski County	72
Emlyn, East Union	36
Black Oak, East Union	13
Pleasant View, East Union	60
Gatliff, East Union	56
Kensee, East Union	13
Cane Settlement, East Union	30
Carpenter, East Union	18
Locust Grove, East Union	21
Pike Ridge, Russell Creek	36
Shady Grove, Liberty	133
Trinity, Campbell County	164
Carlisle Avenue, Long Run	611
Cove Hill, White's Run	103
Hazle Patch, Lural River	48
New Harmony, West Kentucky	39
South Fork, Owen County	34
Varilla, Bell County	12
Cardinal, Bell County	36
Riverview, Bell County	12
West Pineville, Bell County	76
Molus, Bell County	24
Grant's Lick, Campbell County	188
Great Crossing, Elkhorn	145
Lockport, Henry County	71
Coldiron, Bell County	60
Pineville Mission, Bell County	35
Carve Mission, Bell County	98
East Jellico, Bell County	18
Bethlehem, Bell County	45
Alex's Creek, Bell County	17
Meser School, Bell County	23
East Cumberland, Bell County	50
Fellowship, Baptist	53
Corinth, Crittenden	92

The School of Religious Education, Southern, Earns Full Accreditation

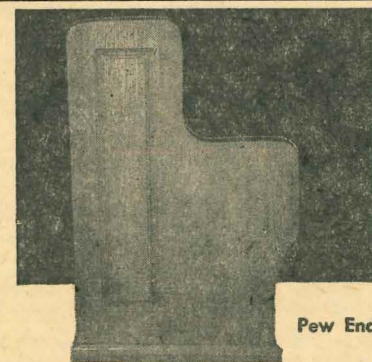
The American Association of Schools of Religious Education has announced the accreditation of the two-year-old School of Religious Education of the Southern Baptist Theological Seminary in Louisville, Ky.

According to Dr. Gaines S. Dobbins, dean of the school, this represents the first time in the history of the Association when a school has been accredited before there have been at least three graduating classes. Southern Seminary's school graduated its first full class last May.

This requirement was by-passed by the Association on the ground that Southern Seminary is accredited by the American Association of Theological Schools, and that the School of Religious Education is an extension of the original department of religious education, which has been functioning for many years.

Accreditation represents recognition of the School of Religious Education as having met the rigid requirements of the Association as to size and competency of the faculty, careful screening of students, adequacy of library facilities, the meeting of requirements for supervised field work, and the preparation of students for professional leadership in the various fields of religious education.

The Southern Seminary School of Religious Education is one of 11 accredited graduate schools of religious education in the United States.



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LUCIEN E. COLEMAN, SR., Secretary

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LET'S HELP!

Let's help the Sunday School Department of our General Association and our local Sunday schools and their leaders in the promotion of one of their major activities for the new year which is to enlist more men in Sunday school. Of course your pastor and Sunday school leaders will "carry the ball" in this move but since our Brotherhoods are to undergird the "whole" program of our churches and denomination, we will want to help in this worthy movement. Following are some of the things which will no doubt be projected in this enlistment move and the men of our Brotherhoods will help in every way possible:

- (1) Organize additional classes for men.
- (2) Enlarge the enrolment of existing classes (set goals).
- (3) Advance a visitation program to enroll men.
- (4) Provide better Bible teaching for each class of men.
- (5) Provide a program of fellowship and enlistment.
- (6) Utilize the Brotherhood and all of its committees in one way or another in this enlistment effort.

"International Baptist Convention" Suggested

CARBONDALE, Ill. — (BP)—B. J. Murrie, editor of the Illinois Baptist here, suggests "International Baptist Convention" if the Southern Baptist Convention should decide to change its present name.

"Nearly everyone agrees that the name 'Southern Baptist Convention' is outmoded and needs to be changed," Murrie writes in an editorial, "but they don't all agree on what would be the best name. Perhaps 10 different names have been suggested . . ."

Grounds supporting his choice of "International Baptist Convention" include:

(7) Pray for the leadership of the Holy Spirit in reaching men.

Come on men! Let's help out with this move. There are probably 50,000 men whom we could help enlist in Sunday school if we would try hard enough. Write our friend and your state Sunday School Secretary, Roy E. Boatwright, 127 East Broadway, Louisville 2, Kentucky for suggestions and materials.

THANKS BRETHREN!

Thanks to the many brethren who attended our big rally at Cedarmore last June but who, because of the crowded conditions that night, did not have a chance to make an offering for the new swimming pool fund which this department is sponsoring, for the gifts they are sending to Dr. Boone in response to our appeal which we have made recently through the mail for this purpose. We are hoping and praying that a sufficient amount will come in this fall to guarantee the pool for the opening of the camping season at Cedarmore next spring. Come on men! Help us with this worthy undertaking. Send your gifts to Dr. W. C. Boone, Treasurer, 127 East Broadway, Louisville 2, Kentucky. Be sure to mark your check "swimming pool fund."

"1. Our Convention has always been international in theory, scope, and service.

"2. It is basically international . . . by the authority of the Lord Jesus (in the Great Commission).

"3. A name such as 'International' would help overcome prejudice that the gospel is something Americans have produced.

"4. This name will take care of any possible growth.

"5. It would open the way for small national groups of Baptists to affiliate with an international convention . . .

"6. The responsibility for the whole world might be felt more by a local church.

"7. The word 'international' . . . is growing . . . We use it every day."

►Preston James Taylor, of New Bridge Baptist Church, Richmond, Va., has accepted a call to the First Baptist Church, Airy, N. C.

CREDIT WHERE DUE

Duke K. McCall, President
National Temperance League
Louisville 6, Kentucky

Church groups are quick to complain that the military which scoops up all of our young men through the draft seems to encourage the use of alcoholic beverages. It is considered big news when a minor shift of regulations makes liquor more available to servicemen.

Contrast the following item taken from the monthly Newsletter of Chaplain (Maj. Gen.) Charles I. Carpenter, chief of Air Force chaplains:

"The July to September, 1955, issue of Listen, published by the American Temperance Society, 6840 Eastern Ave., N. W., Washington 12, D.C. offers readers an attractively professional magazine on the subject of alcohol.

"Chaplains may obtain copies of this publication without cost by writing directly to the publisher. It is believed this issue will make a positive contribution to the religious literature distribution program."

We write the generals when we do not like what they do. Why not write Chaplain Carpenter or, even better, the Secretary of the Air Force, Washington 25, D.C., commending this emphasis on temperance by the chaplains?

Nashville Hospital Plans New Buildings

NASHVILLE, Tenn. — (BP) — Trustees of Baptist Hospital here have approved a \$9 million expansion program.

New buildings proposed include a 12-story hospital wing with 343 beds, a block-long professional building, a hotel, and doctors' apartments.

With the building of the new wing, the hospital, supported by Tennessee Baptists, will have 500 air-conditioned rooms, according to the trustees.

Hospital officials expect to begin construction next September and to complete the program within three to five years.

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Frankfort and Peterson Avenues
Louisville, Ky.

For October 30, 1955

By H. C. Chiles

Jesus Proclaims His Mission

Luke 4:16-24, 28-30

Following His entrance upon His public ministry and His remarkable victory over Satan through the use of God's Word, our Lord came at length to the small town of Nazareth in which He had been reared. He longed to make known the way of life to His own townspeople. There everybody knew Him. Therefore, none were surprised when He resorted to the synagogue on the Sabbath Day in order that He might join in the public worship and embrace the opportunity of teaching those who assembled there. It had been His lifelong custom to go to the place of public worship at the designated time. And His custom is one that is worthy of being followed by every Christian.

Regular church-going should be the custom of all who claim to be followers of Christ. In these days of widespread desecration of the Lord's Day, many of God's children certainly need to have their consciences stirred on this matter of attendance at the house of worship. If they are to enjoy the blessings of God upon their lives and services, they must be faithful in their meeting with God's people in their appointed places. There is a solemn warning in the scriptures against the failure to worship. "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." Hebrews 10:25. There are people who make light of custom, but to habituate one's self to right practices is one of the best elements in the development of a strong character. Remember the illustration of the coal of fire which turns grey and cold when taken from the bed of coals. Thus it is with those who neglect the fellowship and services at God's house.

I. The Speaker. Luke 4:16-17.

What fond memories and holy associations must have been His as Jesus Christ thought back over the times when He had worshiped in that synagogue in Nazareth during the days of His youth! Many of us likewise cherish fond and precious memories of blessings received from the Lord when we worshiped Him in His house.

Since there were no regular speakers in the synagogues, those in charge designated some competent and honorable person to conduct the services. It was the custom that when a distinguished

visitor was present the one in charge of the service would invite him to read the scriptures, and then deliver any message he might have for the people. Such an invitation was extended the Lord Jesus, and, always alert to embrace every opportunity to speak to the people, He readily accepted the invitation. The synagogue service included two scripture lessons; the one from the Law and the other from the Prophets.

II. The Scripture. Luke 4:18-19.

When Christ stood up to read, the scroll of the prophet Isaiah was handed to Him. Turning to the sixty-first chapter of that great prophecy, which begins with the words, "The Spirit of the Lord is upon me," He read the verses which declared God's purpose to send the Messiah to preach the gospel to the poor, to heal the broken-hearted, to preach deliverance to the captives and recovery of sight to the blind, to set at liberty those who are bruised, and to preach the acceptable year of the Lord.

Perhaps the most significant thing about our Lord's reading of this portion of Isaiah was the place where He stopped—in the middle of a sentence, with only a comma separating it from the next words. Had He read any farther He could not have given the explanation which He did.

III. The Sermon. Luke 4:20-27.

After reading the messianic passage from Isaiah in a most impressive fashion, Christ Jesus gave the scroll back to the attendant, who had handed it to Him, and sat down, which was a sure sign that He was about to speak. This was in keeping with the Jewish custom—they stood up when they read and sat down when they taught.

In front of Him were the acquaintances, associates and patrons of former years. With the attention of all riveted upon Him, Christ made the explicit and startling declaration that Isaiah's prophecy was fulfilled in Him. At first they had marveled at His gracious words and manner. As soon as they began to think about the claims He had made for Himself, they became very angry at what He had said. Although they were compelled to admit the graciousness of His message, they immediately began to quibble about the messenger. They refused to believe what He had said because they regarded Him only as the son of a local carpenter.

IV. The Sequel. Luke 4:28-30.

Bitterly resentful of what Christ had claimed with reference to Himself, they resolved that they would put Him to death. Their rejection of the Lord was because of their denial of His truth. They not only rejected the truth of His words, but they rejected Him Who is the truth. They cast Him out of Nazareth and intended to throw Him over a precipice nearby. But God's purposes could not be thwarted, so Christ miraculously passed through their midst, went His way and disappeared without harm to Himself. They had demanded a miracle, so they had one because they could not lay hands upon Him. They had demanded a miracle, so they had one because they could not lay hands upon Him, for He disappeared at the very time they wanted to kill Him. However, His action spelled ruin for them. It is always a solemn thing when Christ turns from an individual or a people because He takes with Him what all need, which is salvation from sin.

"God Being My Helper"

By C. C. WARREN

President, Southern Baptist Convention
Charlotte, North Carolina

I have just finished reading Dr. R. A. Herring's book entitled "God Being My Helper." In it he strikes a note that needs to be sounded in clarion tones throughout Christendom today.

Dr. Herring says, "The world has never seen a time when so much training and so much organization was matched with so little power." He reminds us that the needed power of the Holy Spirit is still available in direct proportion to one's willingness to pay the price for it. He probes the reader's heart with the paramount question of the Lordship of Christ.

This scholarly and practical discussion of the Holy Spirit, with striking illustrations from the author's rich experience, is designed especially to help those who have not attained but are willing to "press on toward the mark for the prize of the high calling of God in Christ Jesus." If every preacher, deacon, teacher, and every Christian occupying a place of kingdom responsibility will read the book slowly, carefully, and ponder its truth, a new stream of power will revitalize our denominational life.

►A. L. Greenwalt left pastorate of First Southern Baptist Church, Urbana, Ill., to become associate pastor, First Baptist Church, Lakeside, Calif.

►Evangelist Reginald Wall, Decatur, Ga., led a revival at the Park Baptist Church of Rock Hill, S. C., where Dr. B. F. Hawkins is pastor, during September 12-18. There were 51 additions.

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Fern Creek Mission Revival; First Anniversary Sunday

Fern Creek Baptist Mission had a wonderful revival September 25-October 2. Dr. Clyde T. Francisco, professor of Old Testament at the Southern Baptist Seminary, was the guest evangelist, and Fred Gibson, a Seminary student, was song leader. There was a fine spirit among the members, and a total of 25 additions to the church, 20 of them by baptism, 3 by statement, and 2 by letter.

The mission is sponsored by the Third Avenue Baptist Church, Louisville, and will be one year old October 24. The first anniversary will be celebrated Sunday, October 23. On that day there will be the regular morning service, dinner at church, special afternoon program beginning at 2:00 (with special music and Pastor Henry Beach of the mother church, as speaker), and the regular evening service.

The membership of the mission is

now 121. The Sunday services are held in the Fern Creek Elementary Auditorium, and the Wednesday evening services are held in the Community house. The mission has purchased a lot 3.30 acres in the heart of Fern Creek on Bardstown Road. The lot costs \$10,000, and is about two-thirds paid for. The mission gives 20% of its current offerings to the Cooperative Program, plus special offerings. There is a well-rounded program of evangelism, education, recreation and music. Harold Sangster is the pastor.

Dr. Lovegren, Released

The Rev. Levi A. Lovegren, an American Baptist missionary from Cherry Grove, Ore., who crossed into Hong Kong territory September 19, after five years' imprisonment in Red

China, is the father of two Southern Baptist missionaries. They are Miss Mildred Lovegren, 169 Boundary Road, Kowloon, Hong Kong, and Dr. L. August Lovegren, Baptist Hospital, Ajloun, Hashemite Kingdom of Jordan.

►Dr. W. R. Pettigrew completed his ninth anniversary as pastor of the Walnut Street Baptist Church, Louisville, on Sunday, September 18. His previous pastorates have included the Hazelwood Church, of Louisville, Ky.; the First Church of Springfield, Tenn.; and the Citadel Square Baptist Church, Charleston, S. C.

►Speaking at the University of Richmond, Va., Baptist World Alliance President Theodore F. Adams, fresh home from a preaching trip to Russia, said while Russians are better off than they were 20 years ago, they still live in a Communist police state and Communists still "cherish the dream of world dominion and . . . revolution."

Pastors . . .

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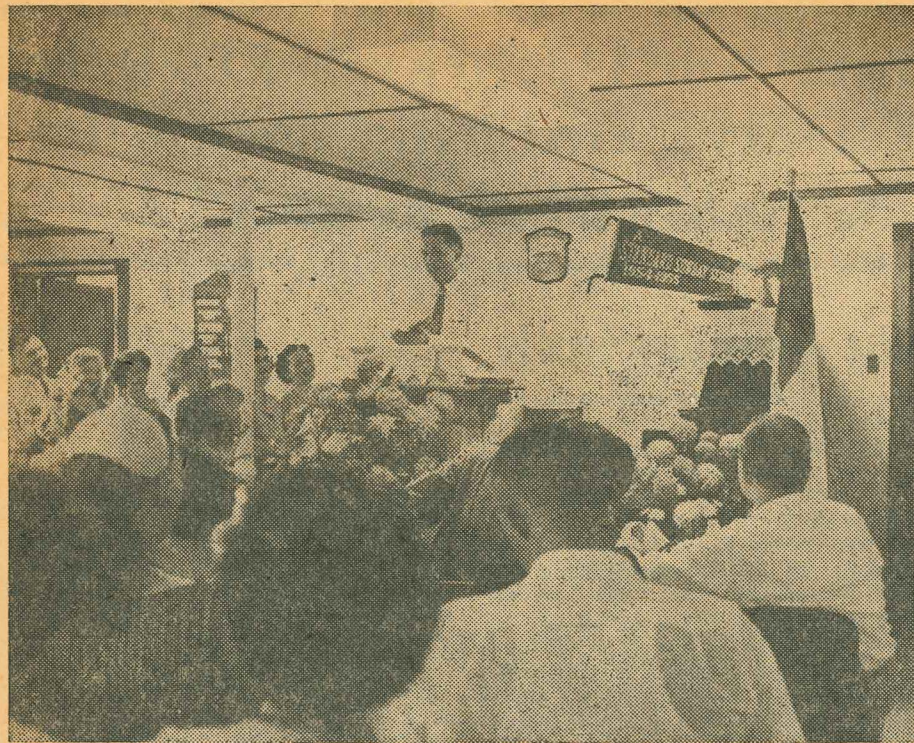
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ELIZABETHTOWN'S IMMANUEL ORGANIZED. — On the afternoon of Sunday, August 28, the Severns Valley Baptist Church called a council of brethren from sister churches to organize the Immanuel Mission into the Immanuel Baptist Church. After an address by Associational Missionary H. D. Standifer, 56 letters were presented from as many persons who wished to become charter members. Brother Robert Wayne is the first pastor. The Sunday school is now averaging 150, and the church offerings are averaging \$175 per Sunday.

Mission Band At Baptist Seminary in Louisville

Believing that missions is a basic part of the Christian religion, the members of the Mission Volunteer Band at the Southern Baptist Theological Seminary in Louisville, Kentucky, sponsor numerous deputation teams whose purpose is to arouse in the churches they visit a greater interest in the whole missionary endeavour. Emphasis is placed on news from the fields in all parts of the world, including our homeland, and on the responsibility of each Christian in the world missionary enterprise.

Ordinarily groups go to churches in

Kentucky, Tennessee, Illinois and Indiana. Each team is composed of members of the Mission Volunteer Band.

Would you like to have one of these teams visit your church for an inspiring day of Missions Emphasis? Arrangements should be made at least one month in advance. For further information write to: Thomas Maxfield Bahner, Deputations Chairman, Mission Volunteer Band, Box 64, Southern Baptist Seminary, Louisville, Kentucky.

Burgin Church Dedicates New Mission Building At Buena Vista, Kentucky

BURGIN, Ky., Oct. 1.—The members and friends of the Burgin Baptist Church met for the dedication of a mission building located at Buena Vista, Kentucky, on Sunday, September 25, 1955. For the past two years the Burgin Church has sponsored the work at Buena Vista which has steadily grown under the leadership of Charles Phillips, a student at the Southern Baptist Seminary, Louisville. A new building has been erected and Sunday school

rooms have been made in the basement. A bus is used each Sunday for the mission area.

On hand to bring the dedicatory address was Pastor David Grant, of the First Baptist Church, Drew, Mississippi, and a former pastor of Burgin. The dedicatory prayer and service of dedication was given by Pastor Phillips. The scripture and prayer was given by Pastor Donald White, of the mother church at Burgin.

A note burning service was held in which the building committee took part. This committee was composed of Howard Waggener, Fred Bradshaw, Lloyd Brown and Robert Wilds, all of Burgin. Steps are being taken in the direction of the Buena Vista Mission being constituted into a church when such action is deemed practical.

Opdyke Trust Fund Aids 115 Students

NASHVILLE, Tenn. — (BP) — The Opdyke Trust Fund last year gave 115 students financial aid and the total amount provided was \$9,575.

The Trust Fund, established about 30 years ago by a New York woman, provides aid for the education of mountain people under jurisdiction of the Southern Baptist Convention.

The corpus of \$235,005 is invested by the Southern Baptist Foundation. It provided \$10,668 income last year, which was available for student assistance.

The report on the Opdyke Trust Fund came to the Southern Baptist Executive Committee at its September meeting here.

►Melvin T. Hancock resigned as pastor of Service Memorial Southern Baptist Church, Oceanside, Calif., to accept call to First Baptist Church, Kingston, Mo.

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FOR INFORMATION CONTACT:

H. D. BRUCE, President

Cort R. Flint Accepts South Carolina Church

Dr. Cort R. Flint, administrative assistant at the Southern Baptist Theological Seminary in Louisville, Ky., has resigned to accept the pastorate of the First Baptist Church of Anderson, S. C.

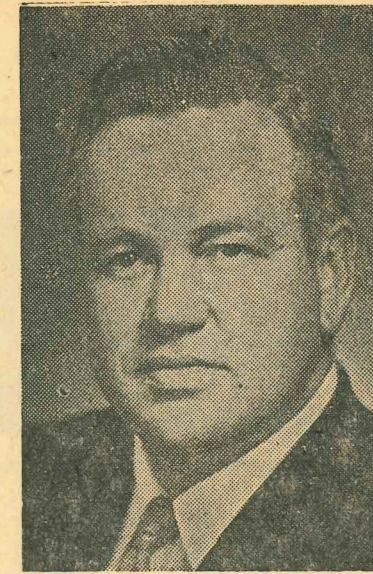
Formerly pastor of the Lynn Acres Baptist Church, Louisville, Ky., Dr. Flint became assistant to the president of Southern Seminary in 1952. He previously served as pastor of the First Baptist Church, Olney, Texas, New Haven Baptist Church, New Haven, Ky., and Pleasant Grove Baptist Church, Hodgenville, Ky.

As administrative assistant to the president of Southern Seminary, Dr. Flint has had responsibility for the school's public relations program, and has directed the work of student recruitment and alumni promotion.

Dr. Flint is a native of Oklahoma, and holds the Master of Theology and the Doctor of Theology degrees from Southern Seminary. He served as a Naval Chaplain assigned to the Marines from 1943 to 1946.

The Flints have two children, Corky

and Sue Ann. They are expected to move to South Carolina October 18.



Cort R. Flint

No Wonder They Are Still Happy

DALLAS, Tex. — (BP) — Mrs. L. H. Tapscott answered the 'phone recently in her Dallas home and heard a stranger remark:

"I don't know you, but I felt like I should certainly congratulate you after reading your husband's ad in this morning's paper."

Mrs. Tapscott didn't know what the caller was talking about until he called her attention to a personal item in the newspaper's classified advertising section. The item read:

"APPRECIATION OF WIFE: I am responsible for all debts and obligations of my wife, Viola V., both present and future, and am more than happy to be the provider for such a wife who married me 30 years ago today, who has borne me four happy children, all of whom are Christians, and she has manifested continuously such love, patience, understanding, and helpfulness that these have been the happiest years of my life. On this, our 30th wedding anniversary, I wish publicly to express my gratitude. L. H. Tapscott."

Tapscott, department secretary for the Brotherhood of the Baptist General Convention of Texas, said later: "I just ran the ad on an impulse. Two or three times a year I like to pull a good surprise on my wife. We are just two ordinary people, who are still in love after 30 years."

Congress Shipment Comes In — Too Late

LONDON, England—(BP)—A tract prepared for distribution at the Southern Baptist Convention booth during the Baptist World Congress here arrived recently, a month too late.

That British ship and dock strike during the summer delayed the shipment of the tracts, entitled "Thank You, British Baptists!" The tracts were prepared by the Executive Committee of the Convention and contained the names of all Southern Baptist Convention agencies.

Although too late for most of the Congress delegates to receive, they were sent out to British Baptists and have been received favorably.

The Baptist Times, edited by Past

Alliance President F. Townley Lord, commented that the tracts were a "warm-hearted gesture from our friends across the Atlantic."

The tracts "thanked" British Baptists for having produced such great Baptist statesmen as John Bunyan, Roger Williams, William Carey, Charles Haddon Spurgeon, J. H. Rushbrooke, and others.

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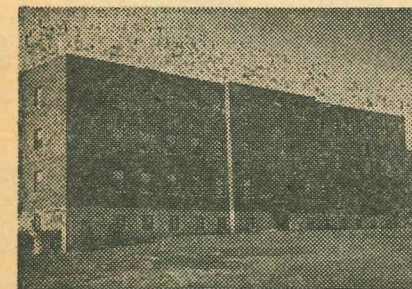
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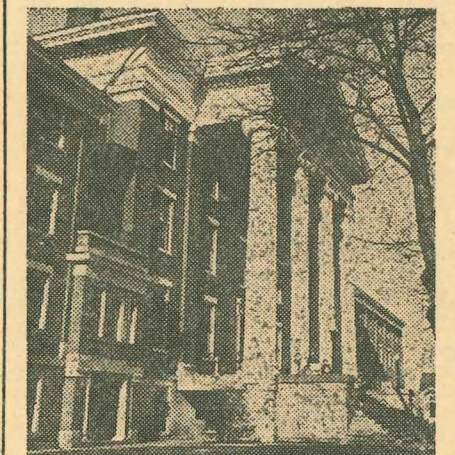
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