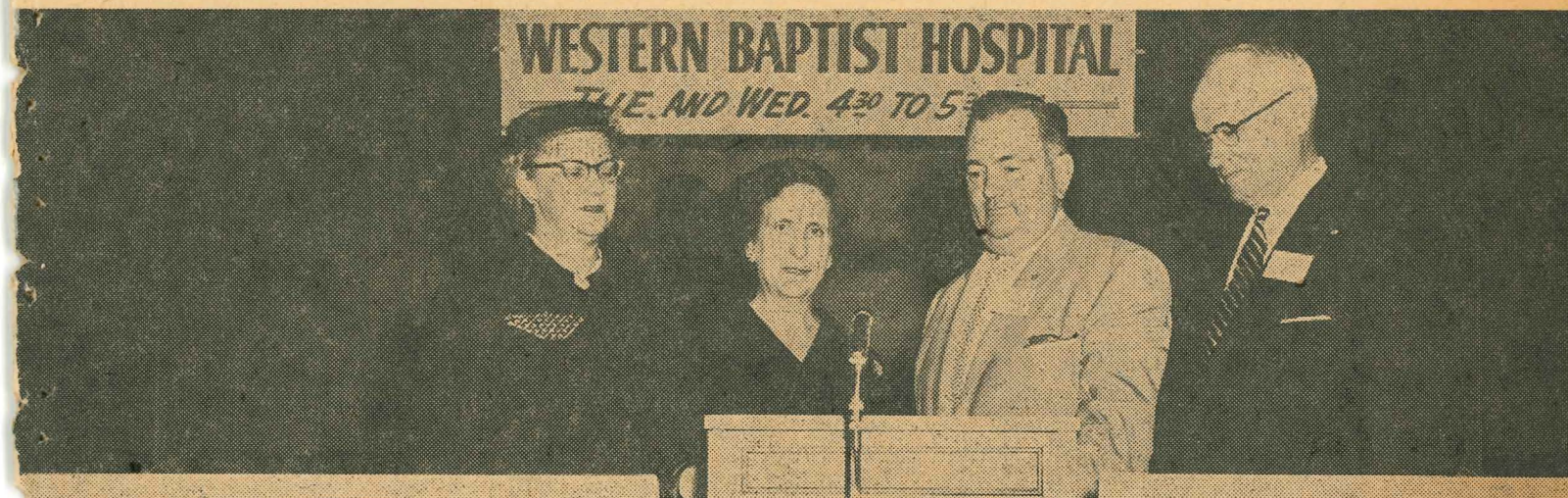


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An important milestone in the life and history of Kentucky Baptists was reached at Baptist Tabernacle, Paducah, November 16, when the General Association unanimously authorized the transfer of the promotion of Royal Ambassadors from the Woman's Missionary Union to the Brotherhood. Pictured here are (left to right): Mrs. H. C. Randall, president, and Mrs. George R. Ferguson, executive secretary, Kentucky WMU; L. E. Coleman, Sr., state Brotherhood secretary; and W. C. Boone, general secretary, studying the transfer. The insert is J. C. Ballew, state R. A. secretary.

►Rev. John W. T. Givens, Bremen, Ky., will reside for the winter at Bowling Green, Ky., 1237 Magnolia Ave.

►J. T. Terry left pastorate in Houston, Tex., to assume pastorate of Lake Carroll Baptist Church, near Tampa, Fla.

►David C. Jenkins, pastor of Fellowship Baptist Church, near Smyrna, Ga., for five years, becomes pastor of Hurtel St. Baptist Church, Mobile, Ala.

►Pastor of Trinity Baptist Church, Guyton, Okla., George Ammons, announced his resignation. He will take a pastorate in Needles, Calif.

►In North Carolina, Baptists celebrate the 200th anniversary of founding Sandy Creek Baptist Church, one of the "great-grandmother" churches in the Southern Baptist Convention.

►First Baptist Church, Williams, Ariz., announced that Homer H. Ivy has accepted its pastorate. Ivy goes to the Arizona church from pastorate of Southmost Baptist Church, Brownsville, Texas.

►The Sligo Baptist Church had its fall revival October 24-30, with E. A. Somers, of the Bethel Baptist Church in Mercer Association, doing the preaching, and the pastor, Paul Clubb, leading the singing. The meeting resulted in seven professions of faith, one by letter and many rededications.

►The Calhoun Baptist Church has adopted a budget of \$10,000 for the year 1956 and has resumed the use of the envelope system, feeling that the church will benefit from this more efficient way of giving. James D. Baggett is the pastor.

►Furman University is the first college in South Carolina to gain membership in the College Entrance Examination Board, according to President John L. Plyler. The Board administers tests to students seeking to enter college and provides other services.

►Rev. and Mrs. William D. Bender, Southern Baptist missionary appointees to Nigeria, have sailed for their field of service and may be addressed at Baptist Mission, Okeho, Nigeria, West Africa. Mrs. Bender, formerly Novella Chism, is a native of Bagdad, Ky.

►Shelby County Baptist Association of Memphis, Tenn., has had 42 new Baptist churches organized during the past ten years. Six of those churches now have above 1,000 members. There are also 11 missions which soon are to be organized into churches.

►Director J. C. Canipe, of Fruitland Baptist Bible Institute, Hendersonville, N. C., reports the institute has enrolled 150 men this year, its largest enrollment ever. The institute is operated by the North Carolina convention for preachers

who have had no opportunity for a formal education.

►Baylor University, Waco, Tex., the largest Baptist school there is, reports there are 35 other denominations represented in her student body. Religions as old as the Druids of ancient Gaul and as new as the True Jesus Church of Japan are among them. The 530 Methodists make this denomination second only to Baptists in numbers.

►Bullittsburg Church, in North Bend Association, had a revival with C. W. Lawrence, Walnut Street Church of Evansville, Ind., as evangelist. There were nine additions by baptism and three by letter. Following the revival the church presented their pastor, Karl K. McGraw, with an automobile. Mrs. McGraw will be remembered as the daughter of Pastor and Mrs. L. W. Stanger.

►Pastor and Mrs. Joseph R. Estes, of Crestwood, announce the birth of a son at the Kentucky Baptist Hospital, on November 4, 1955. The baby has been named Mark Allen. The new baby is a grandchild of Pastor and Mrs. E. F. Estes, of West Broadway Church, Louisville, and of Pastor and Mrs. George M. Trout, of Grace Baptist Church, Lexington. The Crestwood pastor and his wife have three other children—Kathy, Jody and Timmy.

►The Columbia Baptist Church, Columbia, Kentucky, experienced a gracious revival October 23-November 2, with Pastor John D. Boykin, Buechel Park Baptist Church, Louisville, evangelist and Professor E. A. Alexander, Campbellsville College, music director. There were a number of dedications, two received by letter, and eleven by baptism. Pastor A. H. Phillips says that Pastor Boykin preached most acceptably and his fine, devoted spirit was a blessing to all.

►Rosemont Baptist Church, Lexington, is enjoying rapid growth under the leadership of Dr. O. W. Yates, pastor, reports the Rev. Erwin L. McDonald, secretary for the Christian Education Department, who supplied for Rosemont on a recent Sunday. "The 370 who attended Sunday school literally packed all departments from young people down," Brother McDonald reports. "Training Union attendance was 128, showing a new surge of interest in this vital department. The church is now clearing its general debts with a view to beginning a new educational building in the spring."

►The Pulaski County W.M.U. held an associational mission study for the women at First Baptist Church, Somerset, November 10 with 60 present. The book, "World Within a World," was taught. Mrs. Marvin Wilson, associa-



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

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tional mission study chairman, was in charge of the program. Mrs. L. B. Martin, associational superintendent, welcomed the people. Devotional was given by Mrs. Homer Neikirk, president of the First Church W.M.S. Chapters of the book were given by Mrs. Ralph Keaton, High Street; Mrs. J. A. Girdler and Mrs. L. B. Martin, First; and Mrs. James B. Allen, Ferguson. The room was beautifully decorated with a table of caravan of camels in the sand—a world map with Christmas lights and Mrs. Lloyd Tabor in Moslem costume welcomed the women on their arrival in Arabia.

Congregational Independence

By DUKE K. McCALL, President Southern Baptist Theological Seminary, Louisville, Ky.

I have been deeply concerned about the North Carolina Supreme Court decision and the apparent precedent set in the North Rocky Mount (N.C.) Baptist Church case. As editor-in-chief of the Review and Expositor, quarterly theological publication of the faculty of the Seminary, I participated in the decision to attempt to publish the varying points of view of this case.

My reasons for special concern in this case were as follows:

First, the G.A.R.B. preacher who wormed his way into the pastorate of the church with the careless connivance of those who affirmed that he was a true Southern Baptist issued many false accusations and charges against the Seminary as well as other Baptist agencies. These misrepresentations were specifically designed to pry the church loose from its affiliation with the North Carolina and Southern Baptist conventions. His wild charges, which continue to be echoed by equally vicious enemies of Southern Baptist life included, according to the Associated Press, the ridiculous assertion that a professor of the Seminary believed that Jesus was not conceived of the Holy Spirit but was the son of a German soldier garrisoned near Nazareth.

I frankly wondered whether truth and justice would overtake such a man before he stood at the bar of divine judgment.

Second, I wondered on what basis a secular court could intervene in the life of a Baptist church which, at a regular business meeting, voted 241 in favor, 141 against (200 abstaining) a resolution withdrawing from the Southern Baptist Convention and the North Carolina State Baptist Convention.

Assuming that the meeting was in technical order, I rather hoped that its validity would be nullified by the fact that this meeting had been preceded by trickery and misrepresentation. In other words, I hoped that, despite the technical regularity of Act No. 2, it would be invalid because it was the direct result of Act No. 1, the calling of a pastor who, in order to secure the pastorate of the church, resorted to untruths about his beliefs and practices. The court decision indicates that the court took note of fact No. 1, but there is no evidence that the decision was directly related thereto.

In the third place, despite my vigorous opposition to the pastor and the majority action, I was concerned lest the legal precedent be established that a state convention or the Southern Baptist Convention had some vested interest in one of its independent churches. The fact that denominational leaders testified at the trial bothered me until I learned

that they were witnesses called to testify as to Baptist usages, customs, doctrine, practices, and organization of missionary Baptist churches and not as representatives of the state or Southern Baptist Convention. I do not think that I am in agreement with all of the testimony given but I have not had access to a full transcript of the trial. In addition, allowance must be made for the difficulty of phrasing a technical theological answer to the hammering questions of a hostile lawyer.

The court decision carefully avoids implying that the state or Southern Baptist Convention have any control over the local church. In fact, the specific statement is made: "The North Rocky Mount Missionary Baptist Church is congregational in its church polity, is a self-governing unit, and a majority of its membership, nothing else appearing, is entitled to control its church property." Later this statement is modified by a quote which says in part, "... is entitled to control its church property only so long as the majority remains true to the fundamental faith, usages, customs, and practices of this particular church as accepted by both factions before the dispute arose."

The Supreme Court stated the question before it as follows:

"Have the defendants (the majority) and those united with them as against a faithful minority diverted the property of the North Rocky Mount Missionary Baptist Church to the support of usages, customs, doctrines, and practices radically and fundamentally opposed to the characteristic usages, customs, doctrines, and practices recognized and accepted by both factions of the congregation of this particular church before the dissension between them arose?"

It was this question which the Supreme Court answered in the affirmative.

It was to this point that various Southern Baptist leaders testified. The court cited a number of cases as precedent for holding that the minority is the true church entitled to ownership of the property if it is the majority which has attempted to alter the fundamental faith, usages, customs, and practices of the church.

That the majority had so done was partially evidenced by their ceasing to

participate in the general programs and activities of the district association, state convention, and the Southern Baptist Convention. Also, the majority had switched to the use of Sunday School literature characterized by doctrinal positions not previously held by the church. Further, the board of deacons had given the pastor exclusive control of the pulpit, contrary to the custom of the church before the dissension began. They also discharged several of the teachers and officers because they opposed the resolution; whereas, before it had not been customary to purge the minority in a vote.

On the contrary, the court found that the minority had continued the beliefs and practices of the church as held by all prior to the dissension. Thus, the minority was held to be the true church which owned the property.

I am still not satisfied that a civil court has jurisdiction to hear and determine which is the true congregation in a church dissension even though property rights are involved. The North Rocky Mount case, however, established no precedents at this point but followed many precedents already established.

Perhaps the best conclusion to be reached is that it behooves Baptist churches to keep out of the courts by admitting to their membership only those redeemed by the blood of Jesus Christ who firmly hold to the faith of the church. Further, it would be wise to check carefully on any prospective pastor who is not well known as to whether he is one of the sheep or a wolf in sheep's clothing. Still further, it would be wise to investigate the accuracy of charges made even by the pastor against Baptist institutions and agencies.

Finally, we all need to repent of our sins, including anger against our fellow Christians, for we read, "We know that we have passed from death unto life because we love the brethren."

►The South Central W.M.U. held a Mission Study Institute at the First Church of Monticello November 8. Mrs. McKee Reed presided throughout the day's program. Ideas on the Foreign Mission Series of Books proved to be beneficial. Mrs. Donald White, Burgin, reviewed "World Within a World;" Mrs. A. H. Vanhork, Danville, on "Among the Minerets;" Mrs. E. B. Lanter, Berea, "Mission Doctor;" Mrs. Ralph Keaton, Somerset, "The Big Difference," with Mrs. Jack Early wearing Moslem costume; and Mrs. Lansdell, Jr., Salvisa, "Under the Olive Tree." Mrs. Paul Stockton, superintendent of Wayne County W.M.U., gave the devotional.

Finally Had Something to Say?

One of the most absurd things we've seen in a long time appeared in a United Press release November 25.

For 32 years the Marquess of Cholmondeley had remained officially silent in the British House of Lords. Never a word. Throughout the great depression years he was silent. All through World War II, when men were dying by the millions and when England was being devastated by German bombs, he had nothing to say. Two atomic bombs fell on Japan and Russia invaded Manchuria, but no comment from the peer. Socialistic lines swayed back and forth, but nothing crossed his lips. International issues which involved the very life of the British Empire arose, but never a chirp from him. Yet, all that time he was a man responsible in government matters.

But on November 25 the Marquess of Cholmondeley said something. Or did he? The subject of rabbits came up, and up came the 72-year-old peer. Who knows? Perhaps it took rabbits to start him hopping. Anyway, he was reported as saying: "My Lords, at long last I have been brought to my feet by my wish to do something about the rabbit. . . ." He wanted them exterminated. They were a nuisance. The only speech he ever made (four minutes long, and quite long enough) was about rabbits.

That story may sound foolish. Perhaps that's why it was sent out by United Press. Or, could there be a deeper meaning, one the whole world needs?

Peer Not Alone

The British peer does not stand alone (or sit alone) in his silence when great issues are at stake. Nor is he alone in funneling his energies into non-essentials when they should be directed into channels involving great principles, world needs, human destinies. He talked of rabbits while the world was on fire. He by-passed matters of world-shaking importance, and climaxed his 32 years in the House of Lords with a short address on rabbits; but have not others done the same, in principle? Are they not doing it right now? Has the British peer some American cousins?

We're glad to note that the House of Lords, with matters of tremendous importance facing them, turned away from rabbits to look world needs in the face and do what they could about them. If only we can be as wise in America!

Will Evangelistic Fires Be Kindled?

We're coming soon to the Evangelistic Conference in Louisville—January 9-11. May the Holy Spirit rekindle our love for Christ and lost souls! May we take back to our people holy enthusiasm that will start them marching with Christ after the lost!

Several hundred churches in Kentucky reported no baptisms last year. Thousands of Kentucky Baptists did not win even one soul to Christ last year. Many churches did not have evangelistic results that

would have been easily possible. It cannot be denied that our churches, as a whole, made glorious progress; but woe be unto us if we allow achievements to blind us to our needs! Let each Baptist ask himself or herself: Do I really care? or do I just say I do? How much do I care?

We ARE what we DO; we show what we are by what we do; we show our real beliefs by our deeds; we proclaim our doctrines not half as effectively by shouting them at the people as by practicing them.

Let us never forget the purpose for which each of us was brought into His Kingdom. Our churches were brought into existence to make disciples, baptize them, to teach them to *keep on doing* all the Master commanded until we are called to the Father's house or until He comes again.

The time has come for Baptists to think and act WORTHLY. If we believe men are hopelessly lost without Christ and on their way down to hell, then let us ACT as if we believed it. If we believe in His Lordship, then let HIS will drive us on in the conquest for souls. Let us DEMONSTRATE, not just talk. Small deeds bespeak small souls. Lukewarmness is sickening even to Christ (Rev. 3:16). Idle hands and lips declare empty hearts. Let 1956 be the greatest year in Kentucky Baptist's history! It can be, and it will be, if every one of us places himself completely at the disposal of the Holy Spirit.

Editor Emeritus L. L. Gwaltney

Dr. L. L. Gwaltney, for nearly 31 years editor of the *Alabama Baptist*, died recently in Birmingham of a heart attack. He had been editor emeritus since 1950, and had, as health permitted, attended meetings of the Southern Baptist Press Association since retirement. He addressed our meeting in Birmingham last February, even though he was just entering his 79th year.

Dr. Gwaltney never really retired. He kept busy almost to the time of his death. He was in constant demand as a speaker and, even with his advancing years, drove many miles filling engagements.

Dr. Gwaltney was a gifted, highly influential editor and writer, interested not only in denominational affairs but well acquainted with national and international matters. Though a man of strong convictions and capable of pungent speech, he was gentle of heart. This editor knew him personally for about twenty-seven years and always admired his ability.

Dr. Gwaltney was a native of Virginia; was a graduate of Southern Baptist Theological Seminary; was pastor of several Alabama churches before taking his assignment as editor in 1919. His funeral was conducted by his pastor, Dr. John Buchanan, Southside Baptist Church, Birmingham, November 12. Dr. Leon Macon, who succeeded him as editor, assisted.

▶ "It can't be done!" said a tear. "That's what my salt tells me!" "Indeed it can be done," said the bead of sweat. "That's what may salt tells me!"

Paducah Extends a WARM Welcome to The 118th Session of the General Association of Kentucky Baptists

Reported by **GEORGE RALEIGH JEWELL, Louisville, Kentucky**

(Continued from Last week)

Dr. R. T. Skinner reported that the Western Recorder has had, in many respects, the best year of its 129. More than 800 churches have the paper in their budgets, thus sending it to their members. Other churches are using one or another of the several plans available.

"During the past year, no machinery has been added to our equipment in the print shop," he said, "not because it was not needed, for certainly it is needed badly. The paper has sought to operate within its income, and it has succeeded. Before long, however, we shall face the absolute imperative of adding new presses; not only because the present ones are old and badly worn and unreliable—apt to break down at any time—but because they are slow and cannot possibly serve our purposes and needs with the size of circulation the paper now has. One whole week is required to bring out, in actual printing time alone, one issue of the paper. This means that two weeks are required to prepare copy and set it up in type and then print the paper. With speedier presses we could not only avoid the constant risk of breakdowns but could bring the paper out in a matter of two or so days in actual press time."

State Missions

Lewis H. Lynch, Irvine, read the report on State Missions, which gave credit to the state mission workers for having preached 18,595 times; taught 7,811 classes; made 135,169 visits; distributed 114,511 tracts; and traveled 1,433,957 miles. Their statistics show 2,991 professions of faith and 1,639 baptisms; 821 additions to various churches by letters; 4,393 rededications; 532 visual aid programs and 517 radio programs.

This being State Missions night, Dr. W. C. Boone turned the program over to Eldred M. Taylor, who introduced all of the state mission workers present. After that Dr. Boone introduced Charles Tipton, of Bell County, who reviewed his work in the southeastern section. Other speakers were R. A. Slinker, general worker in Western Kentucky, located at Murray; Herbert Schmidt, Evansville-Henderson; George Grubbs, Greenville; Wendell Belew, Mt. Vernon; and Harold Wainscott, Pikeville.

John W. Kruschwitz, in the report on Evangelism, recommended that all pastors be urged to attend the Evangelistic Conference, Walnut Street Church of Louisville, January 9-11, 1956; that every association be encouraged to keep itself organized for the promotion of this subject throughout its bounds, as well as holding an Associational Evangelism One-Day Clinic in February and March, to reach the people who do not attend the Southern Baptist Convention, or the state General Association, or the meeting in January.

This report was spoken to by Eldred M. Taylor.

Wednesday Morning Session

With Dan C. Moore, Georgetown, presiding, W. C. Boone presented a letter concerning the Red River Baptist Association which wishes to be received into the General Association fellowship. Dr. Boone made a motion that the same committee now handling the Mercer Association be asked to investigate this association also.

Wendell H. Rone read the report on Civic Righteousness and Public Morals, and Walter C. House told of the Kentucky Temperance League of Kentucky issuing a series of posters, four by eight feet in size which churches or individuals may purchase for \$2.50 each from his office. They may be placed inside or outside of buildings, on bulletin boards erected in local strategic spots where they will do the most good. Several of these were on display at the General Association and attracted much favorable comment.

A. W. Walker offered the report on Teaching, Training and Enlistment, following which brief speeches were made by Roy A. Boatwright, Sunday school secretary; James H. Whaley, Training Union secretary, who introduced W. C. Dudley and Miss Nora Meador of his department; J. Chester Durham, student secretary, who introduced Calvin Zonger, Roy Brigance and Glen Yarborough, student secretaries at Lexington, Bowling Green and Georgetown; W. Peyton Thurman, J. E. Bell and Ed. Cunningham—all three speaking for Mrs. George R. Ferguson on the W.M.U. work; and L. E. Coleman, Sr., Brotherhood secretary.

Sunday School Board

Harold E. Ingraham, director of the Service Division of the Sunday School Board, said that this year the Board will produce a 65,000,000 circulation of all issues of all publications, such as quarterlies, monthlies, annuals, leaflets, tracts, books, etc. This is an increase of about ten per cent each year. He said that many new churches have made contact with their Architectural Department this year to take advantage of their plans developed over a period of years. "There is no end of the time that can be saved, and money saved," he said, "by using our facilities for church architecture."

After treating the various facilities offered by the Board, he turned toward the spiritual needs of the people. "We have so many backslidden church members," he commented. "And we don't want to be critical of them. When somebody gets sick, we work with them, we sing to them and we pray for them. Yes, we do a lot for those who come to our churches, but what do we do for those who do not come?"

"Sixty per cent of our population are members of some church. . . . Evils in our country that exist, exist because of the permission of Christians. We need a revival. . . . Stay with this moral crusade and we will win under God."

Executive Board

The report of the Executive Board showed that there have been 25,748 baptisms in the state, which is an increase of nearly 1,000 over last year. Treasurer W. C. Boone reported \$1,825,487.25 given for the Cooperative Program undesignated, which was an increase of \$143,496.33 over last year. Designated gifts amounted to \$815,797.15, as against \$807,427.65 last year. The total receipts amounted to \$2,641,284.80, or a gain of \$151,775.83, which is 6.1% increase over last year.

Dr. R. T. Skinner, the editor, has promised to publish the entire six-page report of the Executive Board as soon as space is available. Also, there may be other reports published, especially the Committee on Committees, and the Nominating Committee.

In the midst of the discussion on the budget, announcement was made that the hour had come for the General Association program to go on the radio, so business matters were side-tracked in order to make way for the address by President Casper C. Warren, of the Southern Baptist Convention, Charlotte, N. C. The present Southern Convention president is well known here in Kentucky where he was for five years a student in the Southern Seminary, for several years educational director of the Deer Park Baptist Church of Louisville, and for five years first pastor of the Lexington Avenue Church in Danville.

(Continued on Page 8)

The Harvest of the Spirit: Longsuffering

By DALE MOODY,
Professor of Theology
Southern Baptist Theological Seminary

The inward harvest of the Spirit is love, joy, and peace. When this rich harvest is reaped man's inward life is filled with spiritual reality. The outward harvest of the Spirit is longsuffering or patience, gentleness or kindness, and goodness. When these are real man's relation to man is right. The Greek word translated longsuffering or patience is *makrothumia* and comes from *makros* which means long and *thumos* which means passion, and the word longsuffering, although not used in English as much as patience, is a very literal translation. The Scriptures speak both of the patience of God and of the patience of the godly.

Longsuffering of God

The longsuffering of God is related to repentance from sin and retribution for sin. Only a few days ago I talked with a lady approaching her three score and ten years, yet she had never been saved. In her home with an open Bible to explain the way of salvation I was greatly surprised at the readiness and the thoroughness with which she received the Lord into her heart. After we had prayed and given thanks to God for her experience of grace, I asked her why she was so willing to make this great decision after all the years that she had put it off. Her reply was as quick as her repentance had been. "God has been good to me," she said with great feeling. A passage from Paul leaped to my mind with new meaning: "Or despiseth thou the riches of his goodness and forbearance and longsuffering, not knowing that the goodness of God leadeth thee to repentance?" (Romans 2:4 ASV). Many do despise the riches of God's goodness, forbearance and longsuffering and their hearts are hardened, but here the Spirit of God had opened a heart to see that God had been longsuffering along with his goodness and forbearance to lead her to repentance. (Second Peter 3:9 comes to confirm Paul: "The Lord is not slack concerning his promise, as some count slackness; but is longsuffering to youward, not wishing that any should perish, but that all should come to repentance" (ASV). And especially: "Account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also, according to the wisdom given to him, wrote unto you" (2 Peter 3:15 ASV).

Retribution for sin is a terrible

thought, but it would be even more terrible if God were not longsuffering. Much bitter debate has raged over the two vessels in Romans 9:19-24. Advocates of double predestination have denounced wholesale those who do not believe God planned from the beginning that one group of people was to be damned and another was to be saved. With almost fanatical fury such belief has opposed missions and evangelism on the basis of such belief, but the fires of evangelical zeal flamed up. The struggle of the Baptists over this point is a thrilling story of the triumph of truth over error. Most Baptists today hold to single predestination and follow the missionary theology of William Carey and Andrew Fuller, and this is one of the major causes for their rapid growth in the last century and a half. Missions and evangelism discovered that God is longsuffering, but many are still troubled about the thorny passage in Romans 9:22f. It is necessary to turn to the Greek to suggest a solution in harmony with the missionary theology of Romans 10. It would be strange indeed if Paul were hardshell in Romans 9 and missionary in Romans 10. Such is not the case. Paul does not say that God prepared "the vessels of wrath" for destruction. He does say God "endured with much longsuffering vessels of wrath," and the verb endured in Greek is Second Aorist active indicative; but the phrase "fitted unto destruction" (*kateristhena*) is a perfect passive participle in the Greek. It does not say God fitted them for destruction. It was God who endured them while they fitted themselves for destruction. Further support may be found in the fact that Paul turns in the next verse to say that it was God himself who prepared "the vessels of mercy" for glory. The Greek behind "afore prepared" (*proetoimasen*) in Romans 9:23 is again Second Aorist active indicative as was "endured" in Romans 9:22. Man fits himself for wrath, but God prepares him for glory. First Peter 3:20 comes in to support the longsuffering of God as Noah prepared the ark before the flood.

The Longsuffering of the Godly

It has been necessary to deal with some difficult matters to put the longsuffering of God in the right perspective, but a proper understanding of the longsuffering of God is a necessity for the best understanding of longsuffering as

the harvest of the Spirit in the godly. The New Testament is rich in teachings on the ethics and the examples of longsuffering. Paul teaches the godly to be longsuffering in ten places. In 1 Thesalonians 5:14 he exhorts the brethren to "admonish the disorderly, encourage the fainthearted, support the weak, be longsuffering toward all." The Christians of Colossae are encouraged to have "steadfastness and longsuffering with joy" (Colossians 1:11) and to put on longsuffering (Colossians 3:12) as one of the seven garments kept in place with the belt of love (Colossians 3:14). Those who are eager to promote "the unity of the Spirit in the bonds of peace" are urged to do so with longsuffering along with lowliness, meekness, and forbearance (Ephesians 4:2f.). In 1 Corinthians 13:4 longsuffering is a part of the portrait of love, and 2 Corinthians 6:6 indicates longsuffering as a quality that enabled Paul to withstand the terrific pressures of his apostolic ministry. Timid Timothy is told to "reprove, rebuke, exhort, with longsuffering and teaching" (2 Timothy 4:2) when preaching the word when it is out of season as well as when it is in season, and Paul testifies that his own conversion as the chief of sinners was to show an example of the longsuffering of Jesus Christ (1 Timothy 1:16).

The examples of longsuffering are in the background in Paul's exhortations, but 2 Corinthians 6:6 reveals an example of longsuffering almost unconsciously. Jesus Christ had shown longsuffering toward Paul (1 Timothy 1:16), but Paul became an example of longsuffering for Jesus Christ. Outside the writings of Paul, longsuffering is illustrated in James by the farmer who waits patiently for "the early and the latter rain" (5:7) that he may have the precious fruit of the earth and also by Job who endured to the end of his ordeal (5:10). Abraham's patient waiting for the promise becomes an example of longsuffering for the wavering and immature believers of Hebrews (6:12, 15). Yet it is Paul who reveals most in his teaching and in his life that longsuffering is the harvest of the Spirit. Only those who walk in the Spirit produce the longsuffering which has its roots in God and its fruits in man. The Christian experience of the Holy Spirit removes the idea that God is cold and heartless, treating man as a tyrant's toy, and in the place of this frozen fatalism appears the glory of the living God in the face of Jesus Christ. The attitude of God toward man is that of Jesus Christ who as Son of God reveals in word and deed the length, breadth, height and depth of the warm and throbbing love of God. Such faith could only move the blind and blessed George Matheson to sing:

"O love that wilt not let me go,
I rest my weary soul in Thee
I give Thee back the life I owe,
That in Thine ocean depths its flow
May richer, fuller be."

A Fourfold Stewardship

By JOHN R. SAMPEY, JR.,
Furman University

The doctrine of stewardship lays a fourfold claim on every Christian. It is all-inclusive in its scope and depth. The truth has been expressed in several ways, but I prefer the form which can be designated as the four T's of stewardship.

THEMSELVES: The Apostle Paul tells us that the Macedonian Christians first gave themselves to the Lord (II Cor. 8:5). This is the most basic idea in stewardship. Jesus placed it as the first imperative of discipleship. Christians have been bought with a price, and our first obligation is to surrender ourselves completely to God to be used according to his divine plan for each life. The poet has expressed the same truth in the line: The gift without the giver is bare. Unless we first give ourselves unreservedly to the Lord of Life our gifts to the Kingdom are meaningless and pitifully impotent.

TIME: Time is something we all have in this life, but how quickly the months and years slip away. In taking stock recently of my stewardship of time, I was surprised to discover that I was giving less to religious activities than I had for years. Attending five church services a week, and making preparations for the same used to consume a minimum of ten hours a week. Now that I am physically unable to go to church, except occasionally, I found that my religious writings and private devotions fell short considerably of my former standard of stewardship. We do well to appraise objectively from time to time all our standards of stewardship.

TALENTS: Matthew 25:14-30 teaches the stewardship of talents. In our scientific age we are prone to give too much emphasis to the number of our talents, and not enough to the quality of the same. As Christians we must concern ourselves with the quality of our service, for even our best is all too poor to achieve much in the Kingdom. But each of us can improve his talents by more diligent preparation, greater self-discipline and deeper consecration.

TITHE: The tithe is the last but not the least of the claims of stewardship. One hears many arguments today against this Scriptural method of giving of our material possessions, and most of them center around taxes. Thirty years ago one never heard the payment of taxes as an argument for not tithing. On the salary of a teacher I did not see

a personal income form until the mid-thirties, but now taxes take more than the tithe from the income of even a college professor.

We hear it said that the tithe served the Jews as both taxes and stewardship, but anyone familiar with the history of the Chosen People knows that this statement is false. In addition to the tithe brought to the temple the Jews



CASEY GOES FROM CHEVY CHASE, LEXINGTON TO PADUCAH. — Pastor W. B. Casey has resigned his eight-year pastorate at the Chevy Chase Baptist Church in Lexington to accept the call of the West End Baptist Church, Paducah. He went to Chevy Chase from the church at Burgin. Since that time there have been 400 additions, a basement auditorium has been erected and paid for. The property is debt-free, and plans are already made for an over-all building to begin next year. The Sunday school has been departmentalized, and current attendance is running well toward 200. He assumed his new Paducah pastorate October 23.

paid taxes to their own kings, and even heavier ones to their conquerors.

Some Christians today deduct taxes before computing the tithe. One of the most beloved leaders among Southern Baptists wrote me the following on this practice: "Taxes are a part of the cost of living. I see no more reason

for deducting taxes before figuring the tithe than for deducting rent or groceries or any other living expenses. We pay taxes as a part of the cost of government and to claim exemption here would set up the principle of paying the tithe of what one had left over after all other expenses had been provided for. For the great majority of us, if this principle were applied, there would be little if anything left over to tithe."

At this season when we are thinking about the every member canvass let us give prayerful heed to the fourfold claims of Christian stewardship.

Union Baptist Church Dedicated in Aberdeen, Ohio, by J. T. Miller

ABERDEEN, Ohio. — The new building of the Union Baptist Church was formally dedicated Sunday, October 16, with Pastor Paul Robinson, Winchester, Ohio, preaching at the morning hour. Rev. J. T. Miller, of Whitesville, Ky., a former pastor of the church, preached the dedicatory sermon, and Pastor O. G. Foster preached at the evening hour. A basket dinner was served in the basement to more than 300 people at noon.

J. H. Curtis, Winston Lykins and Ora Kegley served as the Building Committee; and Harry Kegley, Maurice Kilbreth and O. G. Foster served on Finance Committee.

The church was organized in 1886 in a school house on Long Branch by a family of Kegleys who came from Virginia to Lewis County. Later a log structure was erected out on the highway which it served until the erection of the present building.

O. G. Foster, an employee of the State Mission Board, has served since 1947.

Virginia Board Approves 1956 Budget of \$748,000

RICHMOND, Va. — (BP) — The Virginia convention's board of missions and education has approved a budget for 1956 with \$748,763 going for state operations.

Under this budget, the first \$800,000 of Cooperative Program distributable funds will be divided evenly between state convention and Southern Baptist Convention uses.

After receiving the \$800,000, the state convention will work toward meeting the remainder of its own operating budget of \$748,763 and its capital needs budget of \$300,000. During this phase, Cooperative Program distribution will be 75 per cent for state purposes and 25 per cent for SBC purposes.

The third phase—after these budgets are met—will be known as the advance program. Distributable Cooperative Program funds will go three-fourths to SBC work and one-fourth to State work.

Paducah Extends a WARM Welcome to The 118th Session of the General Association of Kentucky Baptists

(Continued from Page 5)

"It seems that everybody in the world wants to come to America," said Dr. Warren, "and everybody in America wants to come to the South." Everywhere I go I find people, people, people! Five hundred new houses needed here. Five hundred new houses needed there. Where are the people coming from? People, people, people! What an opportunity! It is an opportunity for us to win them to the Lord Jesus Christ and give a demonstration to the whole wide world that redeemed people can live together in peace. What a demonstration is needed by the whole wide world today! There will be no righting of the horizontal relationships with men until the perpendicular relationships with Christ are established."

Receiving an "Amen" from out in the audience, the speaker quoted Clovis G. Chappell as saying, "If you get an 'Amen' in some quarters you'll have to roll your own."

The message of Dr. Warren was a clarion call to high service, fixing the responsibility upon Baptists to perform their own work, as no one else can be expected to do it for them. The session was dismissed with prayer by Dr. W. R. Pettigrew.

Wednesday Afternoon

The Benevolences report was presented by E. Kevil Judy, Harlan, and it was spoken to by C. Ford Deusner, Kentucky Baptist Children's Home, Glendale; Sam Ed Bradley, Spring Meadows at Middletown, and Pine Crest at Morehead; H. L. Dobbs, administrator, and George D. Caldwell, chairman of the board of trustees, Kentucky Baptist Hospital. Also, Emmett F. Johnson, superintendent of the Western Kentucky Baptist Hospital, Paducah, and Homer Coggins, new superintendent, Central Baptist Hospital, Lexington, were introduced.

Perhaps the most significant item in this report was the forecast that Pine Crest, the new children's home two miles north of Morehead, will begin admitting children shortly after the first of the year. The administration building and the first two cottages are under construction on the 125-acre campus. Its initial capacity will be 50 children.

Illness of Mrs. Eugene Siler

Moderator Chiles called two former moderators to the front. These were Drs. George Ragland and W. H. Horton. Dr. Ragland told the audience that he

had just talked to Ex-Moderator Eugene Siler, now congressman from Kentucky, and he revealed to him that he had just gotten a long distance telephone call from his wife in Williamsburg saying that she was ill and was being taken to Louisville for hospitalization, and asked that he meet her there. She had been perfectly well on his departure. Congressman Siler intended to stay for the entire session of the General Association, but had to leave unexpectedly. Mr. Siler had received a similarly unexpected call from Williamsburg two years ago, shortly after he arrived at Owensboro for the General Association, telling of the death of his father. Dr. Chiles thereupon asked Dr. W. H. Horton to lead the body in prayer for Mrs. Siler and for Congressman Siler.

Southwide Education

H. G. M. Hatler read the report on Southwide Education. Four seminaries had sent representatives, i.e., Duke K. McCall, from Southern; Stuart Newman from Southeastern; J. Kelsey Moore, New Orleans, and R. Othal Feather, Southwestern. Since there was time for only one speaker, the time was given to Dr. McCall, in accordance with the plans of the Program Committee. Presumably the others had an opportunity to speak at the breakfasts of their respective seminaries.

Merrill D. Moore, promotion secretary of the Executive Committee of the Southern Baptist Convention, spoke of the work of Southern Baptists and the work they are trying to do.

J. Chester Badgett read a proposed change in Article IX of the Constitution which he had brought up last year. According to his proposal, Article IX would remain as at present, except he would add the italicized words at the end, as follows:

"Any person who may be elected to serve as a member of the Board of Trustees or Directors or Managers of any agency or institution or commission in Kentucky fostered and supported by the General Association shall not be eligible to serve at the same time on any other Board of Trustees or Directors or Managers of any agency or institution or commission in Kentucky fostered and supported by the General Association, except the Executive Board of the General Association, and shall not be eligible for re-election until having been out of office for at least one full year."

E. N. Wilkinson offered an amend-

ment to the motion for the amendment, wanting to make it read "and shall not be eligible for re-election after serving two full terms until having been out of office at least one full year."

Speakers for and against the original motion and its amendment included E. N. Wilkinson, J. M. Boswell, J. Chester Badgett, E. F. Estes, Harold Wainscott, C. W. Elsey and George Ragland. The amendment was carried 214 to 17.

Some seemed to think it was not clear as to when this amendment would become effective, so Harold Wainscott took the floor and said, "I make a motion that this body authorize its Committee on Nominations to put this amended article into practice next year." The chair ruled that the amendment does not take effect until next year.

At a later session, Bradford Curry, made the following motion: "In order to clarify the motion which was passed amending Article IX of the Constitution, which makes it read: 'And shall not be eligible for re-election after serving two full terms until having been out of office at least one full year,' I move that it be interpreted, as conforming with the practice of the Southern Baptist Convention in regard to all board and committee members, that is: 'That any member of this body would be eligible for election to two full terms from this date, November 16, 1955.'" This motion carried.

J. T. Burdine, Jr., Bardstown, offered a resolution concerning West Kentucky Baptist Bible Institute, which was referred to the Resolutions Committee, which was later approved.

In regard to Hankins F. Parker's proposal a year ago that a B.S.U. Commission be established, he brought in a report from the committee as follows:

"The Committee appointed to study the recommendation for a BSU Commission for Kentucky reports that this study has been made and recommends that instead of a BSU Commission as proposed at the 1954 session of the General Association, that the present BSU Advisory Committee and the BSU Building Committee be combined and enlarged to a Committee of Nine, appointed by the Executive Committee, be responsible to the Executive Board even though the membership of the committee not necessarily be restricted to the Board." This was adopted.

Election of Officers

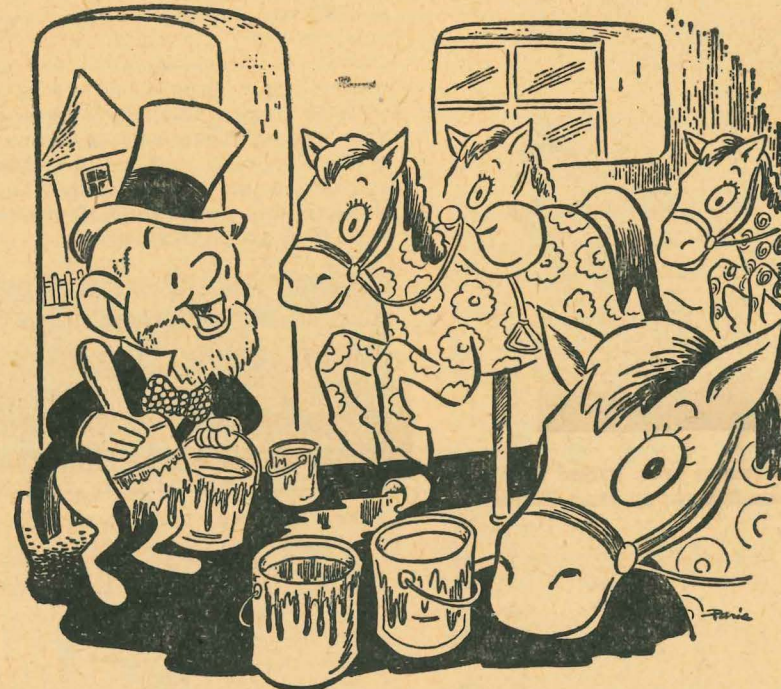
Harley C. Chiles, Murray, was re-elected moderator of the General Association; Ernest N. Perry, pastor of the First Church, Richmond, and E. H. Egge, pastor of the Baptist Tabernacle, Paducah, were elected assistant moderators; and E. D. Davis, teacher of Bible in West Kentucky Baptist Bible Institute, Clinton, was re-elected secretary; and this writer, George Raleigh Jewell, was re-elected assistant secretary.

(Continued on Page 17)

CHILDREN'S PAGE

Blitzzy Blump — Helper

By SOLVEIG PAULSON RUSSELL



Mr. Blitzzy Blump and his pert little wife were sitting in the park. Mr. Blitzzy Blump stretched and yawned.

"I'm getting sleepy here," he said. "I think I'll go for a walk."

"All right, but please remember that you are very forgetful," said his pert little wife, clicking her knitting needles. "And watch where you go so that you'll remember the way back here. I do want to end this piece or I'd walk with you."

Mr. Blitzzy Blump got up, but just before he started off Mrs. Blitzzy Blump whisked a big ball of yarn out of her basket and slipped it into his pocket. Then she grabbed the free end of the yarn and smiled as she watched him start off, unwinding the yarn behind him.

"Now if he forgets the way, at least I can tell by the yarn which way to find him," she chuckled.

Mr. Blitzzy Blump walked along the street looking at this and that and enjoying the fresh air.

Suddenly he came upon a little shop with an open door. He smelled fresh paint he sniffed it curiously; he turned in. When he got inside his eyes grew big and round with amazement. The shop was just filled with merry-go-round horses. And there was a man wearing a big old apron and slapping

paint furiously on a half-finished black beauty. The man looked at Mr. Blitzzy Blump, and then he sighed.

"Oh!" he said. "I'm glad you aren't Mr. Horace Higgletoe! He's coming to see whether he wants to buy new horses for his merry-go-round, and I've had so many interruptions I'm way behind with this job! I hope you don't want anything!"

"Oh, no, I just—" began Mr. Blitzzy Blump, but before he could say anything more the telephone rang loudly and the man jumped to answer it.

When the painter hung up the receiver he frowned. "Now that takes the cake!" he shouted. "My wife's run out of gasoline right downtown. I'll have to take my truck and get her car started again! Oh, dear Oh, dear I'll never be through by the time Horace Higgletoe comes! I may not even be here!"

Mr. Blitzzy Blump stroked his chin in a thoughtful way for a moment and then he said, "Now, now, my good fellow! Don't get excited! I'm here! I'll finish the painting. I'll stay until Mr. Wigglewoe comes."

The shopman was so relieved he didn't even notice that Mr. Blitzzy Blump hadn't said his customer's name right. He just pulled his apron off, snatched his cap,

and pushed the brush into Mr. Blitzzy Blump's hand.

"Paint this and that other one black!" he said, rushing out the door.

Then Mr. Blitzzy Blump had fun! He dipped the brush into the black paint and swished it over the merry-go-round horse, painting him a beautiful gleaming black. Then he took another brush and painted a silver mane and silver tail. He painted a blue eye—and then he saw a can of red paint.

"Ah, red! Such a beautiful color! And so gay! The second horse I'll paint red. Red? or was it yellow? Which color did the man say? I can't remember!" Mr. Blitzzy Blump stroked his chin and a smear of paint spread over it. "I'll paint him red and yellow!" he said.

And that's what he did—big patches of both colors. And then he put on some dots of green and blue.

"Ah, he is much prettier than the others," said Mr. Blitzzy Blump. "I'll just fix up the others a bit, too."

So he did. He put dots and rings and curlicues and crosses and even flowers of different colors on the other horses in the shop.

He was having so much fun that he jumped and spilled a big drop of purple paint when he suddenly heard a great shriek behind him. The shopman stood there wringing his hands.

"My horses!" he screamed. "I'm ruined! They're ruined! Oh, whatever will I do? Nobody ever saw horses like these before! Nobody will buy these creatures!"

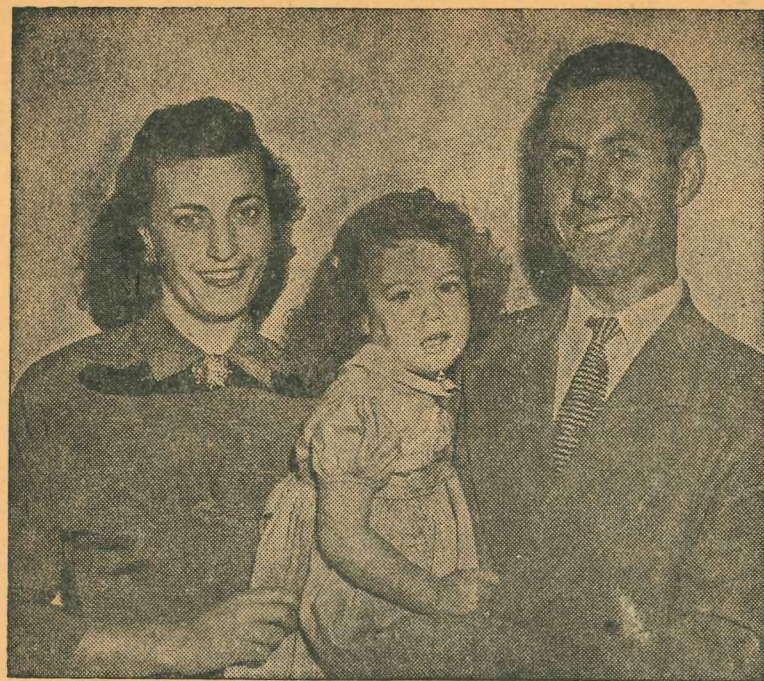
Blitzzy Blump's heart thumped and tears started to his eyes, but before he could open his mouth to say a word another man bustled into the shop.

"I'm Mr. Horace Higgletoe," he said. "I've come to see—well, WELL! What have we here? Such delightful horses! I've never seen the like. Ah—these are wonderful—so gay, so enchanting! The children will love the merry-go-round with these! I'll take every one in the shop!"

The poor shopman sat down weakly with a dazed happy look on his face. As for Mr. Blitzzy Blump, he wiped his hands on his apron and then looked up to see his pert little wife standing in the doorway rolling up the ball of yarn that had led her to him. She smiled.

"Oh, what a dear, remarkable man you are, Blitzzy Blump!" she said. "I've heard every word these two men said. You may be forgetful but you are never dull. Mr. Higgletoe is right. The children will love these horses, even though they'll never know that they were decorated by Blitzzy Blump himself!" Then she kissed his forehead right between a green splash and a yellow dot.—(Copyrighted material used by permission.)

Co-operative Program is Channel for Intake, Outgo of Love



ATLANTA, Ga. (BN)—A fruit of compassionate love, channeled through the Cooperative Program, is personified in Amelio Giannetta, missionary to the Italians, Richmond, California.

"You have fed me, dressed me, given me an education, and through your light sent abroad, you have led me to the Lord," the Home Mission Board missionary told a recent group.

"It is also because of your faith in the Cooperative Program that I am able to work among my people in the San Francisco Bay Area," he continued.

Giannetta's Baptist parents died when the lad was six years old, and he went to the G. B. Taylor Baptist Children's Home in Rome, Italy, which is operated by the Southern Baptist Foreign Mission Board. Here, "because of your contributions . . . I was provided with all of the blessings of life for 14 years."

At 19, Giannetta was called into the ministry. The following year Giannetta left the children's home, and in 1946, he came to the United States. He was graduated from Mississippi College, Clinton, Miss., and Southern Baptist Seminary, Louisville, Kentucky.

In 1953, Giannetta and his wife, Lidia, were appointed by the Home Mission Board to work with the Italians in the San Francisco Bay Area, California. The territory now covers four associations in which are located 65 churches. "My work is to help them reach the Italians in their community," he says. About 75,000 Italians live in this area.

"My testimony is an illustration of God's marvelous blessings upon the Co-operative Program of our Southern Baptist Convention. I am the product of your missionary program," Giannetta said.

work of evangelism in our own church. This, we know, should be the primary purpose of any church.

Third, the fellowship with men and women with common interests with mine, is practically beyond description. In our hurried rush these days, we need such fellowship.

Fourth, I heartily recommend this conference to all pastors and Christian workers, and confidentially look forward to fellowship with you come January next.

►Word has been received of the death of Miss Annie Allen in Prestonsburg, Ky. She spent her long and useful life in the mountains of Kentucky. An extended account of her passing is published on this week's page 15, written by Mrs. George R. Ferguson.

Kentucky Baptist
EVANGELISTIC CONFERENCE
January 9-11, 1956
Walnut Street Baptist Church
LOUISVILLE, KENTUCKY



He's alive . . .
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Christmas Seals fight tuberculosis year-round—through education, case finding, patient rehabilitation, and research.

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"What the Evangelistic Conference Means to Me"

By WM. R. BRADSHAW, Pastor
Hustonsville Baptist Church
Hustonsville, Kentucky

I am happy to give my appraisal of the Evangelistic Conferences held the last few years in the month of January at the Walnut Street Baptist Church in Louisville.

The Conferences mean to me: First, a refilling of interest and enthusiasm for the task of evangelism. The entire pro-

gram is geared to that point—making it something of a filling station for the ministers and others who attend. The most capable men, the most successful men available, are those men at whose feet we sit and learn.

Second, I am not only inspired, but I am trained how best to carry on the

The Laymen in the Churches

By DOTSON M. NELSON, JR.

My father is a deacon in a BAPTIST church. He was a deacon long before his son was a preacher. Perhaps that is why I have such a high opinion of laymen in the church and the Kingdom of God. I have never known a preacher who thought as much of the church as my father does. I have never known a preacher who gave as sacrificially both of money and time as my father does.

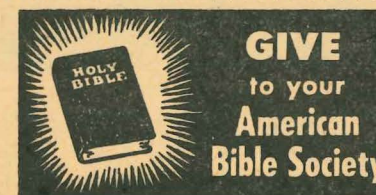
When this preacher was "climbing fool's hill," the pole star that stabilized his compass was his father's faith. Most of the preaching I heard (some good, some bad) went in one ear and out the other. But the fact that my folks had religion left a spark in the chill of my heart which God fanned to a flame.

Preacher Discovers the Laymen

Then, in the providence of God, I became a preacher. My hands followed my heart to the task. I began to preach, to seek to win men to Christ, and to be an authority in such church affairs. I thought myself to be a spiritual leader which is imminently proper. Soon I began to make decisions for my church, to think for them. They let me do it. I was the church to those outside our local congregation. I liked it. It was fun. I even fancied myself protecting my congregation by deciding not to present certain appeals. I was no different from my preacher friends.

But a great awakening has come to me. At least, I hope it has. I want to give the church back to the laymen. Baptists believe in the local church and in its independence and autonomy. Baptists believe in operating a spiritual democracy. All members including the preacher, are on the same footing in our congregational form of government.

Have you been to a convention lately, even a state convention? Surely you've been to a district association. Who headed the committees? Who spoke to the reports? Who really and truly made the decisions? The language may be inelegant but the answer is, "us preachers." Now the decisions are mostly



Sunday, December 11

good. I have no complaint with that. Preachers are great folks. I like my job and I like my preacher brethren. But I don't believe it is right or really in line with Baptist principles. I want to give the church back to the laymen. I am afraid of an "unofficial hierarchy"



RAISED. — Assistant Professor Wilbur W. Swartz, of the School of Religious Education, was raised to associate professor, first year, at the New Orleans Baptist Theological Seminary. He has been on the faculty for the last four years.

or an "unceremonial priesthood" even if I am in it.

Laymen Lead the Leader

It works better too, believe it or not! Just three or four months ago, the finance committee of our church met to consider a budget. Our church, in contributing more than liberally to a Baptist Hospital, a building program, etc., was, I considered, pretty well "drained dry." I counseled caution, retrenchment, care. Then I sat down, confidently awaiting the plaudits of the committee. The chairman, a "hardheaded" business man, rose and said, "Pastor, this is no time for retrenchment but for advance." That committee adopted a budget of \$10,000 more than I expected (50 per cent of it for missions) and, what is more, the church oversubscribed it. The preacher was the one who had the anchor dragging—not the laymen. Let's turn these laymen loose.

But these laymen of ours are more than financial geniuses. They have high spiritual potential. My men still laugh good-naturedly at their pastor's experience during the first great visitation evangelism week we had. I went out four nights, worked hard, prayed much, but was only able to win one man to Christ. That same week two of our laymen won seven to Christ and the church. They can do it better than we can. Let's turn these laymen loose.—
Word and Way

►Billy Graham has closed a month's crusade in Toronto, Canada, with a total attendance of 362,000 and 7,348 decisions. He sailed from New York for London October 28 to spend some time at Cambridge University and Oxford University, and to produce films for the new commercial TV system in Britain. Graham plans to visit India early in 1956.

Pastors . . .

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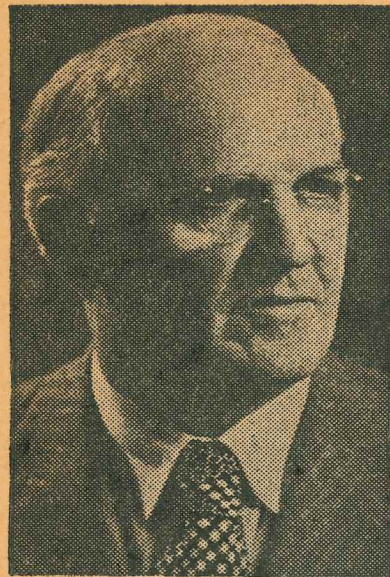
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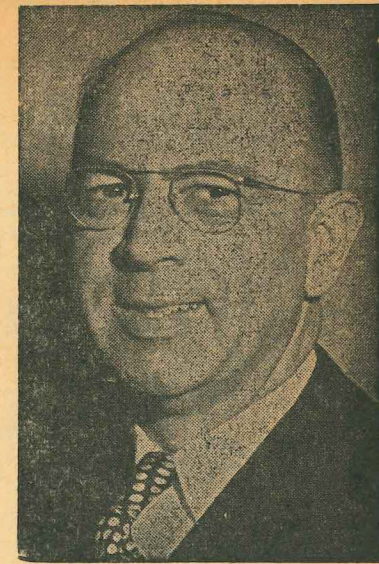
WESTERN RECORDER

127 EAST BROADWAY

LOUISVILLE 2, KY.



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Bellevue Baptist Church
Memphis, Tennessee
Conference Speaker



W. R. PETTIGREW, Pastor
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Louisville, Kentucky
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1. W. C. BOONE, Louisville, Kentucky
2. C. Y. DOSSEY, Dallas, Texas
3. ROBERT G. LEE, Memphis, Tennessee
4. DUKE K. McCALL, Louisville, Kentucky
5. RAMSEY POLLARD, Knoxville, Tennessee
6. W. HINES SIMS, Nashville, Tennessee
7. J. HOWARD WILLIAMS, Dallas, Texas

JANUARY 9-11, 1956

WALNUT STREET BAPTIST CHURCH — LOUISVILLE, KENTUCKY

Baptist Training Union Department

JAMES H. WHALEY
State Secretary

Watch Night Service

Many churches in our state will see the new year in with a Watch Night Service. Often this service is sponsored by the Training Union. If you would like some suggestions write the Church Recreation Service, 127 Ninth Avenue—North, Nashville 3, Tennessee and ask for their bulletin. It is free for "the asking."

Glorieta or Ridgecrest?

January is the time to make reservations for Glorieta or Ridgecrest. Last summer several thousands of people requested reservations after all the space had been filled. The Ridgecrest Training Union dates are: July 12-18, July 19-25, July 21-August 1. For reservations write Mr. Williard K. Weeks, Ridgecrest Baptist Assembly, Ridgecrest, North Carolina.

Congratulations to Mrs. Ray Venable

Mrs. Ray Venable, of First Baptist Church, Loyall, Kentucky, has received a Bible Reading Certificate for reading her Training Union Bible Readings every day for two years. At the same time Mrs. Venable qualified for an additional seal for two other years' readings.

Missionary Feature

December 11 is the suggested date for our churches to observe *American Bible Society Sunday*. Many unions use this as a mission opportunity. Certainly the information in this issue of the *Western Recorder* about the society would make an excellent missionary feature in the unions. Gifts to the society should be marked "For the American Bible Society" and sent to Dr. W. C. Boone.

Reports from the Associations

Bell County—Mr. George Davis, associational director, reports an attendance of 189 at the meeting last quarter. The attendance at the other two meet-

ings was also excellent. One new Training Union was organized for the year.

Boone's Creek—Rev. Lewis Lynch reports 168 at the Mass Meeting for last quarter. The association does not lack much of being standard and we hope it will reach this during the last quarter of 1956.

Breckenridge—There were 162 people who attended the Mass Meeting held last quarter. Mr. Thomas M. Beard is the new associational director for the coming year.

Campbell County—There were 159 people who attended the Mass Meeting held last quarter. Mr. Lewis Martin, Jr., associational director, and the other officers are working toward being standard in 1956.

Crittenden—Rev. Frank Hooper, associational director, reported 155 people attending the Mass Meeting last quarter.

Gaspar River—Mr. Sam Kent, associational director, states that thirty-five attended the Officers and Leaders' Conference held last quarter. Also during the quarter a Central School was held. Gaspar River only lacks one point in reaching the standard for the July, August, September quarter of 1955.

Goshen—Mr. Marvin Kiper, associational director, reports the organization of several new Training Unions in the association last quarter. The association has just organized and is to be congratulated on its excellent beginning.

Graves County—Robert W. Adams, the associational director, and the other workers in the association are making an excellent beginning on this year's work.

Little Bethel—Mr. H. W. Denton reports 122 people present for the Mass Meeting last quarter. Plans for a Central Training School are being made for next year.

McCreary—Mr. Ralph Whicker, the associational director, hands in the progress report of setting up a new organization. We are expecting to hear of a fine associational organization.

Russell County—Mr. John Osborne, associational director, reported a complete set of associational officers for the new year.

Simpson—Mr. James Hatter reports that seven of the thirteen churches in the associations now have Training Unions. One new Training Union was organized during the quarter.

West Kentuckiana—Mr. Charles L. Mitchell states that thirty-four of the forty-five churches have Training Unions. There were 313 people who attended the Mass Meeting with 57 at the Officers and Leaders' Conference. During the quarter one new Training Union was organized with the associational officers presenting two demonstration programs and helping in four study courses.



COUNSELOR'S CORNER

BY
DR. R. LOFTON
HUDSON

Shelved Church Members

Question: At what age or under what conditions should the workers in our churches be "shelved" or denied the privilege of active service that they have prepared themselves for? The young people seem to be taking over the church, while the gray heads who have had the study courses, the clinics, etc., are set aside as too old.

Answer: Your question points up a serious problem. We will soon have from fifteen to twenty million people in America above sixty-five. The older people in our churches can be one of their greatest strengths. And many of them deserve more attention and respect and leadership than they get.

They, the older ones, need to be very patient with us younger ones while together we are learning how to keep on using them. Twenty-five years ago we preachers were taught in the seminaries how to provide a church program for young people. The seminaries are just now waking up to this new problem of "later maturity."

In the meantime, let the younger people lead. You led when you were young. Remember that holding offices does not constitute all of Christian work. Don't fade away, fire up. Do the visiting, the giving, the talking for good, the praying. Let the young voices sing in the choir. Let the middle age men teach the junior boys and serve as deacons.

If you do this, you will stay off the shelf and the church will go forward.

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

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December 8, 1955

WOMAN'S MISSIONARY UNION

MRS. GEORGE R. FERGUSON, Executive Secretary
MISS MARY PAT KENT, Youth Secretary

Miss Annie Allen's Home-Going

Miss Annie Allen passed on to her great reward in the Prestonsburg Hospital at 6:45 a.m. on November 21. The funeral service was held in the Irene Cole Memorial Baptist Church, at Prestonsburg, on Wednesday afternoon at 1:00 o'clock. The service was conducted by her pastor, Rev. Ira McMillan, assisted by Rev. Bert T. Caldwell, pastor of the First Church of Wheelwright.

She had been in failing health for some time but continued to serve so faithfully and loyally, in spite of waning strength and physical handicaps. She had been confined to the hospital for a number of weeks. To satisfy a birthday wish, she was carried in the loving arms of friends from her hospital bed to her church across the street for a final Sunday morning worship service the day before her birthday on October 31. She received more than 600 birthday messages of love and cheer on her last birthday from Kentucky W.M.U. members.

Miss Allen was deeply and greatly loved throughout the entire bounds of our great state, and not only here, for her life influenced multitudes even beyond our immediate territory through missionaries in remote places of the world. It reached to other states in our own country touching lives throughout home mission territory through missionaries and other denominational leaders. Numerous circles of our missionary organizations proudly bear her name as their inspiration and "guiding star," feeling that her life pointed them to the Great One whose example she so beautifully emulated throughout the more than forty years she served as our missionary in the mountains of Kentucky.

To the sick and dying she was nurse, doctor and friend; to the lost, the confused and the erring she was teacher, counselor and guide. Her loving arms of service enfolded adults, young people and little children alike, as she ministered to their physical, material and spiritual needs over these many years.

Her methods of work included establishing missions, organizing churches, conducting Bible classes, Vacation Bible Schools and meetings of missionary organizations in addition to personal ministrations to individuals.

Difficulties and hardships, seemingly insurmountable to others, were overcome through her faithfulness in claiming

God's promises and her tireless and unceasing labors of love.

From Ashland on the north, to Elkhorn City on the south, up and down the Big Sandy Valley can be seen her trail of almost literal "blood, sweat and tears" as she pointed people to God.

In 1952 Kentucky Baptist Woman's Missionary Union published her biography, written by Mrs. E. D. Poe, which will continue to inspire countless others



Miss Annie Allen

through her example of missionary service. In this biography she is quoted as saying, "As for my religion, I must live it before I can teach it. I must try to show how a Christian behaves under any circumstances, how a Christian can love, can serve. Then maybe I can lead them to the Saviour." This she convincingly demonstrated through the years. Her influence will live on and on and on.

Her last mission station was at Lancer, near Prestonsburg. It was her own request that anyone who desired to send flowers for her memorial service, send, instead, a contribution to the building fund for the Lancer Chapel, which fund she herself began with contributions sent to her for her work.

Sharing in her work through their loving support and interest and prayers, through the years, have been her brother, James H. Allen, of Guthrie, Kentucky; a niece, Mrs. Bill Hayes, also of Guthrie; and a nephew, James E. Allen, of Charleston, W. Va. The prayers of

members of Woman's Missionary Union of Kentucky surround these loved ones in their great sense of loss.

She was laid to rest in the mountains she loved so dearly, in a new cemetery on a beautiful mountain-side near the highway between Prestonsburg and Lancer.

IMPORTANT NOTICE

This notice will be as brief as the world-wide need for the Bible is urgent. The General Association of Baptists in Kentucky adopted resolutions requesting our churches and people to contribute to the work of the American Bible Society. December 11 is suggested as the date to observe American Bible Society Sunday. Members of Woman's Missionary Union will want to support your church in this observance and offering. Gifts are to be plainly designated and sent to Dr. W. C. Boone.

YOUth Corner:

Kentucky has a CORNER on leadership training coming up in February!

Nine states: Alabama, Arkansas, Illinois, Kentucky, Mississippi, Missouri, Ohio, Tennessee and Louisiana are included in this triennial regional leadership conference, February 21-24, 1956.

Plans are underway now for nine teams from Kentucky for this conference: a state team and one from each of the eight regions. Leading the regional teams will be these youth leaders:

- | | | |
|----------------|---------------------------|--------------|
| Central— | Mrs. James Parrish..... | Buffalo |
| North Central— | Mrs. Robert Graziani..... | Cold Springs |
| South Central— | Mrs. Ralph Keaton..... | Somerset |
| Northeastern— | Mrs. Ed. Cunningham..... | Campton |
| Southeastern— | Mrs. Ralph Mays..... | Heidrick |
| Southern— | Mrs. C. G. Farley..... | Glasgow |
| Western— | Mrs. George Leonard..... | Owensboro |
| Southwestern— | Mrs. W. H. Beaman..... | Paducah |

Included on the faculty are Miss Margaret Bruce, secretary of Department of Youth, and Mrs. William McMurray, Secretary of Department of Missionary Fundamentals for Woman's Missionary Union, S.B.C.; Dr. Henry Turlington, Professor of New Testament at Southern Seminary, and others. All sessions will be held at The Carver School of Missions and Social Work.

ATTENTION, SUNBEAM LEADERS!

ALL SUNBEAM LEADERS TAKING THE LEADERSHIP COURSE OTHER THAN BY CORRESPONDENCE, SEND PAPERS FOR GRADING TO MRS. C. D. RANSELL, SALVISA, KY. THIS IS IN PLACE OF MRS. HARRY HARP WHO RECENTLY LEFT KENTUCKY.



ORGANIST FOR 31 YEARS.—Mrs. Barbara Sands Newell was honored recently by the East Audubon Baptist Church, Louisville, where she has served as organist for 31 years. The church had designated Sunday, October 16, as "Barbara Newell Day" in recognition of her faithful service before retirement October 1. At the morning worship service Pastor H. Mac Johnson presented her with a beautifully inscribed certificate of recognition and appreciation and a gold brooch with a diamond center. The Choir, under the direction of Paul L. Smith, new minister of music at East Audubon, sang Mrs. Newell's hymn for their choral worship and later presented her with a beautifully decorated cake which she is holding. On Mrs. Newell's retirement, Mrs. Paul L. Smith has assumed duties as organist, and Miss Bethel Earl Sadler assists on the piano.

Tennessee Leaves Race Decision to Trustees

MEMPHIS, Tenn.—(BP)—Tennessee's four Baptist-supported educational institutions may decide for themselves if they will open their schools to students of all races.

The Tennessee Baptist Convention, at its annual session here, declined to take the racial-education question out of the hands of trustees of the four schools.

The state's Baptist Student Union proposed that the convention authorize the colleges to admit all races to their student bodies. No specific race was mentioned.

The Tennessee convention asked the trustees to decide for themselves according to the charters of each school and to the best interests of all concerned.

The four Baptist institutions are Carson-Newman College, Jefferson City; Union University, Jackson; Belmont College, Nashville, and Harrison-Chilhowee Academy, Seymour.

New Distribution Basis

Tennessee Baptists also increased the amount of Cooperative Program budget receipts they will forward to the Southern Baptist Convention for denomination-wide work.

The new distribution of Cooperative

Program receipts will be 56 per cent for use within Tennessee, and 44 per cent to be sent to the SBC. Formerly, it was 58 per cent for state and 42 per cent for denomination-wide missions and benevolent work.

The 1956 Cooperative Program budget figure is \$2½ million.

Ralph Norton, pastor, Red Bank Baptist Church, Chattanooga, is new convention president, succeeding W. Fred Kendall, Jackson. The 1956 convention will meet in Chattanooga, First Baptist Church serving as host.

H. Franklin Paschall, pastor, First Baptist Church, Bowling Green, Ky., warned the 2500 messengers against letting human rule take precedence over divine rule in spiritual matters.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, NOVEMBER 27, 1955

Numeral after church indicates number of missions.

Church	T.U.	S.S.
Albany (1)	65	245
Barbourville, Additions 2	199	481
Beaver Dam (1)	188	446
Benton, First, Additions 2	109	242
Bowling Green, Eastwood	80	253
First (2)	321	1,193
Burlington	97	278
Cadiz	80	307
Campbellsville, Pleasant Hill	160	294
South Campbellsville	119	254

Central City (1), Additions 8	289	486
Cloverport (1)	110	213
Corbin, First	129	513
Central (1), Additions 3	129	654
Covington, Calvary	192	359
First (1)	293	1,068
Latonia (2)	185	385
Cynthiana (1)	185	716
Danville, First (2)	38	493
Lexington Avenue (1)	97	260
Falmouth (1)	97	241
Ferguson (1)	94	408
Florence, Additions 1	100	370
Fort Thomas, First (1)	197	877
Frankfort, First (1)	187	315
Thorn Hill, Additions 2	124	731
Glasgow (1)	274	314
Glendale, Gilead	78	229
Greensburg	133	405
Greenville, First	138	568
Harlan	302	920
Harrodsburg (2)	115	257
Hartford	74	252
Hawesville	102	239
Hazel	686	862
Henderson, Immanuel Temple (2)	112	400
Hima, Horse Creek	234	801
Hodgenville, First	188	862
Hopkinsville, First (1)	250	250
Second	89	242
Horse Cave	73	316
Junction City	189	785
LaGrange, DeHaven Memorial	231	735
Lexington, Calvary, Additions 6	258	844
Grace (2)	127	624
Immanuel, Additions 3	168	584
Porter Memorial, Additions 4	73	232
London, First (11)	106	286
Louisville, Audubon	187	685
Baptist Temple	228	1,020
Beechland, Additions 1	89	258
Beechmont (2)	89	263
Beechwood, Additions 1	110	585
Bethlehem	197	470
Eastern Parkway	133	420
Farmdale	56	258
Immanuel	415	1,524
Jeffersontown	56	436
Ninth & O (10)	258	944
Okolona	257	909
Parkland (1)	139	414
St. Matthews, Additions 9	142	607
Shawnee	159	596
Shively (1), Additions 6	110	643
Southside (1)	189	853
Third Avenue, Additions 5	262	1,643
Victory Memorial	153	583
Walnut Street (4)	140	409
West Broadway (1)	107	289
Ludlow, First	89	276
Marion	295	976
Middlesboro, First (4)	49	246
East Cumberland Avenue	228	836
Middletown, First, Additions 2	125	233
Monticello, First	53	768
Morgantown	106	455
Murray, First (1)	211	980
New Haven	184	468
Newport, First (2), Additions 1	74	202
Owensboro, Buena Vista	103	271
First (1)	101	288
Hall Street (1)	64	247
Macedonia	68	284
Seven Hills	77	489
Paducah, Twelfth Street	111	675
Paintsville, First (1)	101	334
Paris, First	323	810
Pikeville, First (4)	99	268
Prestonburg, Irene Cole	152	409
Memorial (10), Additions 2	299	299
Richmond	66	381
Somerset, First	162	472
Sonora		
Springfield, First		
Sturgis, First		
Versailles		
Winchester, Central		

The best way to hold your tongue is frequently.—O. A. Battista.



Sunday, December 11

Paducah Extends a WARM Welcome to 118th Session Of the General Association of Kentucky Baptists

(Continued from Page 8)

Home Missions

Elroy Lamb, Danville, introduced L. O. Griffith, formerly of Kentucky, but now secretary of public relations with the Home Mission Board, Atlanta, Ga., who spoke to the report on Home Missions. "New Testament missions is serving in a co-operative manner the Gospel with as many people and places as we possibly can touch," he said. "New Testament missions is a movement of extension and growth."

He reviewed the historical development of Baptists uniting for co-operating on missions in this country, first in 1814, for foreign missions. Later a movement was started for home missions, but it died. "People kept feeling and having the conviction that we need a denominational program. We need to co-operate convention-wide. In 1845 people met in Augusta, Ga. There was the expression that we need a Home Mission Board and we need a Foreign Mission Board. . . . During the Civil War there were no meetings of the convention, but it continued after the War. It demanded that we co-operate in both Home and Foreign Missions. Dr. Barnes tells us that otherwise it would never have been called together again."

Brother Griffith said that there are 24,000,000 people in our convention not within reach of any Baptist church, and often not within reach of any church. Turning to the west, he said, "There are 30,000,000 people in fifteen western states and about 70% of those are unchurched. . . . There are as many unsaved people in the State of California as there are people in the State of Texas. . . . With so many unsaved people, we need to establish an outreach that will make contact with those people. . . . And the best way to reach out is through New Testament missions."

The Budget Committee

The report of the budget committee (previously printed in the Western Recorder) was offered, whereupon Hankins F. Parker offered an amendment, "I move that since Southwide Causes are getting 33-1/3% of the basic budget, and if the total budget goal is reached it will be reduced to 30%, that the 25% over the basic budget be changed to

Kentucky Baptist
EVANGELISTIC CONFERENCE
January 9 - 11, 1956
Walnut Street Baptist Church
LOUISVILLE, KENTUCKY

Southwide Causes instead of State Missions." This was spoken to by W. P. Thurman and J. K. Allaby. The chair stated the Amendment was lost and the Budget Committee report was then adopted.

M. D. Morton offered the report on the Cooperative Program, and it was adopted without discussion. Owing to the lateness of the hour, Dr. R. E. Humphreys tried to withdraw from preaching, but Dr. E. F. Estes, presiding at the time, asked for a show of hands of all those who wanted to hear him. The response was unanimous, and, so far as this writer could see, not a soul left during his entire discourse. He spoke with great acceptance.

Credentials Committee

The Credentials Committee, composed of A. W. Walker, Leo Drake and P. E. Claybrook, recommended the acceptance of the two new associations making application for fellowship with the General Association, and they were accepted. These were the Mercer Association, in the Harrodsburg sector, and Red River Association, in the mountains.

Carroll Hubbard made a motion: "I move that the General Association. . . in annual session at Paducah, express its desire that the Southern Baptist Convention accept the invitation of the Louisville Baptist Pastors' Conference and Louisville Baptists to meet in Louisville in 1959 at the centennial of the Southern Baptist Theological Seminary." This motion was carried.

Thursday Morning

Dan C. Moore was presiding at the opening of the final session. B. B. Hilbun read the report of the Obituary Committee, calling the body to solemn consideration of those precious ones who have departed since last we met at Georgetown, after which prayer for the families of the deceased was offered by Dr. E. N. Perry.

Harold Wainscott read the report of the Nominating Committee, which will be printed separately as soon as space is found for it. Suffice it to say, the General Association will meet next year at the First Baptist Church, Madisonville, November 13-15, 1956, with H. G. M. Hatler, Princeton, as the preacher of the annual sermon, and D. L. Druien as his alternate. The place of the 1957 meeting will be at Harlan.

The final message was a statesman-like deliverance given on Foreign Missions by Dr. Baker James Cauthen, executive secretary of the Foreign Mission Board, Richmond, Va., as only he can speak. He started out with the assertion, "Plant the Gospel in the heart of

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a man and it will reproduce itself." Continuing, he added, "It is only the Gospel of Jesus that will do something about humanity's hurt. Our religion is not one merely of words, but one of sympathy, relief and help. Go to Korea and see the relief and medical ministry and say, 'Thank God for a ministry like this.'"

He carried his listeners into Indonesia, a land of 80,000,000 people, and showed the bitter trials through which they have passed, and then showed glimpses of other troubled lands that dot the globe.

One of the largest groups ever to remain over to the final session was in evidence on Thursday morning at Paducah, and they were still there when Dr. Cauthen finished which speaks well for the fine program arranged and carried out.

And now, back to our plow handles and our furrows, until we meet again at Madisonville one year hence!

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SUNDAY SCHOOL DEPARTMENT

ROY E. BOATWRIGHT
State Secretary

Correction

In the November 24 issue of the *Western Recorder* we announced the Convention-wide Sunday School Clinic to be held in Louisville, February, 1956. This is incorrect. The date is February 9-25, 1957. Please ignore the 1956 date.

Convention-wide Sunday School Clinic, January 7-20, 1956, at Birmingham

The work of the Clinic is practical and comprehensive. The Clinic is of two weeks' duration, January 7-20, 1956. The Sunday School as a powerful church agency, Sunday school fundamentals, the effective use of the Sunday school in the life and work of a church, leadership, promotion, case studies, church buildings, Christian homes, use of visual aids, and other vital matters will be studied each morning for the two weeks.

The laboratory work will be carried on in the Baptist churches in Birmingham during the afternoons and evenings. The whole Clinic is a practical study of the Sunday school as a church agency, with ample time for observation and practical experience.

THE PLAN

1. Those who are accepted will be furnished free entertainment. Rooms and meals will be provided by the Baptist churches of Birmingham.
 2. The Sunday School Department of the Baptist Sunday School Board will provide the program, the conference leaders, and general speakers.
 3. The only expenses to those attending the Clinic will be transportation to and from Birmingham and a registration fee of \$15.00, payable upon arrival.
- Write to the Sunday School Department for an Application Form.

Reaching Young People During February

By James V. Lackey

Do you want to reach more young people for Christ? You can! For years much has been said but little has been done about reaching the millions of unenlisted young people for Bible study. Today young people are the most talked about group but the least sought after group.

One of the weak links in Sunday school work has been in our provision to reach and hold young people. All you have to do to prove this is to total the enrolment of your Juniors and Intermediates and compare the total with the Young People's enrolment. In the average church the Young People's enrolment will be about one third of the total enrolment of Juniors and Intermediates.

Something can be done about it. Many churches have proved that there is an answer. What can be done? Churches have shown they can reach many more young people by adopting a policy of increasing the number of classes and departments and by basing the organization of these classes and departments on the needs and ages of young people.

Separate provision is essential for several distinct groups of young people before they can be enlisted in large numbers.

Younger young people do not mix with older young people. There is a vast difference between a seventeen-year-old and a twenty-four year-old. In order to reach both groups plan now to have separate provision for younger young people. Many, many of our churches now have classes and departments for seventeen-year-olds. Others have a department for seventeen-and-eighteen-year Young People.

Married young people offer us our second chance for evangelism. What an appeal the church has for these young couples just beginning their life together. What a tug the church has at the heart of the new parents of a baby boy or girl. Most of our churches have found that married young people are the best givers in the church.

Thousands of neglected absent servicemen and women and college young people challenge us to do a better job in our Sunday school ministry.

During February the churches plan to increase the provision for Young People. Will you lead your general officers, Young People's workers, and young people in studying the new book *Young People in the Sunday School* by A. V. Washburn, and as a result of the study start at least two new classes for Young People? Many churches will need to do much more than this.

The issue is laid squarely at the doorstep of the little white country chapel, or the red brick church on the edge of town, or the high-spired steeple at a swirling intersection. Will your church be able to reach and hold young people who are now "old enough to make permanent decisions yet young enough to make radical changes?"

Young people are available by the millions—seventeen-year-olds, eighteen-year-olds, married young people, college students, and servicemen and women. Provide for them. They are the hope of our churches, the defenders of our nation, the builders of our Christian homes.

Mrs. Wm. Garrett Smith, Mother of Two Preachers, Passes to Her Reward

Mrs. William Garrett Smith, of Louisville, passed to her Heavenly reward on Thursday, October 20, 1955. Burial was held in Cave Hill Cemetery, Louisville, on Saturday, October 22.

Mrs. Smith was the mother of two preacher-sons, Dr. Thomas E. Smith, pastor of the First Baptist Church, Monticello, Ky., and Dr. Andrew M. Smith, pastor of the First Baptist Church, Talbotton, Ga. She is survived by these and by her husband, William Garrett Smith.

Mrs. Smith was eighty-five years of age, and was a woman of unusual Christian character. For seventy years she has been a Baptist church member, and for more than sixty years had taught Sunday school classes. At the time of her death she was a member of the Eighteenth Street Baptist Church, Louisville, and had also been a teacher in the Sunday school of that church when it was a mission. She was active in every phase of church work for many years, and rarely missed a service of the church or an opportunity to talk to others about her Lord.

►L. Taylor Daniel will join the Southern Baptist Relief and Annuity Board November 1 as associate secretary. He will be director of annuities and also head the relief department. Daniel comes to the Relief and Annuity Board from the Texas state convention, where he has been endowment secretary since 1953. A native of Arkansas, Daniel is a graduate of Ouachita College, Arkadelphia, Ark., and of Southern Baptist Theological Seminary.—Baptist Press

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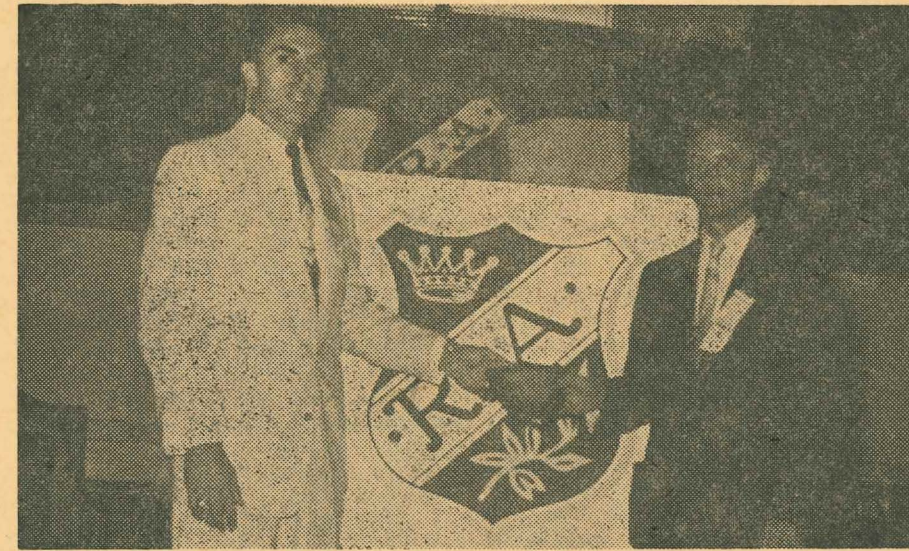
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Brotherhood Secretary

J. C. BALLEW
Royal Ambassador Secretary



In the above picture, Mr. Bill Vaught, counselor of the Junior chapter of First Baptist Church, Danville, received the *Counselor of the Year Award* from the Royal Ambassador secretary. This plaque was presented to him at the breakfast for Counselors and Pastors, during the State Congress held November 4-5, at Third Baptist Church, Owensboro. Dr. George W. Schroeder, convention Brotherhood secretary, was the speaker. One hundred ten attended the breakfast.

Seven hundred seventeen registered for the sixth annual congress. Hollis Marshall, congress Ambassador-in-chief, from Paducah, presided over all three sessions. The theme was "My Allegiance to Jesus Christ." The first speaker Friday afternoon, Mr. George Bingham, promotional director for Long Run Association, used camping equipment to

challenge all chapters to plan some outdoor activities. This session ended with a challenge from Missionary H. L. Hardy, of Fulton, who told of the spiritual needs of Chile.

Two hundred seventy attended the Intermediate banquet held in the fireside room of the host church, where Mr. Hardy showed slides of mission work in Chile. Two hundred forty-four Juniors attended the banquet held at the First Baptist Church, and heard Mr. Jommy Allen, Tennessee Royal Ambassador secretary.

After the recognition service Friday night, mission flights (conferences) were held with the following men leading: Rev. David Choi, native of Korea; Rev. Neville Claxon, missionary in Nigeria; Rev. Benilton Bezerra, native of Recife, Brazil; Rev. Tom Masaki, native of Hawaii; Rev. Eldred M. Taylor presented state missions; and Dr. W. Peyton Thurman presented world missions through slides. On Saturday morning Dr. C. R. Daley, Eldred Taylor, and Dr. Schroeder showed the boys how important it is to live for Christ and serve him at home, in our state, and convention, respectively. Boys from many churches over the state presented special music, demonstrations, and other ways to assist in each session. The following awards were given: Largest number present—Horse Cave Baptist; traveling the farthest—Georgetown; 100% chapters present—East Audubon and Auburndale, Louisville.

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WESTERN RECORDER

Letters to the Editor

Dear Dr. Skinner:

Our church has been greatly blessed to have the *Western Recorder* in its budget. I find my people receiving great help from it. Sunday school teachers are referring to it often. Often someone asks me if I read so and so in the *Western Recorder*. I can say, I believe one of the contributing factors in the growth of our church has been the *Western Recorder*. My people really did appreciate your editorial in the August 5 edition, "Is God the Author of Calamities?"

From October 23-30, we were privileged to have Rev. H. D. Standifer with us in a revival. Brother Standifer is a pastor's friend. (I take for granted that you remember Standifer as missionary in Severns Valley Association.) He knows how to lead in a revival that will do the people good for the present and future. His heart-stirring messages resulted in one by letter and 13 for baptism, besides the decisions that were made in private and in conferences, to be more loyal to the church and God's work in every way. It will be a long time before the people at Milton Church forget his heart-searching messages. He is a power for God.

With best wishes for your work and a request for remembrance in your prayers as we undertake a new church building not knowing where the money will come from. You see we have to build because we are having 10 Sunday school classes in our home.

Sincerely,
John S. Gaines, Pastor
Milton Baptist Church
Milton, Ky.

Thank you, Brother Gaines. We rejoice with you over the great revival and join you in appreciation of Brother Standifer. May God give you victory in your greatly needed building program!—R.T.S.

Kentucky Baptist
EVANGELISTIC CONFERENCE
January 9-11, 1956
Walnut Street Baptist Church
LOUISVILLE, KENTUCKY

"Sigrid Marries A Catholic"

Is your son or daughter engaged to a Roman Catholic? Are you aware of the developments that this romance is bound to bring? This true story of Pierre and Sigrid reveals why a mixed marriage is a slavery from which there is no deliverance. Learn the vital and important facts before it is too late! Postpaid only \$1.00. Edition limited.

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For December 18, 1955

By H. C. Chiles

Jesus, Man of Prayer

No subject which has to do with the Christian life and service is more important than prayer, which is the converse of the soul with God. Conscious communion between the heart of the Christian and God can hardly be over-emphasized. This lesson is very helpful because it calls our attention to the prayer life of our Lord as portrayed in the Gospel according to Luke. It tells us about various times and places when He engaged in communion with the Father.

I. Christ prayed at His baptism. Luke 3:21-22.

Very likely it was late in the afternoon, and after all other candidates for baptism had been baptized, when our Saviour approached John the Baptist and requested baptism at his hands in the Jordan River. Perhaps the reason for this method of approach was to distinguish Himself from all others. He was the sinless One Who had come to redeem and save the lost.

John the Baptist could not understand why Christ, the Son of God, would want to be baptized by him, a mere man. When he hesitated and expressed the thought that it was not obligatory that Christ be baptized, our Lord expressed the purpose of His baptism, saying, "Suffer it to be so now: for thus it becometh us to fulfill all righteousness." Thus He predicted His death upon the cross, where and when He would meet God's demand for perfect righteousness and thereby provide for man's need. The baptism that He was requesting was to be a picture of His death, burial and resurrection; death and burial as He was immersed in the water, and resurrection as He came up out of the water. When our Lord came up out of the water a wonderful thing took place. The Master prayed, the heavens opened and the Holy Spirit "descended in a bodily shape like a dove upon Him, and a voice spoke from heaven saying, "Thou art My beloved Son; in thee I am well pleased."

II. Christ prayed in solitary places. Luke 4:42, 5:16, 6:12.

Much of Christ's time and energy were given to prayer and meditation. To Him, prayer was no mere formal or perfunctory performance, but it was a real and vital experience. Quite often Christ prayed in a solitary place; sometimes in a desert (4:42); sometimes in the wilderness (5:16); and sometimes on a mountain (6:12). This indicates clearly that He did not make any vain display

when He prayed. Those solitary places provided Him a wonderful opportunity of praying without any interruption from people.

III. Christ prayed before His transfiguration. Luke 9:18, 28-29.

About a week after Peter's great confession of Christ as the Son of God, the Lord Jesus took the inner circle with Him to the summit of a lofty mountain to pray. There He was transfigured. When He prayed the glory of His person flashed in radiant splendor. His face became aglow with the radiance of heaven, and His raiment was as white as the light. His whole appearance became wonderfully glorious. The glory which the disciples saw as Christ underwent that remarkable change was that of the sinless soul of Christ shining through the veil of flesh and revealing the amazing beauty of His inherent character. Mortal eyes had never seen such a sight, so it was not at all surprising that Peter, James and John were filled with overwhelming awe.

IV. Christ taught His disciples to pray. Luke 11:1-4.

While our Lord was praying in a certain place, His disciples stood nearby. Silently and reverently they looked and listened. They observed in Him a strange separation from the world, a conscious nearness to God, a delight in the Father's presence, and a familiarity in communion with Him which seemed to them like heaven upon earth. After hearing Him pray, doubtless the disciples felt that they had never really prayed. As they looked at and listened to their Master communing with His Father, there was something which told them that He was really praying. Seeing and hearing Him pray must have convinced the disciples that they knew comparatively little about this spiritual exercise. So, they wanted to learn to pray as He prayed. How wonderful it must have been to have heard Christ praying!

Christ's example emphasized the privilege, power and blessing of prayer. It also aroused the disciples' sense of their ignorance and inability in this realm, and filled them with a desire to learn to pray. His example simply made them anxious to learn to pray, and prompted one of them to make the earnest request, "Lord, teach us to pray."

In answer to that plea, the Lord gave them the prayer which had to do with the whole range of human need, temp-

oral and spiritual. It was a model of brevity, simplicity and comprehensiveness. In it three things are indicated—relationship, "Our Father;" reverence, "Hallowed be Thy name;" and resignation, "Thy will be done." The deepest desire of the heart should be concerned with the Father's name, kingdom and will. We should pray to God as a loving Father Who creates, protects, provides, forgives and saves; the One Who knows all of our needs and is able to supply them. We should pray that His name be hallowed, revered and respected. We should pray for His kingdom to come and His will to be done on earth as it is being done in heaven. We should submit our wills to His will in all things.

It is permissible to summarize the human side of prayer in the following threefold manner: as related to self, the supply of daily bread; as related to God, the removal of guilt; and as related to Satan, victory over his temptations.

Christ's pattern of prayer has to do with the material and spiritual needs of the disciples, for it includes a request for daily bread, and a plea for forgiveness, protection from temptation and deliverance from the power of Satan. Our Lord wants us to pray for the small and everyday things of life. We should pray for everything we need and, to the best of our knowledge, for the needs of others. We should never be backward about asking the Lord to supply our needs.

Since we are dependent upon God for bread, let us ask Him to supply it daily. Then, let us ask Him for the forgiveness of our sins our failure to achieve the standards which He has set for us and our failure to accomplish the work which He has assigned us. Moreover, let us ask Him to safeguard us against temptations, lest we yield to them. Let us trust Him implicitly to deliver us from the power of Satan.

Mrs. G. N. Duffer, member of First Baptist Church, Hopkinsville, has gone for the winter to her home in Tampa, Florida. While there, she will be active in the First Baptist Church of that city. Mrs. Duffer, formerly Miss Irene Hale, is a native of Tampa, where she and her parents—the late Mr. and Mrs. L. M. Hale—were highly useful in the Baptist life of that city.

Kentucky Baptist
EVANGELISTIC CONFERENCE
January 9-11, 1956
Walnut Street Baptist Church
LOUISVILLE, KENTUCKY

Preachers Secure Charter Restoring Democratic Government in Rhode Island

(17th Century Baptist Press)

PROVIDENCE, Rhode Island, 1654—(BP)—For the second time in ten years Roger Williams the courageous preacher-statesman and defender of religious and political freedom has returned from England with a charter granting his beloved Rhode Island democratic government.

Williams' second trip to England was made necessary by the daring *coup d'etat* of William Coddington, wealthy merchant and politician who in 1651 secured a charter making him governor of Rhode Island for life. Coddington's charter nullified the work of Williams in 1644 when he first secured a charter granting Rhode Island the right of self-government.

When the colonists received news of Coddington's usurpation of power, they requested Williams and John Clarke, a Baptist preacher and physician, to go to England and undo Coddington's plot. Both men unselfishly accepted the difficult assignment.

Williams and Clarke went to England at great personal sacrifice. They had to raise the necessary funds to make the trip, Williams selling some of his property here for passage. Although Clarke's wife accompanied him on the long and hazardous voyage to England, Williams had to leave his wife and children behind.

Colonists received with enthusiasm Williams' news that the charter granted to Coddington has been revoked and Rhode Island is authorized to continue under the charter secured by Williams in 1644. In addition, the English Council of State in restoring the original charter approved three letters to the colonies, first encouraging the efforts of the Rhode Island settlers, ordering other colonies not to molest them, and declaring that liberty of conscience should be maintained in all settlements in America.

The efforts of Williams and Clarke cannot be fully appreciated without an understanding of present conditions in England. While the emissaries were attempting to present their case before authorities, England was at war with Holland and of course all matters not related to the conflict were of secondary importance.

Further complicating matters for Williams and Clarke were unsettled conditions in the British government. Cromwell and Parliament were at odds, the former finally gaining control by forcefully dissolving Parliament. Through-

out the dispute Williams was able to maintain friendly relations with Cromwell.

An important factor in favor of the

Rhode Island ambassadors was Coddington's friendly relations with the Dutch. Coddington is suspected of conspiring with the Dutch to wrest control of Rhode Island from the English.

Williams returned to New England alone. Clarke will remain in England to insure that the charter wins final approval and to safeguard the interests of Rhode Island against further intrigue. Copyright, 1955, by Historical Commission Southern Baptist Convention

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HINDMAN ENLARGEMENT CAMPAIGN.—Part of the Sunday school attendants at the Hindman Baptist Church on the final Sunday of an eight-day Enlargement Campaign conducted recently by G. R. Pendergraph, rural worker for Kentucky Baptists. During the week many facts were discovered besides a large number of possibilities. The records reveal that the Hindman Baptist Church has made much progress in the last 15 years. It was receiving help as a mission church in 1940, but now is itself promoting work in ten missions. The church gave \$26.50 to the Cooperative Program in 1940 and \$1,051.50 this year. Three people were baptized by the church in 1940. To date this year 39 have been baptized. Dr. J. S. Bell, who is pastor of the Hindman Baptist Church, conducts a 15-minute radio program every day, as well as a weekly chapel program for Caney College, in addition to his pastoral duties.

Mt. Zion's Executive Board Passes Resolutions About E. O. Edwards

The Executive Board of Mt. Zion Association has passed resolutions in regard to the going of Pastor E. O. Edwards from their midst to a church in the State of Ohio. They read:

"Since Brother E. O. Edwards has resigned as pastor of the First Baptist Church, Corbin, Kentucky, effective November 15, 1955, to accept the pastorate of the First Baptist Church, Reading, Ohio, and

"Whereas, in his leaving, our Association has suffered a great loss; and

"Whereas, his loyalty to the cause of



Sunday, December 11

Christ and His Church has always been evident in the enthusiasm with which he has encouraged the Kingdom program in this association; and

"Whereas, his faithful leadership was instrumental in establishing the struggling Hospital in Corbin as a going Baptist institution of healing in this area; and

"Whereas, he has graciously served in an efficient manner as moderator and made lasting contributions to our Association in many capacities; and

"Whereas, he has faithfully done all he could to serve Kentucky Baptists; therefore

"Be it resolved, that the Mt. Zion Association through its Executive Board expresses its appreciation for his unselfish service to our Association and also to the Baptist work in Kentucky; that we express our sorrow in losing him as the esteemed moderator of our Association; that we express our joy to him in his call to a new future, grateful that our lives have been blessed

with his spirit and service; that we express and commend him to the fellowship of our brethren in Ohio.

"Be it further resolved, that a copy of these resolutions be presented to him; a copy sent to the First Baptist Church, Corbin, Kentucky; a copy sent to the Board of Trustees of the Southeastern Kentucky Baptist Hospital, Incorporated, Corbin, Kentucky; a copy to the First Baptist Church, Reading, Ohio; a copy sent to the Western Recorder, Louisville, Kentucky; and a copy be made a part of the minutes of the Executive Board of Mt. Zion Association."

"Kittiwake" Name Given Mississippi Assembly

PASS CHRISTIAN, Miss. — (BP) — The name "Camp Kittiwake"—pronounced "Kittiwake"—has been designated for the first assembly grounds to be owned by Southern Baptists in Mississippi.

Located on the Gulf of Mexico coast here, the assembly became property of Mississippi Baptists October 15. On the 14-acre site are a central lodge, 10 spacious cabins, a swimming pool, tennis courts, and other facilities for accommodating 165 persons.

W. R. Roberts, of Jackson, state Baptist Brotherhood secretary, will manage the camp for the first year. The name "Kittiwake" is given to a small sea gull.

►Mrs. Gertrude Van Howeling, Plainview, Texas, has donated 600 acres of land to Wayland Baptist College, Plainview, as a memorial to her late husband. The school's trustees plan to sell the land and use the money to build the Arie Van Howeling Memorial Library.

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Perry Morgan Dies at Raleigh, North Carolina

NASHVILLE, Tenn. — (BSSB) — Mr. Perry Morgan died in Raleigh, N.C., Saturday evening, October 22, after a lengthy illness. Funeral services were held October 24 at Tabernacle Baptist Church, Raleigh.

Mr. Morgan, business manager of Camp Ridgecrest for Boys for 14 years, and general manager of Ridgecrest Baptist Assembly for ten years, retired from active work on Dec. 31, 1954. Since that time he made his home in Raleigh with his son, James P. Morgan. Mrs. Perry Morgan died January 1, 1955.

A North Carolinian, Mr. Morgan spent his life in his native state. He was North Carolina state B.Y.P.U. secretary from 1920-27, during which time he increased the 450 unions with about 20,000 enrolled to 2,216 unions with an enrollment of 63,119. As state Sunday school secretary from 1928-1936 he helped the Sunday schools in North Carolina grow from 2,258 with an enrollment of 334,233 to 2,384 schools with an enrollment of 384,647.

While Mr. Morgan was general manager of the Ridgecrest Assembly, 183

buildings were erected or improved, and during the 14 years he was business manager at Camp Ridgecrest for Boys, it was expanded to 30 buildings.

Mr. Morgan was a deacon for 46 years and served in four North Carolina churches: First Church, Dunn; Tabernacle and Hayes Barton, Raleigh; and



Perry Morgan

at Ridgecrest. He was Sunday school superintendent at Ridgecrest for 18 years.

A \$50,000 Perry Morgan library building was erected at Kennedy Home near Kinston, N. C., in his honor.

1956 Summer Courses In Teaching to Read

Carver School of Missions and Social work of Louisville will offer courses next summer in how to teach people to read.

Classes will be taught by Richard W. Cortright, technical consultant for World Literacy, Inc., of New York City.

According to estimates, three out of every five persons in the world are illiterate. Many Christian missionaries and other religious workers will be serving among these people and will want to take the Carver courses, school officials believe.

Two four-week terms are scheduled, one from June 4-29 and the other from July 2-27.—THE BAPTIST PRESS.

Hyland of Henderson Has Happy Highlights

HENDERSON, Ky. — In the associational year just closed some highlights were brought into view which portray the progress of the Hyland Baptist

Church here at Henderson. A beautiful new house of worship was erected. The membership increased by 25 per cent. A new member was baptized for each six who were on the roll at the beginning of the year. Gifts amounted to \$79.00 per member, or a total of \$15,697.00. Truly it is written, "Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning; thou hast the dew of thy youth." When people tithe both they and the Lord prosper. God's blessing has been upon us.—A. A. Thacker, Pastor.

R & A Board Assets Over \$40 Million

DALLAS, Tex. — (BP) — Assets of Southern Baptist Relief and Annuity Board on September 30 were \$40,479,392, according to Executive Secretary R. Alton Reed.

Income for the first nine months of the year amounted to \$7,323,983. Total disbursements and expenditures were \$1,958,406, making a net gain of \$5,244,577.

Investment income showed an increase of \$492,983, and receipts from premiums and dues showed an increase of \$1,353,898.

Graves County Association

As reported in the digest of letters at the annual meeting of Graves County Association, North Side Church, Mayfield, there were 461 additions to the churches by letter and 392 by baptism. Total church membership was 10,335. Churches gave a total of \$74,077.19 to all mission causes, \$46,262.76 going through the Cooperative Program. Total receipts of the churches amounted to \$373,007.76. Eleven of the churches gave nothing through the Cooperative Program; three of the churches made no report to the association.

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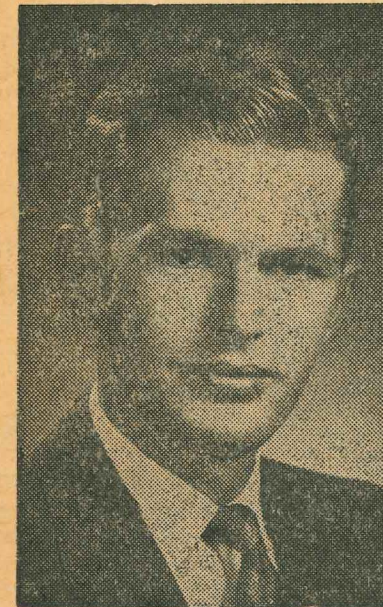
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H. D. BRUCE, President

Harold Songer of Florida in Revival at West Side, Louisville

The West Side Baptist Church, Louisville, has just experienced a very fine revival under the able ministry of the



Harold Songer

Rev. Harold Songer, Southern Seminary student, whose home is in Miami, Fla. Bro. Songer was with us last April for the simultaneous soul-winning effort, and we liked him so much that the church asked him to come with us, November 6-13, for a series of Call-to-Consecration Services, which he led in a magnificent way.

In April, the emphasis was on evangelism. Many souls were won. The emphasis in the recent revival was upon consecration to the Lord and His church. Many members were stirred to deeper

consecration and loftier living for the Lord as a result.

Whether to sinners or to members who need to be revived, Bro. Songer's sermons are exactly to the point. He is a most excellent speaker, with a fluency of choice diction, and holds his audience at attention to an unusual degree. He is a keen student, a logical organizer of sermon material, and a man with passionate heart preaching for a verdict from the people. We bless God for Bro. Songer's ministry among us. — Gordon Craig Whiteley.

►South Carolina Baptists plan a special memorial to commemorate the 200th anniversary of the birth of Richard Furman, patriot-preacher of Revolutionary War times whose memory is honored by Furman University in that state.

Committee Invites 1959 Requests for Convention

NASHVILLE, Tenn.—(BP)—Want the Southern Baptist Convention to meet in your city in 1959?

If you do, please let the Southern Baptist Executive Committee know by December 10. The Committee needs to know how many hotel rooms are available in your city and what arrangements can be made for an auditorium.

The only city mentioned so far as a possible site for the 1959 meeting is Louisville, Ky. That will be the centennial year for the Southern Baptist Theological Seminary, located in Louisville.

►Japan now counts 512,450 Christians, according to a *Survey Bulletin* release. There are 285,022 non-Catholics; 193,724 Roman Catholics, and 33,704 Orthodox. Those affiliated with Southern Baptist churches number 8,014.



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- ★ Let your students acquaint the home church with the Baptist Student Union and its program as they project the many and varied activities of B.S.U. into their testimonies.

Program packets mailed to all local pastors contain complete outline and instructions for the service. If you have not contacted your students for the STUDENT NIGHT program—do it now. Study the materials and write your students making definite assignments. STUDENT NIGHT AT CHRISTMAS can be the climactic spiritual experience to a day of Christmas worship.

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