

Western Recorder

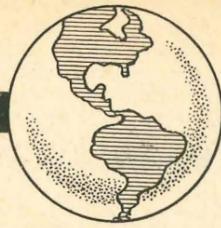
SEPTEMBER 18, 1958

Vol. 132

No. 37



BUDGET COMMITTEE



GLEANINGS FROM THE FIELD

DEATH STRIKES

►The father of Missionary George Russell Henson, Indian Fields, Ky., in Boone's Creek Association, died recently.

CHANGING FIELDS

►Tom Francis is leaving as associational missionary in Crittenden Association to become superintendent of missions in West Kentuckiana Association.

►Marvin Berry has resigned as pastor of the Union Baptist Church, Lewis County, and is entering as a student in the Southern Seminary this fall. Before entering the ministry a short time ago he was a druggist.

►Robert L. Garner began as minister of education with Pastor Thomas H. Shelton and the Latonia Baptist Church, Covington, on August 24. He is from Maryville, Tenn., and spent three years in the School of Religious Education at the Southern Baptist Theological Seminary.

►The new pastor of Main Street Baptist Church, Alexandria, Ky., in Campbell County Association, is Merwyn Borders. He comes to them after a six-year pastorate at the Second Twelve Mile Church, in the same association. His new address is Thatcher Court, Alexandria, Ky.

MISSIONARY'S RETURN

►Miss Cora Ney Hardy, Southern Baptist missionary to Nigeria, British West Africa, and principal of the Regan Memorial Baptist Girls' School, Lagos, is home on a furlough. She will be working on her masters' degree at the University of Louisville while in America. She is a member of Eastern Parkway Baptist Church, Louisville and will reside with her sister, Mrs. Roy L. Jones, 4823 Partridge Run, Louisville 13, Ky. She is a native of Shepherdsville.

JOINED TOGETHER

►Mr. and Mrs. Charles C. Daugherty, Ky., announce the marriage of their daughter, Linda Lou, to Merwyn Borders, son of Mr. and Mrs. John Borders, Elkton, Ky. They were married August 2, 1958, in Turner Ridge Baptist Church by Pastor James Sowder. The groom, a graduate of Georgetown College, and Southern Seminary, is pastor of Main Street Baptist Church, Alex-

andria, while the bride is a student at the University of Kentucky's Northern Center in Covington.



Bryant M. Cummings, has resigned as minister of religious education at the First Baptist Church, Jackson, Miss., where he has been located for two years, to become state Sunday school secretary for Mississippi Baptists, succeeding Dr. E. C. Williams, according to announcement by Dr. Chester L. Quarles, executive secretary-treasurer. Cummings is a native of Kentucky and holds the B. A. degree from Carson-Newman College, Jefferson City, Tenn., and the M. R. E. degree from Southwestern Seminary, Fort Worth, Texas.

KENTUCKY'S BUCK RECALLED

►Dr. Robert A. Baker, professor of church history at Southwestern Baptist Theological Seminary, Fort Worth, writes an article in the October, November, December, 1958, issue of The Quarterly Review, Nashville, on "Look to the Rock." This is an appreciation of William Calmes Buck (1790-1877), who was pastor in Union County, Kentucky, beginning 1820; pastor of the First Baptist Church of Louisville (1836-42), pastor of East Baptist Church, Louisville, (1842-1849), and editor of The Baptist Banner and Western Pioneer (now the Western Recorder) during 1841 to 1849. Of especial interest was his contest with John Mason Peck over whether to organize the Western

Baptist Convention in 1841. The contest resulted in the organization of the American Baptist Publication and Sunday School Society. Buck's ideas found fruition four years later in 1845 with the organization of the Southern Baptist Convention.

Western Recorder

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

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WESTERN RECORDER
KENTUCKY BAPTIST BUILDING
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AN ALTERNATIVE TO THE PAROCHIAL SCHOOL

By CHAPLAIN TRACY EARLY

The Knights of Columbus in a recent advertisement purports to explain why Catholics have their parochial school system. They assert that it is because of their belief that education should be permeated by piety, and that since the public school by law cannot have religion as part of its program, the church sponsored school is the only answer.

The rise of juvenile delinquency and other problems among our youth has led to the cry, "Put God back into the schools!" By this is meant, "Make religion a classroom subject and worship a part of school activities." It is hard to disagree with such an appeal without appearing to be against God. This current demand, however, is inadequate in its analysis of the problem and consequently shallow in its proposed remedy.

What alternative, then, can Baptists give to the Catholic plan? Most Baptists are supporters of the American public school system. We recognize it as a strong support of our democratic way of life, and a needed factor in unifying the community through the attendance of all groups. Too, Baptists agree that by virtue of our belief in separation of church and state the public school should not have classes in religion or religious observances as part of its program. This institution with its purpose of serving people of all races, economic levels, and religious persuasions should maintain with absolute fidelity the policy of excluding formal religion. This, of course, does not conflict with our desire that the teachers and administrators be persons of Christian character, and that students guide their behavior by Christian moral standards. Nor does it conflict with our belief that our children need to be better educated in the field of religious knowledge.

What then is our answer to the need for religious training in childhood? The true answer is to make the home an agency of religious education, and to strengthen the present religious education program of the church. The appeal of some pastors and parents for religion in the schools amounts to asking that what they have failed to do through the church and the home be done for them by another agency. Working through the schools where compulsory attendance brings in everybody seems to them to be the easy way out.

But those who hope to develop Christian character by the reading of the Bible in public school assemblies or by academic classes in the Bible or doctrine have inadequate conceptions of how character is formed. Knowledge of the Bible and of Christian teaching is needed, but religion in the home is of primary importance in the molding of Christian personality, and is our primary consideration in this article.

Personality, according to present understanding of its development, is largely formed by the age of six, the year the school has its first opportunity with the child. Further, even while the child is going to school, he spends more time at home than at school. These two considerations alone demonstrate that the home is the basic institution for character development. The Christian home has the best opportunity, and therefore the greatest responsibility, for building strong Christian character.

As personality strength comes through the home, so does personality disintegration. The fundamental disease of our society is the decline of family life, seen not only in the divorce rate but also in the poor quality of member relationships in many families that stay together. Loyalty to the family as the foundation of all human loyalties is replaced by enjoyment of the family as a convenience.

Consequently, to treat such problems as juvenile delinquency we would better invest our time and energy in working for the rescue of the family. This would mean the stability of the family being regained, and the family becoming the primary agency of religious education.

Functioning as a religious education agency the family serves first by its influence on its members, second by encouraging religious practices, and third by direct teaching.

It is axiomatic that a person's character is most deeply influenced by his relationships with the significant persons of his environment. Thus, the most important thing for the growth of Christian character is that the parents be persons of sincere and profound consecration. They will mediate the unbounded love of Christ which passeth understanding, and they will thereby create the proper atmosphere for the development of Christian lives.

Second, Christian parents will lead the child from his earliest days to form habits of religious practice. Regular attendance at Sunday school and worship services will become part of the normal way of life. Bible reading and prayer will become familiar very early as a part of family life. In this way, and not by its being read at school by the teacher, the Bible will become an honored and beloved book; in this way, and not by making it an official function, public and private worship will become a lasting part of the child's life.

Third, the home is the preferred place for the direct teaching of Christian truth. Taught at home it can more easily be learned as a part of life, and not as just a special activity of a special institution somewhat separated from other aspects of life. The parent will not teach

by use of blackboards, textbook assignments, and examinations. Rather, it will be informally sharing the deepest convictions of his heart in regard to the reality of God, the new life to be found in Christ, and the necessity for faithfulness in following the leadership of the Holy Spirit.

When the home fulfills its religious education mission in this way, and alongside it the church vitalizes its life and extends its ministry, the despairing plea for the weekday school to answer our religious needs will cease. The three great pillars of society—home, church, and school—will then work in proper harmony for the total development of each child.—Family Life Education.

Are Your Reservations At Elizabethtown for The Correct Dates?

Dr. Verlin C. Kruschwitz, pastor of Severn's Valley Baptist Church, Elizabethtown, Kentucky, where the next session of the General Association of Baptists in Kentucky will be held in November, writes: "Several of the motels and hotels are calling me to report that a number of people are asking for reservations for November 12-14. This is the date listed in the little red Baptist Diary, and is in the calendar sent from the State Board, but it is not the date of the General Association."

Dr. Kruschwitz is correct in calling attention to this. Kentucky Baptists who expect to go to Elizabethtown this November are reminded that the calendar and the Baptist Diary 1958 were printed before the last meeting of the General Association at Harlan. The Nominating Committee at Harlan brought in a recommendation that the dates for the General Association be November 18-20, 1958, with the result that the Ministers' Meeting, and other groups will meet November 17-18. Hence, hotel and motel reservations for those who hope to attend all sessions should be for November 17-20.

Further, Dr. Kruschwitz suggests that it might be well for each person to check his reservation to make sure they are for November 17-20. "Of course, the motels and hotels made answer on the basis of the date requested, and if the individual requested the wrong date, they might find themselves sleeping on the streets during the General Association," he adds.

The Severn's Valley pastor informs us that many of the motels and hotels are already filled to capacity. He expects to send us a revised list later on with the hope that others can be encouraged to make their reservations at once.



DALEY OBSERVATIONS

A Modern Parable

Baptist preachers might proclaim the same gospel but they surely have divergent views on other things, including the state paper.

A lady approached me recently and said, "Please let me subscribe to the *Western Recorder*."

"I thought you received it through your church on the budget plan," I replied.

"Oh, no," she answered, "we did until a short time ago but we have a new pastor, you know, and he says it is not worthwhile."

That's the kind of co-operation from pastors that makes an editor old, but occasionally encouragement comes like a refreshing shower in a drought. Such happened a day or so ago.

Another Kentucky pastor with a different estimate of the state paper came by the office to make arrangements to send the *Western Recorder* to all his church families for a year at his own expense. It seems he is leaving this church after a happy ministry and the people have been so good to him he wants to do something especially nice for them. After considering several ways of expressing his love to them, he decided that the most worthwhile thing he could do would be to send them the state paper for a year.

I've thought of many ways to increase circulation, but this is a new one. It's a great idea but has one drawback. If it became a widespread practice, the editor would find himself wishing many churches could lose their pastors.

On the other hand the idea has some definite advantages besides increasing circulation. It would make unnecessary for a year at least the deacons' or finance committee's discussion of whether or not to include the state paper in the budget. Also it would afford a weekly visit in the form of a paper from the former pastor to all families of the church without irritating the new pastor. What better way could there be for a former pastor to express his appreciation than in fifty weekly reminders?

It occurs to me that these two pastors are a modern parable which without any desire to be sacrilegious goes like this: "A certain state paper was on the way from 50,000 to 100,000 circulation and fell into great need for help. And by chance a certain pastor without considering the need of his people nor the paper said, 'Leave it off, it's not worth our concern.' Some other pastors did likewise but another pastor upon leaving his greatly beloved flock said, 'In appreciation to you and desiring your growth in grace, accept from me the state paper and I will pay the costs.' Which of these, thinkest thou was a friend to his people and his state paper?"

Which Side?

There are at least two things that always bring out the true character of people. One is a tithing en-

listment campaign in a local church; the other is a local option referendum on alcoholic beverages. Much is indicated about a person by hearing which side he takes when these issues come up.

The vote on the legal sale of liquor in Lebanon and Marion County is scheduled for October 4 and by now it is known who stands where. It was reported earlier in this column that the liquor industry outside and inside Marion County had moved in rapidly with money and organization to save their iniquitous business. This could be expected and always happens.

A more shameful development is the recent step of Veterans of Foreign Wars, Post 5910, in forming a committee to "carry out the *status quo* of the sale of alcoholic beverages in Lebanon and Marion County." This is more shameful because the liquor industry is known to be dedicated to the destruction of humanity for selfish profit, but the V. F. W. would like to be thought of as an organization existing for the betterment of the community. Yet, according to the newspaper account, the approximately eighty members present voted unanimously to work for legal liquor.

Strange that an organization of men who had already risked their lives to defend America against a foreign enemy would go on record approving the legal sale of an enemy far more deadly and destructive than any foe America ever faced on the battle field. History teaches that where war has slain her thousands, strong drink has slain her tens of thousands. We would like to think the best of the V. F. W., but such action is devastating to this organization whose public relations already are not the best in many communities. This is a reflection upon the members of this organization everywhere, but I am confident it does not represent the viewpoint of many upright and honorable V. F. W. members.

I heard of one greatly encouraging aspect of the Marion County fight. A local pastor very active in the struggle reported that a considerable number of Roman Catholics had signed the petition circulated by the dry forces. There were even instances of mixed marriages when the Catholic mate signed the petition when the evangelical partner would not. It is also reported that the Catholic hierarchy is not committing itself on either side and local Catholic priests and communicants are free to side with the dry forces if so inclined. I believe there are many discerning Catholics who will join evangelicals in an all-out effort to rid their community of this shame and disgrace. It will take such an effort to win in this very difficult situation.

It seems unbelievable that anyone could be for legal sale of liquor except those in the business and thus have sold their souls, and those who have personally lost the battle to John Barleycorn and are slaves. The evidence against alcoholic beverages is

irrefutable. Such arguments as loss of revenue and unemployment are silly. If eighty-seven of Kentucky's 120 counties which are now dry can survive, why can't the other thirty-three do so?

Do facts and evidence mean anything? On the section of U. S. Highway 17 that traverses Georgia, there are six and one-half times as many people killed in traffic accidents per mile as are killed on other federal highways in Georgia. Every county which this highway crosses has legal sale of liquor. Half of all youths between ten and seventeen years old arrested last year in Texas had been drinking beer according to a recent statement by Dr. Louie D. Newton. And in Milwaukee—the city beer made famous—parents paid over \$200,000 last year for their sons and daughters involved in illegitimate children.

A recent comparative study of liquor and crime rates in Arkansas and Missouri is amazing. In Arkansas the percent of dry population increased from 16.5% in 1943 to 42.0% in 1958. During the same time the Arkansas murder rate dropped 48%, robbery dropped 46% and auto theft dropped 27%. In Missouri, which was 100% wet in 1943 and 1958, the murder rate increased 12%, robbery rose 98% and auto theft jumped 162% during these years.

Yet we go on being duped by liquor propaganda and are betrayed by our own government. Did you realize this? According to the *Boston Globe*, "The State Department wants a one million dollar liquor fund next fiscal year . . . a four hundred thousand dollar increase because there are more diplomatic glasses to fill." How does this make you feel when

you fill out your Federal Tax Return or fork over ten or twenty percent excise tax on an item? Shameful! Disgraceful!

And the *Saturday Evening Post* which managed for 230 years without liquor and beer advertising recently sold out to the liquor industry by accepting ads to corrupt its nearly six million subscribers.

Arnold Toynbee, most famous historian now alive, recently observed drinking apparently will be the destruction of America. This man has carefully studied the rise and fall of all history's civilizations and speaks as a prophet.

Yet the alcohol industry proceeds with confidence and success. How do you like these quotes from liquor journals?

"Soon now the large group of 'war and post-war babies' will begin reaching legal drinking age and the brewers will have this bigger market for their product. And, it should be the best group of beer drinkers to come along in a long while because more of these people have seen beer served in their homes and have come to accept it as a perfect social beverage than ever before in history."

"Nursing mothers constitute a large market. Every year millions of mothers nurse babies. Imagine what an insurance policy on the continuance of the brewing industry if the brewers could design advertising to capture a considerable part of this market. It would be pretty difficult to dislodge an industry which had sold itself to American mothers."

Remember it will also be difficult to win the victory in Lebanon and Marion County. While our fellow Christians work and vote, let us pray.

BAPTIST FORUM



MORE ON THE SEMINARY

Editor:

Why were they fired? This question, which is of the immediate and pressing concern of all loyal Southern Baptists interested in the future of Southern Seminary, still remains to be answered. So far the trustees have failed to justify their action in the unprecedented move to dismiss the professors.

The references to the change from a faculty-dominated seminary to an administration-dominated seminary curiously overlooks the fact that this change came before many of the men were employed as professors, that most of them were hired under the present administration, and that for nearly ten years (for some of them) they had lived under the present system.

The trustees speak further of "dissenting faculty members" bringing "a report containing serious charges against the administration and character" of the seminary administration: one is left to infer that it was be-

cause of these charges that the professors were dismissed. The trustees apparently assume that, in issuing this explanation, they have fully discharged their responsibility to the denomination as a whole, and that no further explanation is needed.

One feels compelled strongly to dissent from this assumption. It is simply not enough for the denomination to be told that the trustees were "convinced that reconciliation and agreement had failed to be achieved under the accepted framework of the seminary's bylaws of operation" and that thus "the trustees had no other course than to dismiss the thirteen dissenting members of the School of Theology faculty."

The plain implication of this brief statement is obvious: the professors proved irreconcilable. Are Southern Baptists to believe—as the trustees' report is surely intended for them to believe—that these Christian ministers, dedicated to the preaching and teaching of the truth, became so completely

dominated by error that they banded together to bring false charges and accusations against the administration of the Seminary?

So deceived and deceiving they must have been that no other course remained but that they be excommunicated from the academic and theological community of which they were so integral a part. (It should be added that, logically, if the trustees' action is taken at face value, every one of these men should be excluded from the fellowship of the Baptist churches of which they are members.)

Frankly, for one, I simply cannot believe this to be true of the professors, and know I speak for a host of others of their students and Christian brothers who cannot believe it either. And until the trustees see fit to justify their disastrous action to the denomination one must say that as yet we do not know why they were fired.

Meanwhile it should be noted that in its meeting in Houston the Board guaranteed the men that none of them would be dismissed without a full hearing before the full Board. The full Board met for the first time to hear the men on June 12 on the Seminary campus: at the outset, however, it was laid down that no reference could be made to the original charges contained in the "Supplementary Report," but that the pro-

(Continued on Page 9)

Finnish Baptists Meet Change With Change

By GAINES S. DOBBINS
Golden Gate Baptist Theological Seminary
Berkeley, California

When I was a boy, I read stories of the frozen north and the land of the midnight sun. I pictured Finland as snow-covered and ice-bound, inhabited mainly by polar bears and wolves, and where it was daylight all the time. The real Finland is of course far different. It does get bitter cold in winter—40 degrees below zero at times — and we drove at midnight without headlights; but Finland in summer is green and beautiful and its people are highly intelligent and socially and industrially progressive.

Baptists of Finland are organized in two conferences or conventions—Finnish-speaking and Swedish-speaking. At one time efforts were made to combine them, but the language barrier proved too difficult. The Finnish churches have about 1,200 members, the Swedish-speaking about 1,800. There are no marked differences of doctrine or polity—they just can't speak each other's language. Thus it was our privilege to attend the one convention at Vihtavuori, about 200 miles north of Helsinki, and the other at Vaasa, another hundred miles north.

At Vihtavuori we were guests in the home of a woman twice-widowed—her first husband a war casualty, the second a victim of tuberculosis. We were told that one of sixteen of Finland's population was a war casualty, one of seventeen women was widowed, one child of twenty-five was orphaned. The beds in this humble home were hard and uncomfortable; but they seemed soft and luxurious when, next morning, we learned that this dear woman and her daughter had slept on the floor in the kitchen in order that her guests might have the beds.

Finland, with a population of only 4,000,000, is the most isolated of the Scandinavian countries. It is predominantly rural. The evening meeting was held in a big one-room church building and, but for the strange language, we might well have thought we were in a country district association meeting in Kentucky or Mississippi. The day sessions were held in the public school auditorium—modern in every respect. There were reports and music, speeches and music, sermons and music, discussions and music. Some of the hymn tunes were familiar, but we enjoyed most of all the stirring native songs. The Finns love to sing!

Finland is changing. Good roads, farm machinery, trucks and tractors, airplane service, excellent schools, radio and even television are transforming the customs and standards of the people.

Will the churches change their methods to match the challenge of the new day? The Sunday schools have been for a handful of children. There has been no membership training program. Pastoral service has often been meagre. Twenty years ago the work of the churches was in the hands of elderly people—there was no youth program. Evangelism was occasional and emotional.

Today the churches are changing. The most significant change is the increasing majority of young people. The messengers averaged, at an estimate, under 40 years of age. Back of this change is the work of two small but excellent seminaries. Principal Schmidt, of the Swedish Seminary, is studying in the United States, on leave of absence. The leader of the Finnish group, Reverend Mikko Kolomainen, is principal of their school and its only full-time teacher. In his utter devotion to the seminary, he reminded us of Boyce and Broadus in the early days of Southern Seminary. These men loved the struggling little institution more than their own lives. Some of the Finnish students then go to Ruschlikon. When they return, they bring with them undimmed conviction concerning the Bible and the gospel and strong determination to grow efficient New Testament churches for their changing world.

Finnish Baptists are faced with two contrasting difficulties—formalism of the dominant state churches and emotionalism of the Pentecostals. We spent hours with groups of ministers and laymen discussing possibilities of change looking toward improvement and enlargement. Their eagerness to learn about our Southern Baptist Sunday School, Training Union, and evangelistic principles and methods was gratifying and rewarding. They proposed to work with the Swedish Baptist Union in translating certain of our materials with adaptations for their use. Much interest was expressed in the suggestion that a Commission of the Baptist European Federation be appointed to work with our Baptist World Alliance Commission to provide attractive literature for Bible study and membership training.

Baptists weigh more than they count in Finland. The general secretary of the Swedish-speaking group, Reverend Alvar Sundell of Vaasa, is a candidate for parliament, apparently with good prospect of being elected. He will bring a strong Christian witness and influence to this legislative body, through which some greatly needed political changes

may be effected, especially in the undemocratic state church situation.

Finland has had a long night of religious neglect. Pray that Baptists may find the way to bring in now a long day of religious awakening, when the sun of righteousness will shine at noon and at midnight!

Letters of Spiritual Counsel

By WAYNE E. OATES

Professor of Psychology of Religion
Southern Baptist Seminary



Wayne E. Oates

Question: A friend of mine is despondent and says she is going to commit suicide. I have been trying to convince her that this is the unpardonable sin. Where in the Bible does it say that suicide is the unpardonable sin?

Answer: Suicide is a terrible tragedy. But the Bible nowhere teaches that this wrong act is unpardonable. The unpardonable sin is dealt with in Mark 3:29, 30; Matt. 12:31-32; Luke 12:10; Hebrews 6:4-8; and Hebrews 10:29-30. In another letter I shall deal with what the unpardonable sin really means, but here I want to say emphatically that in none of the above passages is suicide even remotely mentioned.

The way this idea and misinterpretation of the Scripture arose is through a sort of threadbare Catholic reasoning. The line of reasoning runs this way: "A person has to repent of his sins before he dies. If he kills himself, he does not have a chance to repent. Therefore he cannot be forgiven. Therefore, suicide is the unpardonable sin." But this is based upon a salvation by works, namely, repentance is a work of man, and this is what saves him. Without this he cannot be saved. This is a total contradiction of the Biblical truth that we are saved by the atoning death of Jesus Christ for all our sins, not just this, that or the other sin.

The person who is talking about suicide should be taken seriously. *It simply is not true that the person who talks about suicide will never do it.* I have seen numerous instances of people who actually did so. Usually this threat is a sign of serious mental disturbance, particularly if the person is depressed, has difficulty sleeping, and is having trouble making major decisions and doing his normal work. Therefore, you should urge this person to talk with his pastor and with his family physician. He should be given both pastoral and medical attention as soon as possible.

Irvine E. Rouse Dies In Florida Capital

Dr. Irvine E. Rouse died at the Tallahassee Memorial Hospital, Tallahassee, Fla., on August 29. One funeral service was held Saturday, August 30, in Tallahassee, following which his remains were taken to Louisville, Miss., his old home,

where a second funeral service was conducted Sunday, August 31. Burial was in the cemetery at Louisville, Miss.

Dr. Rouse was pastor for eleven years (1930-1941) of the Hazelwood Baptist Church, Louisville, Ky., and its present church auditorium was erected during his ministry here.

He next became pastor for four years

at Fifth Avenue Church, Hattiesburg, Miss.

In 1945 he became president of Mississippi Woman's College, also at Hattiesburg, and under his administration the institution was made co-educational and its name was changed to William Carey College. He retired from the college presidency in 1956 and since then he and Mrs. Rouse have resided at Tallahassee, Fla. Mrs. Rouse is now residing at 1504 Isabel Court, in that city.

Missionary W. O. Harper Drowns Off African Coast

RICHMOND, Va.—Winfred O. Harper, 37, Southern Baptist missionary to East Africa, was drowned September 4 in the Azanian Sea during a holiday outing with other missionaries stationed at Dar es Salaam, Tanganyika. The group was celebrating the arrival of additional missionaries—among them two medical doctors who worked for more than an hour in a fruitless effort to restore life to their fellow missionary.

News of the tragedy reached Dr. Baker J. Cauthen, executive secretary of the Foreign Mission Board, by phone from missionaries in Dar es Salaam. The report indicated that Mr. Harper and three other missionaries were on a coral reef when a strong undertow pulled them out to sea. The others were saved, but Mr. Harper was carried beyond immediate rescue. The body was recovered about thirty minutes later; and it was then that Dr. Lorne E. Brown and Dr. Hal B. Boone, two of the newly arrived missionaries, tried to restore breathing.

Funeral services were scheduled for 2:00 p.m., September 5 in the new Baptist community center building in Dar es Salaam, which was being constructed under the supervision of Mr. Harper. Burial was to be in Dar es Salaam.

Dr. Cauthen talked with Mrs. Harper during the call which came a few hours after the accident. "Her voice displayed the same radiant faith in God which characterizes missionaries around the world in times of emergency and tragedy," he said. Mrs. Harper is the former Juanita Taylor, native of Palmer, Tex.

Mr. Harper, a native of Gorman, Tex., was educated at Hardin-Simmons University and Southwestern Baptist Theological Seminary. He was pastor of several Texas churches and served in the U.S. Navy before appointment for mission service.

In addition to his widow he is survived by three children, William Ray, 15, Richard Lynn, 8, and Elizabeth Ann, 5.

THE WHITE HOUSE NATIONAL DAY OF PRAYER, 1958

By the President of the United States of America

A PROCLAMATION

Our fathers trusted in God, and they were not confounded. Believing that all men are "endowed by their Creator with certain unalienable Rights," they conquered the wilderness, built homes, charted the course of free institutions, and defended their liberties against forces which threatened from within and from without.

In our time, buffeted by unprecedented changes and challenged by an aggressive denial of Divine Providence, we have continuing need of the wisdom and strength that come from God, and we shall always find our highest satisfaction in a steadfast purpose to know and to do His will.

In this spirit, the Congress, by a joint resolution approved April 17, 1952 (66 Stat.64), has provided "That the President shall set aside and proclaim a suitable day each year, other than a Sunday, as a National Day of Prayer, on which the people of the United States may turn to God in prayer and meditation at churches, in groups, and as individuals."

It is a privilege to carry out this resolution, and I accordingly set aside Wednesday, the first day of October, 1958, as a National Day of Prayer; and I call upon my fellow Americans and all who may be visitors in our country, each according to his own faith, to join in prayer for our Nation and for all mankind, and especially:

First, that we may be humbly mindful that this Nation, under God, arrived at its present position by the toil and sacrifice of many citizens who co-ordinated personal interests to the common welfare and passed on to us a heritage with which we are singularly blessed;

Second, that we may have Divine guidance in our efforts to lead our children in the paths of truth and to provide a healthy environment in which they may grow in body, mind, and spirit;

Third, that we may ever exercise a compassionate concern for human suffering, whether at home or in distant lands, and that we may strive to alleviate hunger, eradicate disease, and advance the well-being of our neighbors;

Fourth, that we may be saved from blinding pride and from any act hurtful to the concord of free nations joined in building a just and durable peace under the guiding hand of Almighty God;

And, finally, that we may have courage to move forward in the unconquerable spirit of a free people, strong in faith, having a will to endure the burdens which have been given us to carry in our day, and to work toward goals of human betterment which may be attained only beyond our span of years.

IN WITNESS WHEREOF, I have hereunto set my hand and caused the Seal of the United States of America to be affixed.

DONE at the City of Washington this first day of August in the year of our Lord, 1958 and of the Independence of the United States of America the 183rd.

By the President:

JOHN FOSTER DULLES, Secretary of State

163-Year-Old Stamping Ground Church To Celebrate 100th Anniversary Of Building

By J. W. SINGER, Stamping Ground, Kentucky

The Centennial Anniversary of the erection of the present home of the Stamping Ground Baptist Church will be observed Sunday, September 28, 1958. At the time of this writing the program for the anniversary service has not been completed, but a home-coming is planned for former members and friends with lunch served for all, and Dr. A. B. Colvin, superintendent of missions and evangelism for Kentucky, will speak at the morning service; and Dr. V. L. Stanfield, of the Seminary faculty, will preach at night. Both are known here, as Dr. Colvin once held a meeting at Stamping Ground, and married the daughter of a former pastor. Dr. Stanfield has held several meetings.



W. G. Webster

A simple tombstone atop a hill above the church marks the spot where 100 years ago stood the former meeting house of the Stamping Ground Church. Here lies buried Elder James D. Black, the grand old man of this church. In January, 1828, by a vote of 25 to 13, Elder Black was called to be pastor. Only nine years before this the church had moved from its birthplace on McConnell's Run to the small town of Stamping Ground.

With the call of Elder Black began the "Golden Age" of this church, which was to continue for nearly thirty years under the inspired leadership of this great preacher. During the first year of his ministry eighty new members were added to the church, and during his entire term he baptized into its membership over 1,000 members. By about 1840 Stamping Ground was the second largest church in the Elkhorn Association.

Bro. Black just missed enjoying the culmination of his work at Stamping Ground, for in 1858, one year after he had completed his long ministry here, the new church building was erected. At this time the old building was torn down, and surrounding lot was used as a church cemetery. The spot under the pulpit where he had preached so often was reserved as his final resting place.

The movement for a new building had begun in 1850, and in 1858 it was discovered that the old building was in dangerous condition, so it was de-

cidied to build at once. While the new building was under construction services were held in the African Church or on the grass around it. Incidentally, the colored church at Stamping Ground is one of the oldest in the state, having been separated from the white church in 1855.

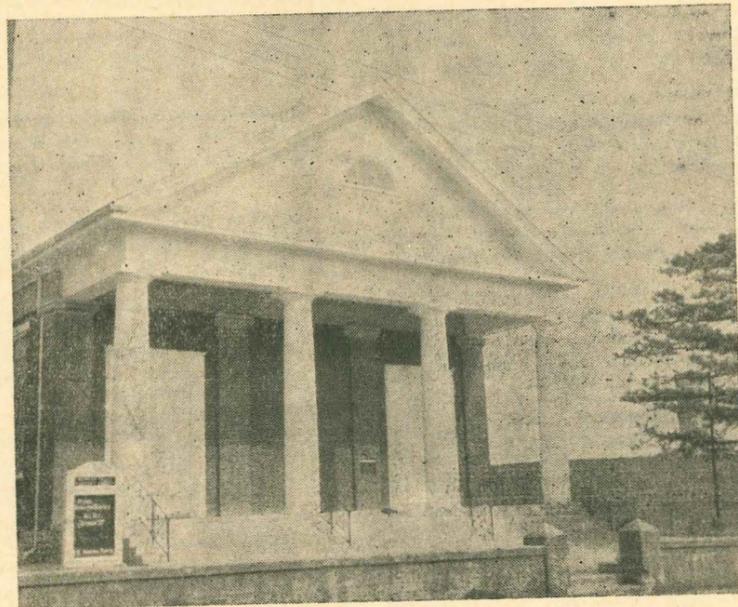
The committee entrusted with the building consisted of George Eley, John R. Ferguson, Steven Thomason, Moses Threlkeld, Daniel Lusby, Barton House, Joseph Yates, Isaac Adams, Andrew Calvert, E. H. Black, W. B. Galloway, Wesley Sebree, Elijah Perry, Josiah Gayle, Samuel Poindexter, J. H. Ferguson and Spencer Wigginton. Several of these men have descendants who are now members of this church, marking over 100 years that these families have belonged to the Stamping Ground Church. Among these are Mr. Ernest Perry, Miss Julia Riley, Mrs. C. R. Murphy, Deacon Raymond Murphy, Mrs. E. T. Breen, Mrs. J. E. Kelsey, the late Deacon Kelly Sprake and his little daughter Mattie Lee, Mrs. P. B. Vickers, Mr. John Calvert Vickers, Mrs. Linnie Curtis, Mrs. Sue Webster, Mr. Henry Sebree, Mrs. Roy Hester, Mrs. Eugenia Singer, and Mr. Gayle Graves. Some of these families have had members in this church for 140 or more years, and the name of Sebree has appeared on its membership rolls since charter members Richard and Elizabeth Sebree in 1795.

The building, which was erected in

1858 and is still the home of the Stamping Ground Church, was erected to last for generations. Under the personal supervision of Deacon Isaac Adams and others of the committee the foundations were laid on solid rock, and Wesley Sebree gave from his farm the massive timbers which support it. The work was completed in the summer of that year and dedication services were held on January 22, 1859, with the sermon by Elder William M. Pratt, Lexington, who was then one of the leading Baptist preachers of the state.

The old building remained essentially unchanged until the building program was commenced two years ago. Since that time a new Sunday School department has been erected and a new front porch with four massive white columns has been added. All this new building has been designed to harmonize with the architecture of the original building. The next item on the building program is a new pastor's home, which is scheduled for the near future. All these improvements are being done by free-will offerings of our own members, without solicitations of gifts, and on a pay-as-you-go basis.

The present pastor, Bro. W. G. Webster, has been at this church for eleven years. Besides his pastoral work he teaches a large men's Bible class and is in his pulpit at every service. Having spent his boyhood on a farm, in nearby Owen County, he is particularly understanding of a farming community such as this. He is a great-great grandson of Travis Alexander, who was a trustee of this church in 1819. Under Bro. Webster's leadership a spirit of co-operation has grown which has enabled us to carry on the work of the church, both in building and in increased attendance.



Stamping Ground's Place of Worship for 100 Years

THE BAPTIST FORUM (Continued from Page 5)

fessors could speak only of events which had transpired since the Houston meeting. This can hardly be termed a full hearing before the Board.

And, contrary to their assurance that no faculty member would be dismissed without a hearing, three of them—Dr. Morton, Dr. Smith and Dr. Turlington—were summarily dismissed from their positions without even being seen by the Board. The fact speaks for itself.

The offer of reinstatement could only, in charity, be termed naive. For if the Board was **compelled**, in its own words, to dismiss the men because they proved intractable, how else could they reinstate them unless they became tractable by withdrawing their grievances and retracting their charges? Did the Board really believe that men who had risked their professional future in the denomination would, for the sake of a job, retract their charges?

According to a statement of the committee the matter is officially "closed." This may be so from their point of view: from the point of view of the many who contemplate with alarm the grave consequences of the Board's disastrous action the matter is hardly closed.

Louisville, Ky. Robert G. Bratcher

Editor:

Your recent editorial, "What Means This Thing," along with other news in the Recorder, provokes me to write to you some thinking of my own and others with whom I have discussed these matters.

I believe we need some laymen statements along with preacher statements. We must have both to keep our balance in thinking and I surely hope your writing will cause other laymen to take a more active interest in our associational, state and southwide affairs.

To your words regarding your wisdom to foretell whether it is a slight stirring of the water or the beginning of a tempest in Baptist waters, I am sure that none of us can be sure about which, but in my humble opinion it will and should stir the waters mightily before it is over. I believe it is a signal of progressive thinking in our denomination and a healthy sign.

You mention your interest in the future of these men who were dismissed from the seminary, which I think we all have. In reply to this statement I have heard this comment many times in the last few years concerning some of our seminary professors. Please note **SOME** and certainly I do not mean **all**. This statement is this. After having one of them preach, some layman has commented, "No wonder he is on the faculty at the seminary because he would not last long as a pastor of a church."

If it were a matter of considering this event in the light of its effect on the future of the president and the 13 professors involved, it probably would have been better if the trustees had stood behind the 13 professors rather than the president as I feel he could have found another job easier than some of them.

However, we know it is not personalities that we must consider but something much more important.

It may be true that the seminary, the same as a business, an individual or a fruit tree must needs be pruned now and then to improve the quality of its product.

I have heard recently from young preachers that they felt they could get what they needed to help them serve as pastors and preachers on the field better from other schools than our own Southern Seminary. I do not like to hear this.

You ask the question "Can the president escape serious injury?" I do not know the answer here either but I do know that history tells us that many of our greatest leaders in the past in all walks of life contributed more for God and to humanity by sacrificing self when necessary.

I think it is commendable and wonderful, the spirit of revival that you say exists today at the seminary.

Surely this episode will be a start in clarification of the direction of future theological training in all our seminaries.

This writer would like to say amen to your statement "Whatever else is expected of a Southern Baptist Seminary, the majority of Baptists expect it to produce preachers of evangelistic, warm hearted passion as well as scholars of intellectual acumen. Men are expected to come out of our seminary classes with love and devotion to the Bible and ability to present its good news as well as to discuss all of its critical problems. They are to love dearly their denomination as well as see its faults and are to engage energetically in its world mission. Our seminaries are to be primarily schools of prophets, not producers of intellectual giants."

You ask "Are we experiencing growing pains?" I think we are.

You say, "Can we become big and efficient without losing our democracy? We can but only by carefully avoiding known pitfalls of centralization, control and conformity." I want to say amen again.

Owensboro, Ky Robert T. Robertson

With these two letters the *Western Recorder* is declaring a moratorium for the time being on articles and letters on the Seminary episode. The pressing need now is for help in overcoming the tragedy and prayer for the present school year.

Editor

FROM A FELLOW EDITOR

Editor:

Congratulations on the splendid illustrated feature on Dr. Gabe Payne in the September 4 issue of the *Western Recorder*. All of our Baptist publications can use many features such as this one. In all of our states, there are outstanding laymen like Dr. Payne who have never received due recognition for their work. I would like to see the day come when our Baptist papers can have funds to employ free-lance writers and photographers to send in features such as the one on Dr. Payne and his family. Let me tell once again how much I enjoy the *Western Recorder*.

Thomasville, N.C. Marse Grant, Editor
CHARITY AND CHILDREN

ON BAPTIST HERITAGE SERIES

Editor:

I believe most pastors hesitate to differ publicly with a fellow pastor. This causes us to hesitate in writing our differences. Brother Sasser, in his letter to the "Baptist Forum," was doing that which all pastors agree as his duty—the reading and correcting of errors, and the giving of the results of concentrated and consecrated study. His views on the *Baptist Heritage* series are to be studied and respected.

I, too, differ with him in the value of these studies. I was thrilled each time our Junior son repeated the names of great Baptist men, and told me of our past history as he had learned it from his study of "Fighters for Freedom."

It was my privilege to help teach the Intermediates, and I attended the adult study of "Our Baptist Story." Mr. Lee Adams, a layman in our church, taught this book, and he had already discovered the error in printing on page 9. Most pastors would teach this book, or be in the class. If the pastor did not agree with any part of the study, a correction would be made immediately.

We did a lot of extra investigation, and used the "Encyclopedia of Southern Baptists," the minutes of the Southern Baptist Convention, and other good books. All this added interest.

I believe our writers of this series are to be commended for their contributions, and our people need not fear "being led astray." Alert pastors are always seeking to protect our people from error, and we may feel that the thousands of them in the Southern Baptist Convention are using this series with much benefit. I recommend a careful reading of Brother Sasser's article, and I also recommend, strongly, the use of the *Baptist Heritage* series for all our people. It will be of great value, and will strengthen our Baptist people.

Whitesburg, Ky.

Ciel Rodgers

KENTUCKY BAPTISTS AT WORK

TRAINING UNION

First Baptist Church Walton, Completes Honor Church Diploma

Written by MR. J. C. McCUBBIN
Training Union Director

We are very happy for having reached all requirements for the Honor Church



Program. It is our belief that by this accomplishment we have learned many things that will help us in our future planning.

Our growing Training Union is a tribute to good departmental leaders and workers, and the membership, both young and old, is the kind of responsive Christians to which one would want to be a part. We also have an interested and active pastor, which is very important to any Training Union.

WOMAN'S MISSIONARY UNION

Missionaries In Kentucky

By MRS. GEO. R. FERGUSON

Many requests come to our office for names of missionaries who are in Kentucky and might be available as speakers for missionary programs. The fol-

Listed below is some information on the seals received for the Honor Church Diploma:

Seal I—Youth Week—A very successful program with plans for a better one next year.

Seal II—Standard Unit—The Primary Department was the first to reach the Standard of Excellence in Training Union (also the first in the history of our church).

Seal III—Associational Events—We had participants in all events with one winner, Wanda Tackett, in the Sword Drill.

Seal IV—Enrollment—This was the hardest to reach, but every new member has been a blessing to our church.

Seal V—Study Course Awards—We reached this through one study course and had the highest report in our association.

lowing names have been reported to our office as being at present in Kentucky:

On Furlough: Rev. and Mrs. W. D. Bender (Nigeria), c/o Boyd Chism, Route 1, Bagdad; Rev. and Mrs. Edward G. Berry (Brazil), Southern Seminary, Louisville; Rev. and Mrs. William A. Cowley (Nigeria), Southern Seminary; Dr. and Mrs. Hugo Culpepper (Argentina), Southern Seminary;

and Mrs. H. B. Davis (Brazil), Southern Seminary; Dr. and Mrs. W. Maxfield Garrott (Japan), 2911 Meadowlark, Louisville; Rev. and Mrs. Glendon Grober (Brazil), Southern Seminary; Miss Cora Ney Hardy (Nigeria), c/o Mrs. Roy Jones, 4823 Partridge Run, Okolona, Louisville; Miss Ethel Harmon (Nigeria), Cumberland Falls Route, Corbin; Dr. and Mrs. W. L. Jester (Nigeria), Southern Seminary; Dr. and Mrs. J. Christie Poole (Nigeria), Southern Seminary; Rev. and Mrs. John D. Ratliff (Honduras), Southern Seminary; Miss Anna Frances Todd (Columbia), Route 3, Richmond; and Rev. and Mrs. Roy B. Wyatt (Spain), Southern Seminary.

Retired: Miss Minnie Berry (Home Missions), Franklin; Mrs. L. M. Bratcher, Sr. (Brazil), 11 Ridge Road, Louisville; Miss Flora Dodson (Hong Kong), c/o W. C. Dodson, 301 Hamilton Avenue, Somerset; Dr. and Mrs. J. D. Franks (Europe), 302 W. 17th St., Hopkinsville; Mrs. R. A. Jacob (China), Franklin; Miss Rose Marlowe (Japan), 125 S. Bayly, Louisville; Rev. and Mrs. Earl Parker (Korea), Falmouth; Dr. and Mrs. W. C. Taylor (Brazil), Berkeley Hotel, 664 S. Fourth St., Louisville.

Former Missionaries: Dr. and Mrs. Robert G. Bratcher (Brazil), 317 Zorn Avenue, Louisville; Rev. and Mrs. W. Harlan McGinnis (Africa), Vine Grove Baptist Church, Vine Grove.

WMS PRESIDENT

Don't be a "Bottle-Neck"!—Complaints occasionally come to our office that presidents are not distributing the materials sent to them for other officers. Remember that your name is the only name carried on the mailing list in the State WMU Office. You are to see that all directors, counselors and other leaders get the part of the material that belongs to them. The Executive Committee meeting might be a good time to distribute it, IF the meeting comes within a week after the material is received (You will receive material from our office at least quarterly). It is necessary for you to take it to each leader—but let her know that the material has come and agree upon a way that she can get it from you, immediately. It would be simple to notify each leader to see you at church the Sunday after you receive the material so you can give her the share that is hers.

Materials are not enclosed for circle chairmen. They must order the material they need.

Annual packages are being mailed in order in which officers cards' are returned to our office. Have your officers for the coming year been reported?

SUNDAY SCHOOL

Commencement Conducted For Sunday School Workers Of Gethsemane Church

By ROY E. BOATWRIGHT



A commencement program and banquet was provided for the Sunday school workers of the Gethsemane Baptist Church on July 15, with 100 adults present. The service was in honor of those who had earned awards since October, 1957.

Roy E. Boatwright Since the beginning of the Sunday school year, 345 awards have been earned and 24 Workers Diplomas

MUSIC

269 Attend Junior Music Camps This Summer

By EUGENE F. QUINN



E. F. Quinn

The three Junior Music Camps held in Kentucky this summer had 269 in attendance, with 32 churches from 15 associations represented. There were two professions of faith, two dedications to church-related vocations and six rededications.

The camp at Cedarmore had 100 from 15 churches in eight associations present. Schafer Memorial music camp at Pellville had 97 from 11 churches in four associations. Camp Joy in Warren Association had 72 from six churches in three associations. Paul Bobbitt and James R. Jones directed the latter two camps respectively. Cedarmore was directed by this writer, E. F. Quinn.

SEPTEMBER MUSICALS

Music Schools

September

- 8-10—Campbell County Associational school, Fort Thomas, First Baptist Church.
- 8-12—Lewis Baptist Church, Owensboro
- 8-12—Wing Avenue Baptist Church, Owensboro
- 8-12—White's Run Associational school, Carrollton, First Baptist Church
- 8-12—Crittenden Associational school, Dry Ridge Baptist Church.
- 8-12—Southside Baptist Church, Covington
- 12-14—Greenup Associational music school, Ashland, First Baptist Church

Hymn Sing

September

- 7—Severn's Valley Association at Radcliff, Stithon Church.
- 7—Shelby Association at Buffalo Lick Baptist Church.
- 14—Breckenridge Association at New Bethel, Hardinsburg
- 14—Campbell County Association at First church, Fort Thomas
- 14—North Bend Association at Sand Run Baptist Church
- 21—South District Association at First Church, Lancaster
- 21—Salem Association at Muldraugh Baptist Church
- 27—Crittenden Association at Williamstown Baptist Church
- 28—Long Run Association at places to be announced
- 28—Nelson Association at Mt. Moriah Church, Boston
- 28—Sulphur Fork Association at place to be announced
- 28—Warren Association at Emmanuel Church, Bowling Green

granted. At present 51 of the teachers and officers hold Worker's Diplomas.

The theme for the occasion was "Climbing the Diploma Mountain." All who had received credit for training during the year were recognized. At the close of the service an inspirational address was delivered by Dr. Roy E. Boatwright, State Sunday School Secretary. Mrs. W. E. Sampson, superintendent of training, presided over the meeting. Reverend Henry Hedgespeth, is the efficient and aggressive pastor.

The Gethsemane church has shown remarkable growth during the past two years. The Sunday school enrolment has advanced from 365 to 577; the Training Union from 100 to 275; the offerings from \$10,000 to \$27,000, and 200 new members have been added to the church roll with approximately 100 added by baptism. A new auditorium has been completed and additional space provided for educational purposes.

We commend the Gethsemane Baptist Church.

TOP TEN ASSOCIATES IN TRAINING THROUGH August, 1958

Long Run	8,799
Elkhorn	2,213

West Kentuckiana	1,967
Little Bethel	1,919
Severns Valley	1,489
North Bend	1,442
Nelson	1,336
South District	1,319
Daviess-McLean	1,296
West Union	1,212

TOP TEN CHURCHES IN TRAINING THROUGH August, 1958

Long Run—Ninth & O	948
Long Run—Victory Memorial	647
Daviess-McLean—First, Owensboro	620
Severns Valley—Severns Valley	526
Long Run—Walnut Street	500
North Bend—Latonia	423
Nelson—Lebanon Junction	389
North Bend—Walton	356
Long Run—Eastern Parkway	348
South District—Gethsemane	345

BROTHERHOOD

Work Among the Workers

By FORREST R. SAWYER



F. R. Sawyer

The David Livingston Royal Ambassador Chapter of the Riverside Baptist Church in Bell County, Ralph S. Voris, counselor, has a chapter enrollment of twenty-one. Sixteen of the boys receive *Ambassador Life*. During the month of June the average attendance was fourteen. Four meetings were held for the purpose of engaging in Knightly Deeds.

The Theron Rankin Royal Ambassador chapter of the Central Baptist Church, Maysville, Roger T. Cline, counselor, now has twelve boys enrolled in the chapter as a result of three new members. Three meetings were held during July for the purpose of working on the ranks.

Jack Mitchell, secretary-treasurer of the Immanuel Baptist Church Brotherhood in Lexington, Kentucky, Elkhorn Association, reports 170 visits made by the men of the Brotherhood to the sick and needy. In addition to this work, visitation was engaged in, in the interest of the services of the church and evangelistic efforts characterized by conversations and the distribution of tracts, with stewardship activities also being engaged in. They conducted seven services in homes and institutions

outside the local church. All of these activities claimed the attention of seventy-one different men.

On August 18, the Ohio County Baptist Associational Brotherhood meeting was held at the Centertown Baptist Church. The associational Brotherhood president, Homer Crume, presided over the meeting that began with a watermelon cutting which lasted from seven until eight o'clock. After the watermelon feast, the program included spirited congregational singing, roll-call which revealed the majority of the churches in the association represented, two men's quartet numbers, and the message of the evening. The associational missionary, Brother Mearl Wadley, was present and encouraged the men to promote the work of their churches.

Dr. Roy G. Wilson, president of the Taylor County Associational Brotherhood, and the men of the churches of Taylor County erected and staffed a booth at the Taylor County Fair in Campbellsville. The booth distributed tracts relative to Brotherhood work, disseminated information relative to Baptist work in Taylor County, and served as an information bureau for things pertaining to the Baptist cause. Mr. Andrew Arnold, president of the Brotherhood of the Elkhorn Baptist Church, and Mrs. Arnold drove from Campbellsville to the Kentucky Baptist Building in Middletown in a truck and hauled tracts and other supplies for the booth.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, SEPTEMBER 7, 1958

	S.S.	Add.	T.U.
Lou., Walnut Street	1,414	10	340
Missions (4)	281		36
Lou., Ninth and O	1,106	1	361
Lou., Carlisle Ave.	1,047	6	238
Palmyra	59	19	35
Parkwood	207		73
Bowling Green, First	1,001		180
Andrew Mission	190	4	
Madisonville, First	978		265
Owensboro, Third	951		302
Hopkinsville, Second	908	3	249
Lexington, Ashland Ave.	903	4	106
Elizabethtown			
Severns Valley	902	3	201
Missions (2)	36		
Hopkinsville, First	894	1	216
Mayfield, First	862		206
Mission	73		
Lexington, Immanuel	824	1	238
Mission (1)	18		
Harrodsburg	784	2	167
Missions (2)	67		57
Lexington, Grace	768	7	217
Elmwood	26		
Hi-Acres	89		
Covington, Calvary	759		
Lou., Parkland	756	1	197
Chapel	208		56
Murray, First	744		
Mission (1)	39		
Lexington, Calvary	741	4	166
Mission (1)	37		
Newport, First	735	2	198
Mission (2)	184		
Somerset, First	711		298
Mission (1)	78		
Glasgow	710	4	126
Missions	187	2	
Lou., Beechland	700		167
Lou., Beechmont	670	7	94
Missions (2)	391	2	149
Lou., Victory Memorial	657	2	167
Mission	195		62

Corbin, Central	582	4	140
Mission (1)	50		22
Lou., Hazelwood	576	1	139
Campbellsville	554	28	199
Missions (4)	114		
Ashland, First	549	1	126
Missions (3)	186		
Lou., Buechel Park	535	3	153
Lou., Shively	512	7	93
Mission	130		65
Owensboro, Eaton Mem.	508		213
Lou., Third Ave.	500	1	123
Mission (1)	136		35
Lou., Highland	498	7	198
Lou., Rockford Lane	498		182
Mission (1)	18		
Shelbyville, First	496		87
Erlanger	495		65
London, First	492		156
Missions	48		
Owensboro, Hall Street	482		182
Lou., Bethany	478	6	80
Covington, Southside	472		94
Evansville, Calvary	468		189
Central City, First	466	1	265
Middlesboro, First	460		88
Lou., Farmdale	460		116
Mission (1)	105		46
Florence	455		62
Lou., Eastern Parkway	452	2	101
Lou., Beth Haven	448	2	131
Winchester, First	443	1	111
Mission (1)	31		
Lexington, Porter Memorial	442		128
Danville, First	442	2	131
Missions (2)	94		
Lou., Bethlehem	419		122
Danville, Lexington Ave.	418	1	77
Mission (1)	23		
Lou., Eighteenth St.	417	2	115
Mission (1)	63	1	36
Newport, Bellevue	415		98
Ludlow, First	401	1	112
Corbin, First	402		91
Lou., Immanuel	400		67
Russellville, First	396		120
Mission (1)	41		
Morganfield, First	393		129
Lou., Valley Station	387	1	130
Walton, First	385	2	183
Springfield, First	383		109
Lou., Shawnee	379	2	136
Cynthiana	379		37
Mission (1)	67		23
Fort Thomas, First	375		87
Mission (1)	113	3	
Nicholasville	372		78
Mission (1)	28		
Mt. Washington	367		84
Lexington, Felix Mem.	363		107
Greenville, First	352		151
Paducah, Twelfth St.	347	1	123
LaGrange, DeHaven Mem.	332		59
Mission (1)	28		32
Campbellsville			
Pleasant Hill	332		124
Danville, Gethsemane	331	2	170
Versailles	328	3	66
Bowling Green, Eastwood	326		110
Scottsville, First	314		84
Shepherdsville, First (1)	314		77
Ashland, Pollard	309	1	109
Mission (1)	38		
Lou., Beechwood	308	4	112
Fern Creek, Cedar Creek	308		78
Middletown, First	306	2	88
Covington, First	304	1	153
Mission (1)	108		
Lebanon Junction, First	298	1	69
Frankfort, Crestwood	295		76
Benton, First	295		110
Lou., Gethsemane	297		86
Cold Spring, First	281		110
Marion	280		82
Dawson Springs	175	1	67
Middlesboro			
East Cumberland Ave.	269		63
Owensboro, Lewis Lane	266		110
Hawesville	262		113
Campbellsville			
S. Campbellsville	247		93
Somerset, Calvary	237		120
Mission (1)	36		
Harrodsburg			
Bruner's Chapel	237		118
Sonora	235	1	83
Prestonsburg			
Irene Cole Mem.	233	4	64
Missions	352		
Monticello, First	231		98
Missions (2)	65		
Owensboro, First	840	3	230
Hazel	229		
Owensboro, Seven Hills	227		64
Falmouth	224		
Mission (1)	25		
Lou., Baptist Temple	223		66
Mission (1)	25		
Mt. Vernon, First	222		65
Bowling Green, Glendale	222	1	92
Owensboro, Wing Avenue	220		72

H. E. Turlington Going to Florida



H. E. TURLINGTON

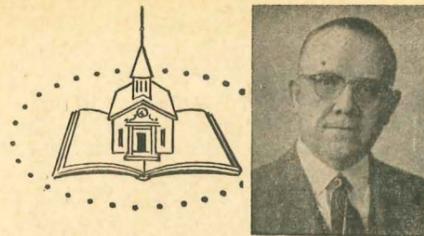
Dr. Henry Eugene Turlington, since 1949 and until recently associate professor of New Testament interpretation at the Southern Seminary, has accepted the call to be pastor of the First Baptist Church, Delray Beach, Florida.

►Janice Marie came on August 29 to grace the home of Pastor and Mrs. J. Eldon Jones, Pineville.

►Carl Hunter, pastor of the First Baptist Church, Jellico, Tenn., has moved to Hamilton, Ohio, where he has been called as pastor of the West Side Baptist Church. Prior to going to Jellico, he taught New Testament and religious education at Clear Creek Baptist School for a number of years. Mrs. Hunter is the former Christine Elswick of Elkhorn City. Brother and Mrs. Hunter have two children, Rebecca and Tommy.

►Pastor and Mrs. James Reuben Johnson, 129 West 21st St., Owensboro, announce the birth of a daughter, Kathryn Elizabeth, on August 10, 1958. The young lady's father is a graduate of Baylor University, recently resigned as pastor of Penia Baptist Church, near Cordele, Ga., in order to continue his education at Southern Seminary, where he has enrolled in the School of Theology.

Covington, Ashland Ave.	220		69
Carrington, First	219		63
Greenville, Second	212		97
Perryville	211	1	111
Shepherdsville			
Little Flock	205		56
Cloverport	193	7	44
Frankfort, Thornhill			108



SUNDAY SCHOOL LESSON

By H. C. Chiles

JUSTICE FOR PEOPLE IN NEED September 21, 1958

Multitudes of people are in need. With a heart of compassion our Lord spent His earthly life in supplying the needs of those about Him. As His followers it is our privilege and duty to assist the needy by numerous deeds of loving helpfulness.

Isaiah 58:6-8

God through Isaiah dealt with the hypocrisy of the Jews with reference to fasting and failing to meet the needs of others. He complained because the Jews did not combine fasting with works of righteousness. Unless fasting is done with a spiritual object and accompanied by righteous actions it cannot be pleasing to God. He is concerned that the conduct shall be in harmony with the fasting. The spiritual accompaniments of fasting are repentance, prayer and charity or helpfulness. Doubtless the fasting which pleases Him most is that wherein one becomes so obsessed with doing the will and work of God that he forgets his physical hunger. When we take note of the presence of the burdened, the oppressed, the poor, the indigent, the aged and the feeble, it is easy for us to see that the practice of Christian charity is incumbent upon all of us.

Luke 4:16-22

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

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

Since there were no regular speakers in the synagogues, those in charge designated some competent and honorable person to conduct the services. It was the custom that when a distinguished visitor was present the one in charge of the services would invite him to read the scriptures, and then deliver any message he might have for the people. Such an invitation was extended the Lord Jesus, and, always alert to embrace every opportunity to speak to the people, He readily accepted the invitation. The synagogue service included two scripture lessons; the one from the Law and the other from the Prophets.

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

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

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

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

I John 3:17-18

Our love must express itself in a practical manner. We must, as we have opportunity and ability, seek to alleviate distress and need. It is not enough for us to say we love, but we must prove it by our deeds. The test of love is not in saying, but in doing. We help others by our deeds and not by pious good wishes. If one truly loves, he will extend his compassion toward those in need. If he closes his heart to the appeal of the needy, the love of God does not dwell in him. As certainly as giving is an evidence of love, hoarding is an indication of a lack of love. Love is always demonstrated by helpfulness.

[The Outlines of the International Bible Lessons for Christian Teaching, Uniform Series, are copyrighted by the International Council of Religious Education.]

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PRESENT TENSE OPPORTUNITY

By W. R. CULLUM, Wake Forrest, N. C.

In a recent word from my pen I tried to emphasize the fact of *present tense religion*. In this sequel I would emphasize in a similar manner our present tense opportunity to exercise and express that religion.

In the June issue of *The Upper Room* a Mr. Thomas tells of hearing a young woman speak recently on Our Lord's Great Commission (Matthew 28:16-20). The speaker had dedicated her life to work on the foreign field and was looking forward with the greatest joy to telling the Good News to those who had never heard it. The girl's eyes, her face and every muscle in her body were all aglow with the happiness that was in prospect for her. The thrill of her soul was imparted in a beautiful and meaningful way to those who heard her.

I would not detract an iota from this dear girl's joy and enthusiasm, but

would rather underscore it heavily. However, I would raise the question as to why those who remain at home and tell the same story to those in their own homes, in their own communities, and to their own people should not be gripped, thrilled and filled with this same joy and happiness as the girl of whom Mr. Thomas tells. Is not the gospel story one of the permanent, unchangeable and ever-increasingly thrilling experiences of life.

When we think of courtship, of marriage, of bringing children into the world, do we have to add a foreign glamour to it to give to it its power to thrill? I insist that these experiences are just as fresh, just as vital, just as thrilling in our everyday routine today as they were in the Garden of Eden. In a similar manner, the telling of the story of God's love, of His sending His

Son into the world "to seek and to save that which was lost," of His immediate presence and blessing, to those right about us should be just as thrilling as to those in foreign parts.

When our Lord gave His commission to His followers to witness for Him they were to begin "in Jerusalem," go out "over Judea and Samaria and to the ends of the earth" (Acts 1:8). My point is that when we get hold of the right point of view in this matter, the person next door to us or even in the same house is as really and as truly an opportunity for us as is the one we used to speak of as "the heathen". (I pause here to say that the word "heathen" is one that I have tried and am trying to cast out and leave out of my vocabulary.)

When shall we come to bring ourselves back to the New Testament spirit, the New Testament method, and realize something of the New Testament success? When we do so, every human being on the earth will be our opportunity, and our testimony to the person next to us will bring the same thrill as our testimony to those in foreign lands.

Standing before a congregation in Western North Carolina many years ago, I told them I didn't believe in "foreign missions." You should have seen some of the old misers smile. But I soon called them back to the ground when I insisted that our Lord said, "The field is the world" (Matthew 13:38), and we are obligated to every human being on the earth. And so, I insist that my opportunity, and yours, begins with the person next to us, and extends to the ends of the earth.

Herschel H. Hobbs, Oklahoma City, New Baptist Hour Speaker

Dr. Herschel H. Hobbs, pastor of Oklahoma City's First Baptist Church has been named preacher on THE BAPTIST HOUR, Southern Baptist radio program, beginning October 5. The radio service has a weekly listening audience estimated at 50,000,000.

Dr. Hobbs is a member of the Executive Committee of the Southern Baptist Convention. He is a former member of the board of trustees for New Orleans Baptist Theological Seminary, and of the Foreign Mission Board. In addition, he has served his own state Baptist boards often. He will take the place of Dr. Roy O. McClain of Atlanta, Ga., as speaker on THE BAPTIST HOUR. This modified worship service is now broadcast weekly by more than 460 radio stations in 35 states and several foreign countries.

A native of Alabama, Dr. Hobbs has been pastor of his present church since 1949. It has a membership of nearly 6,000. He is a graduate of Howard College, and holds the Th. M. and Ph. D. degrees from Southern Baptist Theological Seminary at Louisville.

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WESTERN RECORDER

Increases Reported In Program Receipts

NASHVILLE (BP) — The financial statement for August on Cooperative Program and designated receipts at the Southern Baptist Convention treasurer's office here shows increases over July, 1958, and August, 1957.

Treasurer Porter Routh said that \$1,600,313 was received. This included \$1,449,700 through the Cooperative Program—not designated—and \$150,612 in designations. This total was more than \$100,000 greater than the total for last July and August a year ago.

Southern Baptist Convention total receipts for the first eight months of 1958 are \$19,070,658. This is 8.81 per cent ahead of the eight-month, 1957 total. Cooperative Program receipts to date are \$10,362,587, running 9.48 per cent over a year ago. Designations are

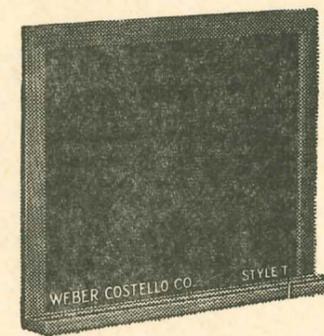
up 8.02 per cent and to date this year are \$8,708,070.

During August, receipts from Kentucky were \$68,078 including \$61,257 through the Cooperative Program and \$6,821 through designations.

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September 18, 1958

►Pastor Clinton B. Coots, Unity Baptist Church, has been confined to the King's Daughters' Hospital in Ashland, Kentucky, for surgery. At this writing he has already undergone the operation, and is doing nicely. He is expected to be out within about three weeks.

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**W. E. Kirk Ordained
 By Hosman Church
 In Bell County**

PINEVILLE, Ky., Sept. 8—Will Ed Kirk, a student at Clear Creek Baptist School, was ordained to the gospel ministry at the Hosman Baptist Church, Pineville, on Sunday afternoon, September 7.

Lynn P. Robbins, pastor of the Hosman Church and a teacher at Clear Creek, presided over the meeting. D. M. Aldridge, president of the Clear Creek School, gave the charge to the candidate, while Missionary Eldon Jones, Bell County Association, gave the charge to the church. Pastor Alastair C. Walker, First Baptist Church of Middlesboro, preached the ordination sermon, and Onzel Helton, ordained minister of Bell County, led in prayer.

Brother Kirk, formerly employed by the National Electric Company, is a native of Bell County. He and Mrs. Kirk have three children.

—o—
 ►Pastor Jesse Bourne says that the Smithsboro Church expects delivery of its new pulpit furniture and church pews right away.

►Dr. Thomas C. Meador has resigned as pastor of First Church, Erwin, Tenn., and has accepted a call to the Salem Baptist Church, near Pembroke, in Christian County, Kentucky. Fort Campbell is near the Salem Church. Mrs. Meador will be an instructor in the Department of English, Bethel College, at Hopkinsville. In returning to Kentucky, Dr. and Mrs. Meador are coming back home. Mrs. Meador in former years was dean of women at Georgetown College.

►Kevil Church closed a 10-day revival August 24 with Pastor Elvis H. Egge, Baptist Tabernacle of Paducah, doing the preaching. All-time Sunday school and Training Union goals were set and reached, and decisions were made in all but three of the services. There were 8 received for baptism and 4 by letter. The church has been worshipping in a new auditorium. "Under the leadership of Pastor Howard Sutton, who came to Kevil two years ago from a pastorate in Terrel, Texas," writes Brother Egge, "the church has been making remarkable strides. The name 'Baptist' has advanced considerably under his leadership," he continues. "The church seemed to be eager for a revival and easy to work with. The glow and thrill of this experience still remains with me," he concludes. James Jenkins, a ministerial student in Murray College, led the singing.

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