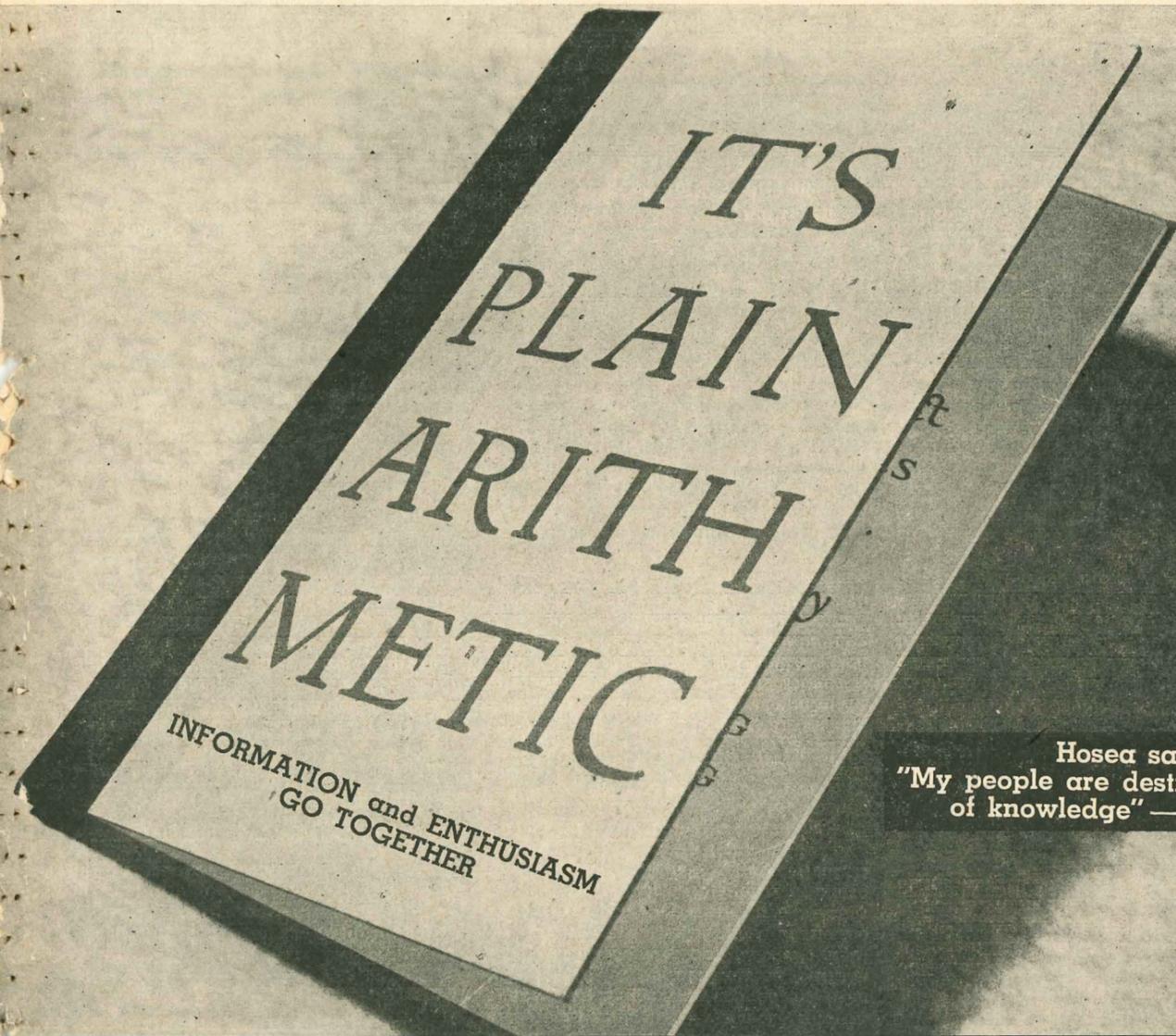


Western Recorder

SEPTEMBER 25, 1958

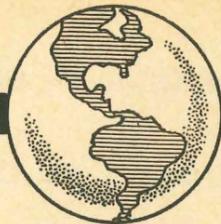
Vol. 132 No. 38



Hosea said,
"My people are destroyed for lack
of knowledge" — Hosea 4:6

Your Western Recorder is the most dependable source of Baptist information.

Armstrong Roberts Photo



GLEANINGS FROM THE FIELD

HISTORY OF MERCER

►Dr. Spright Dowell, president of Mercer University from 1929 to 1953, and now its president emeritus, has just completed a new book, **The History of Mercer University**, which is being published by that school in Macon, Ga.

FOREIGN MISSIONARIES

►Miss Crea Ridenour, missionary to Columbia, South America, and native of Westbourne, Tenn., is now on furlough from her missionary labors, and is making her headquarters at Caryville, Tenn.

►Mr. and Mrs. Edwin B. Dozier, missionaries to Japan, have changed their address from Tokyo to 421 Hoshiguma, Oaza, Fukuoka, Japan. Brother Dozier's mother, Mrs. Charles K. Dozier, missionary emerita of Southern Baptists in Japan and Hawaii and formerly Maude Burke, is residing with them. Mrs. Edwin B. Dozier is the former Mary Ellen Wiley, native of Unionville, N. C., and a graduate of the Baptist W. M. U. Training School in Louisville, Ky.

►From The Beacon, bulletin of the First Baptist Church, Somerset, Ky., we coup the following item: "Miss Flora E. Dodson, missionary to China who is visiting our mission fields on her trip back to the States to retire, fell in Rome, Italy, and broke her left hip. She stepped on a little piece of peach peel, August 25, as she was entering a dining room and fell on the concrete floor. She will be in International Hospital, Rome, Italy, for several weeks, and you may write to her there."

STATE MISSIONARIES

►A. B. Colvin, superintendent of missions and evangelism for the Executive Board of the General Association of Baptists in Kentucky, met on Thursday night, September 12, at Campton with the county and associational missionaries from eastern Kentucky. The missionaries brought with them their families. Several talks were made by Brother Colvin and others of the group about the Baptist work being carried on in the state.

HOME MISSIONS

►Dr. Chester L. Quarles, executive secretary of Mississippi Baptists and now a vice president of the Southern

Baptist Convention, participated in the organization of the Temple Baptist Church at Fargo, North Dakota. Ruel Cook is the pastoral missionary at Fargo. This is the sixth Southern Baptist Church to be organized in North Dakota, and these churches are affiliated with the Colorado Baptist General Convention and the Southern Baptist Convention.

ILLINOIS VISITOR

►Bluford M. Sloan, Training Union secretary for Illinois Baptists, paid friends in the Kentucky Baptist Building a visit in the middle of September. He was in Kentucky in connection with a trip he was making to bring David Sloan and Marvin Baldwin to be enrolled in Georgetown College. Young Baldwin is a son of Dr. J. M. Baldwin, secretary of evangelism for Illinois Baptists, and Mrs. Baldwin, and David is a son of Mr. and Mrs. Sloan.

REVIVALS

►Carl Sears, pastor, Falmouth Church, preached in a revival meeting for the West Shiloh Baptist Church, Stantonville, Tennessee, August 11-20. The pastor of the Shiloh Church is Wesley Clark, former pastor of DeMossville and Beaver Baptist Churches in Northern Kentucky.

►Truett Miller, Morganfield, Kentucky assisted Pastor Verlin C. Kruschwitz in revival services at the Severns Valley Baptist Church, Elizabethtown, Kentucky, during August 31-September 7, resulting in nine presenting themselves on professions of faith and six coming by transfer of church letters. Louis Ball, minister of music at Severns Valley Church, led the congregational singing.

DEATH ANGEL KNOCKS

►Deacon John Lee Pound, 72, for twelve years treasurer of the Clifton Baptist Church, Louisville, died at the Veterans' Hospital, September 11. His funeral was conducted at the Clifton Church, September 13, at 3:00 o'clock. He was for 45 years connected with the Citizens Fidelity Bank & Trust Co., in his latter years being assistant secretary of its trust department until his

recent retirement. He was a brother of Retired Pastor W. Edgar Pound, Waterford, Ky., who survives him, as do his wife, Mrs. Cleo Mills Pound, two daughters, Mrs. Mildred Derr and Mrs. Myra Alwes, and 7 grandchildren.

Western Recorder

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

Vol. 132 No. 38 September 25, 1958

WESTERN RECORDER

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WHAT TO DO WHEN DEATH COMES

The Need to Make Funerals More Christian

By WILLIAM R. PANKEY, in Watchman-Examiner

The problem that faces us when death suddenly comes to one we love is greater or less according to the maturity of our faith. Those who are young are unprepared for death, but those who are older have learned to accept it. Death often catches us off-guard and shakes the foundation of our faith. We are accustomed to think in terms of life rather than death. We make our plans for birth and growth rather than loss and burial.

Life is only a pilgrimage and our time on earth is short. Many friends have already gone before us and others will soon follow. Our eternal home is with God. Our trust is in things eternal rather than in things of this world. There is no easy answer to the problem that death presents to faith. Sorrow is the opposite side of the coin of love. Those who love deeply will know deep sorrow. But such sorrow will lead us to the deeper love of God.

We need to view the problem of death on the practical level. We need more than the assurance of faith and hope. Many of us are caught unprepared by death. It is easy to fall into stereotyped funeral patterns that are only marginally Christian. Indeed they often prevent God from really speaking to us. We also follow traditions that leave us bereft and broken, financially, spiritually and psychologically by simply drifting toward the event when our loved ones leave us.

Select a Funeral Home in Advance

Every family should select immediately the funeral home that they plan to call upon when death comes. Unless this is done in advance there will be a greater confusion and sorrow. The selection should be made with extreme care.

There are some funeral homes that I shudder to visit. Any Christian message or comfort seems virtually impossible amid their unnecessary showmanship, their pagan exploitation of death, their lack of Christian understanding, their weak attempt to be chief comforter and spiritual counselor, their poor choice of music and their direction of the funeral service in general.

There are other funeral homes that are operated by devout Christians,

Dr. William R. Pankey has been pastor in both the American and Southern Baptist Conventions. For the past seven years he has devoted his full time to the work of evangelism. He resides at 4600 Cary Street Road, Richmond 26, Virginia.

whose Christian approach to death makes it easy for the minister to comfort and strengthen the bereaved. Many heartaches can be avoided by consulting your minister before employing an undertaker.

It is better to visit a funeral home and talk with them about the cost when you are not under emotional stress. An expensive funeral that works a hardship on the living does not honor the dead nor does it honor God. An expensive funeral can be a denial and repudiation of the Christian faith. Our trust is in the power of God to renew the soul rather than in the art of the embalmer to beautify and preserve the body. Beware of the smooth-talking gentleman who tries to convince you that this is the last thing you can do for your beloved. His real interest may be in selling you the most expensive funeral he can.

A lavish display of flowers is also unwise. It is a sad sight to see the attendants carry away hundreds of dollars worth of flowers and burn them an hour after the service is over, and with that the tribute ends. It is better for the friends to contribute to a living memorial. A memorial fund can be established in the church so that no member would ever be forgotten. The name can be inscribed in the Church Book of Remembrance telling of membership and service there. Memorial rooms or furniture can be provided, scholarship funds can be established and research projects can be endowed. The family can provide flowers.

Have the Funeral in the Church

The funeral service for a Christian belongs in the church rather than in a funeral home. Funeral homes are secular and commercial institutions that have no real connection with worship and prayer. They specialize in death. One of the tragedies of our time is the way Protestants have fled from the church to these secular institutions for their funeral services.

The church is where we make our confession of faith, where we are baptized, where we receive communion, where we worship, and where we are married. Every great event of life is solemnized in the church. Here the presence of God drives away our fear and we learn to trust in the eternal purpose for our lives. It is strange that in the greatest event of faith, when we leave this life to be with God, we suddenly run from the church to the darkened funeral parlor, where the living never worshipped, where the presence of Christ is not felt, and where death is

often exploited for the commercial interests that are involved.

The main purpose of the funeral service is to help the sorrowing to find Christ, who lived and died and rose again to conquer death. This fact is the keystone of our Christian faith. It is a faith in God who struggled with life and death and showed us the way to victory through the resurrection of Christ Jesus our Lord. This faith does not have to be vague and hazy. It can best be nurtured in the church where we have worshipped rather in a funeral parlor.

Some hesitate to have a funeral in the church because of memories they fear will be attached in future years. But that is the biggest reason why it should be held in the church. We cannot separate life from death. Christian faith is not for good times and pleasant memories only. There is a cross to remind us that death is a part of life and that God's purpose is to work through death to life. Christian faith begins with the death of its Lord. It acknowledges the fact of death in all of its sorrow and loss, and then leads us to a God who conquers death in a glorious resurrection.

As we meet in the church, both during the funeral service and afterwards, we can sense the true nature of Christ's church. It tends to unite us in a great fellowship of faith on earth and in heaven. This helps us to accept death with a triumphant faith rather than with morbid sentimentality.

It is good for funeral homes to provide chapels where those who are not Christians may meet for rites and tributes. But for Christians to abandon the church for the funeral parlor is a betrayal of their faith. There should be no cost attached to a church funeral. It is a part of the church's ministry to its families.

When death comes call the minister first, regardless of the hour. Let him be the first to speak comfort to your aching heart, to help you make plans, and to call the funeral home for you. If the minister is not available immediately, then call the undertaker yourself, but tell him that you do not wish to make any final plans for the service until you have talked with your minister. Too often the family calls the undertaker first.

There is nothing in our faith that is opposed to cremation. Our hope is not in the physical body but in the resurrected life. Families considering cremation will do well to find out about the laws of the state in which cremation takes place.

The family may plan a memorial service if cremation takes place, or if there is a private burial service, or if death occurs in a distant place. Such services are usually very meaningful because they help us understand God's will without the temptation of limiting

ourselves to the physical dimensions of life.

The Funeral Service Itself

Let the casket be closed the night before. We can never understand the bright promises of God as long as we cling to the body as if it were the only thing left. The idea of two days of viewing is alien to the Christian faith. One evening for it should be sufficient, and when it is over, the casket should be finally and reverently closed. Blessed is the family that realizes that viewing is not necessary at all.

The music should consist of the triumphant hymns of faith and assurance. Our hope is not in a "Beautiful Isle of Somewhere," or in any other vague and

dreamy place, but in God who gives eternal life to all who will receive it. It is good to sing the great hymns that adequately express our faith, such as, "Nearer, My God to Thee," "Our God, Our Help in Ages Past," "My Faith Looks Up to Thee," or even "Blest Be the Tie That Binds." The traditional dreamy ditties can never fully express the faith and victory that is ours. It is good to let the congregation sing too.

The chief purpose of the service is to lead the living into the presence of the risen and exalted Christ, rather than to eulogize the dead. It is unlikely that we can furnish any new information to God by a long discourse at the service. The words of man are weak but the words of Christ are vibrant with

hope and comfort. God is our refuge and strength.

The church should conduct the service from beginning to end. Participation by lodges and other organizations, may have high purposes of fellowship and service but they have no right to speak the last word. Participation by such groups should take place at the funeral home on the evening before the service. This will give each group the opportunity to pay its tribute.

When the church funeral is over we can go in peace with the assurance that our beloved is with God. Then we can look forward to that glorious day of reunion in the "house of many mansions."

REVIVAL PRINCIPLES

By ROBERT WITTY, Pastor

Central Baptist Church, Jacksonville 7, Florida

[Third in a series of articles dealing with present day revival programs of Southern Baptist churches. These interesting articles grow out of the author's study of 300 churches, including several in Kentucky.—Editor.]

Southern Baptist pastors, facing the challenge of 1959, are coming forward with constructive answers to the contemporary problems of church revival. Some suggestions taken from a recent survey deal with general principles and others with specific practices. All are helpful and practical.

First, the power of the Holy Spirit is essential. As Harold Sanders insists, there must be the "Holy Spirit in the plans, people, preacher. Unless there is fire on the 'wood,' it only smokes." F. G. Schlafer asserts that "without 'special attractions' to draw them, through external appeal, our people have attended with spirit high, intense, and deeply moving, and in large numbers, whenever the church has earnestly longed and fervently prayed for true, Holy-Spirit-given revival." Several pastors, to achieve this end, echo the conclusion of E. Warren Rust: "Of course, the solution is whatever it takes to get God's people to humble themselves and pray and seek His face and turn from wicked ways."

Second, the necessity of effective preaching is emphasized. Pulpit-swapping, semi-vacation preaching will not effect revival. John E. Barnes, Jr., urges, "Get a preacher who draws crowds with the gospel." P. E. Claybrook insists, "Promotion will get the people present once. The preacher must keep them coming." Raymond Sanderson voices a similar opinion that "the ultimate reason the week-night crowds are small is because the evangelist has failed to capture their desires to attend the meeting on the first night of their attendance." Paul Roberts advocates preaching till victory comes:

"I am sure you remember, as I do, when the old-fashioned preacher moved in and preached judgment to the Christian, Holy Spirit messages, Stewardship messages, restitution, our right relation to our fellow man until those who had stolen would not only admit, it, but also go back to the man from whom they had stolen and made good." Several, however, echoed the warning of experience with Homer G. Lindsay that "Most evangelists preach too long. People cannot come every night when they don't get home until 10-11 P.M."

Third, the participation of the people and of church organization is considered essential. Cort R. Flint feels the solution is "more participation by the members through special training." H. N. Schafer declares that "the members need to be convinced that they have definite responsibilities to Christ and their church." To achieve this participation L. Don Miley urges, "Use the regular departments of the church in promoting revival attendance." J. E. Ledbetter says, "Plan well in advance. Use organizations. Enlist men to lead. Prayer and responsibility on every church member When the men lead others will follow." H. F. Parker sees a relationship between the effectiveness of revivals and stewardship and asserts, "The secret of the Forward Program of Church Finance's success is participation—a lot of people ought to have assigned responsibility." H. Morgan Radford believes that "somehow our people do not seem to get the spirit of revival unless they are personally contacted and given a specific responsibility.

Fourth, the importance of adequate preparation is emphasized. C. C. War-

ren concludes, "My experience has proven that long and prayerful preparation is the best solution." Thomas S. Field declares, "The usual 'standard' plans will work depending on how early the church begins its praying and promotion." As a sad commentary upon the use of this essential, Field adds, "In 95% of the revivals I have been requested to hold, little or no work has been done prior to my arrival." Randolph L. Gregory admits that "our best attendance has been with the best preacher" but adds, "The more people you have working in preparation the better it will be. Without a good list of prospects, prayed over, and visited, not many souls will be won." Lewis E. Rhodes warns, "There must be some specific plan of contact." W. Perry Crouch sums it up to "thorough preparation." J. W. Sizemore cautions that plans "must constantly be changed."

In each of these four areas of need, the pastors were united in recognizing prayer as essential.

Grand Canyon College Names Acting President

PHOENIX, Ariz. (BP)—Trustees of Grand Canyon College here have appointed its dean and registrar, Glenn Eason, to serve as interim president.

Loyed R. Simmons, who had been president of Grand Canyon College since 1955, left recently to become president of California Baptist College in Riverside, Calif. Grand Canyon College is operated by the Baptist General Convention of Arizona.

A five-man committee of the trustees has been appointed to nominate a successor to Simmons. Committee members are James Staples, pastor, North Phoenix Baptist Church here and president of Arizona convention; Gerald Hall, pastor, College Park Baptist Church here; Vernon Shipp, Phoenix realtor; Bob Ethington, Casa Grande, Ariz., farmer, and James Lafitte, Chandler, Ariz., businessman.

HOW TO TREAT AN EVANGELIST

By WESLEY O. HANSON

1. *Secure his commitment to come at least one year before the revival is scheduled:*

A pastor owes it to his visiting evangelist to give him ample time to prepare his heart, his messages, and time to get his desk in order before he comes for the revival meeting. When I came to my present pastorate, my deacons instructed me to secure the evangelists and to set the dates for revival meetings to fit into our church program; and, the busy schedules of the men whom I would ask to come. Our revival meetings are scheduled two years ahead.

2. *Now that he is coming, pray for the man:*

If the local church can make their pastor a pulpit-power through prayer, then it can be done for the evangelist, too. When the fall revival has been concluded, then it's time to lay the burden of prayer upon the people's hearts for the evangelist who will preach the spring revival meeting.

3. *When he arrives, place him in attractive accommodations:*

I heard of an evangelist who slept on a church pew the first night of the meeting because no one had made sleeping arrangements for him. They said he had a sore sermon the next night. Who wouldn't? Staying in a home is nice, but it places too great a responsibility upon one family. We like the idea of placing an evangelist in a convenient hotel or motel.

4. *Evangelists get hungry, but why over-do it?*

If I had a choice, I would much rather see my evangelist die in the pulpit from preaching, than to see him die at the table from over-eating. One meal per day in the home of a gracious church family is adequate. The meal preferably ought to be the noon meal. The time of the evening meal can be used for visitation. It seems that most evangelists like this arrangement. Then he can eat his breakfast and supper at the restaurant of his choice. My last evangelist and I visited all through the supper hour. Many a night he walked right into the pulpit from visiting. I knew he was tired, but my people tell me it was the best revival the church experienced in fifteen years. Why? One reason was because the majority of the decisions were won out on the field during the supper hour.

5. *Work your evangelist:*

Have the prospects lined up. Plan daily visitation. Soul-searching sermons from the evangelist's lips come from

[Wesley Hanson is pastor of the First Baptist Church, Hartford, Kentucky.]

soul-searching experiences out on the field that day.

6. *Give your evangelist ALL THE LOVE OFFERING:*

The church ought to bear all the expenses of the meeting. What valid reasons can church leadership give for taking motel expenses, evangelist's meals, and costs for printing revival publicity out of the love offering? Revival expenses should be a church budget item, not an item shared by the evangelist. However, the evangelist ought to know before he accepts the invitation the church's financial arrangements for him. This will eliminate any misunderstanding.

Committee to Study Board's Operation

The Foreign Mission Board has adopted the report of a special committee on management survey which recommended that a committee be appointed to undertake a self-analysis of the Board's operation and that the committee be asked to work with the executive secretary, the secretarial staff, and the Board's standing committees in making this study.

The management survey committee's report said: "Since we are now at a very crucial period of transition from one building to another, which will alleviate a good many of the headaches of space which we have had in the past, we feel that this is the time for us to take progressive steps looking toward the future."

Dr. Cauthen commented: "The Foreign Mission Board has a strong organization equipped to serve Southern Baptists as a channel for world mission labor. This organization is constantly studied for the purpose of strengthening the base of foreign missions. That is the reason for the appointment of this steering committee to work with the standing committees and the staff of the Board. Expanded responsibility growing out of accelerated advance requires such an analysis. Decisions relative to additional studies will be deferred until this committee has completed its work."

►Loyce Franklin the evangelist, Hugh Waddy, organist, and James Austin, song leader, led in a revival with Pastor Raymond Sanderson at the First Church, Pineville recently, resulting in 12 additions to the church, 9 of these being by baptism.

South Central Independent College Association of Chemists at Georgetown

GEORGETOWN, Ky., Sept. 29—Four nationally-known chemists will be the speakers at a meeting of the South Central Independent College Association of Chemists to be held October 4 at Georgetown College, according to Dr. Richard L. Rush, Centre College chemistry professor and president of the Association.

The Association was organized in 1957 to foster and promote research in the independent, liberal arts colleges of this section of the nation.

Speakers at the October 4 meeting will include Dr. Cary R. Wagner, Washington, D.C., chairman of the American Chemical Society Petroleum Research Fund Advisory Board; Dr. T. Hunton Rogers, Whiting, Indiana, recently retired director of research of Standard Oil of Indiana; Dr. W. J. Sparks, scientific liaison, Esso Research and Engineering Company, Linden, N. J.; and Dr. William T. Smith, Jr., Professor of Chemistry, University of Tennessee.

Chemistry faculty members and students from independent colleges in Kentucky, Tennessee, Southern Ohio and Southern Indiana are invited to attend the Georgetown meeting.

Seminary Student Awarded Lilly Scholarship For His Graduate Work

Bobby Earl Patterson, native of Kings Mountain, N. C., has been awarded a Lilly Foundation scholarship in connection with his graduate work at the Southern Baptist Theological Seminary, Louisville, Ky.

The scholarship was given because of Patterson's interest in acquiring a doctor of theology degree and in the possibility of a teaching ministry.

Mr. Patterson, who is serving as a teaching fellow for Dr. Eric C. Rust, professor of Christian Apologetics, in the field of Christian Theology at the seminary, is the son of Mr. and Mrs. Dewitt Patterson of Kings Mountain.

He holds the bachelor and master of arts degrees from Baylor University, Waco, Texas, and the bachelor of divinity degree from Southern Seminary. His work at Southern has been termed "outstanding" by seminary officials.

Mr. Patterson is former pastor of the Mt. Pleasant Baptist Church in Owen County, Kentucky. He is married to the former Miss Barbara Ann Baum of Fort Lauderdale, Fla., a Baylor graduate, who is employed as a Kentucky State Social Worker in the field of juvenile delinquency.

Survey Committee Talks About Proposed Changes

RIDGECREST, N. C. (BP)—Matters concerning proposed reorganization of the work of the Southern Baptist Convention were discussed here at a meeting of the Committee to Study the Total Convention Program.

It was the first meeting of the committee following the 1958 session of the Southern Baptist Convention at Houston.

At the Houston session, the Convention adopted 23 of the committee's recommendations for reorganization but returned 15 additional recommendations to the committee for a year of further study.

Committee Chairman Douglas M. Branch of Rocky Mount, N. C., emphasized the fact that the work done by the committee here was tentative. He said final action would come at a future meeting of the committee.

Here are the areas discussed by the Study Committee at its Ridgecrest meeting, and a brief statement about each area, as reported by a committee spokesman:

CARVER SCHOOL OF MISSIONS AND SOCIAL WORK: B. L. Williams of Johnston City, Ill., chairman of Carver trustees, and Hugh A. Brimm of Louisville, Carver professor, were present. The committee discussed the future academic program of the school, the necessity for accreditation, and the need for this type of school by Southern Baptists. No definite action by committee.

CHURCH LOAN BOARD: This recommendation was reconsidered at instruction of Convention. Difficulties of inaugurating such a program at this time were recognized, and the fact was faced that there is a definite need in this area of church loans. Committee to study further; no definite action.

THEOLOGICAL EDUCATION: Committee tentatively adopted a modified report from its original recommendation. This new report will be studied further and discussed at next meeting of the Study Committee.

HOME MISSION BOARD: Committee spent an entire afternoon session with representatives of administration and board of this agency. Present were its executive secretary, Courts Redford; Asst. Executive Secretary Frank Garrison, Loyd Corder, S. F. Dowis, and Alfred Carpenter, members of the administrative staff in Atlanta.

Also present: C. G. Cole, chairman of Home Mission Board, and board members Dick Hall, J. T. Ford, Joe H. Music, and Henry F. Barksdale.

Committee heard of the reorganization plan of the Home Mission Board, its projected plan for a unified Southern

Baptist program of home missions, and the suggestions of the Home Mission Board for a modified report of the Study Committee to the Convention.

Study Committee recognized that the plans of the Home Mission Board and recommendations of the Study Committee are very close together. A revised report is in the working and will be discussed further with representatives of the Home Mission Board and at next meeting of Study Committee. Action is pending discussions at committee's next meeting.

Next meeting of Study Committee is to be held in Nashville Dec. 11. Revised recommendations of Study Committee, when they are final, will be released through Baptist Press to the Southern Baptist Convention in time for study and discussion before the 1959 session of the Convention in Louisville.

Budgets Are Booming

By GUS JOHNSON
Director of Promotion
Florida Baptist Convention

Southern Baptists have been giving an average of more than \$1,000,000 a day for the last two years. More than \$70,000,000 of this went to missions and benevolences last year. This was \$7,000,000 more than Southern Baptists gave to all causes in 1943. So reports the Research and Statistics Department of the Baptist Sunday School Board.

A major factor in this increase is the renewed emphasis on tithing and the building of church budgets since the close of World War II. This work must be continued.

A second and more astounding con-

tribution has been made through the use of the Forward Program of Church Finance.

From every section of the Convention come the reports. Big city churches; open country churches, churches in towns and villages—size has nothing to do with the success of the program. From churches that have been using the best methods through the years to churches that have never taken pledges or used budgets—*past record* has nothing to do with it. God led in the development of the program, and God is using the program.

A survey was made in my state of the first 34 churches making reports. Budgets for these churches rose from \$1,728,641 last year to \$2,338,427 for this year, or a 35 per cent increase in a single year. The amount pledged on these budgets rose by 92 per cent. Tithers increased from 5,118 last year to 10,065 this year, or a 97 per cent increase in a single year. Budgets are booming in Florida.

A detailed study of the budgets of these churches revealed that, of the 34 churches reporting, 5 more than doubled their budget, 21 more than doubled the number of pledges, 10 more than doubled the amount designated through the Cooperative Program, 19 more than doubled the number of pledges received, and 20 more than doubled the number who pledged to tithe. All this in a single year.

Budgets are booming, and properly developed and promoted budgets are deeply spiritual. Doubling the number of tithers in a given church will do much more for the spiritual life of the church than the average revival. Seeing world need and increasing gifts to world missions will have a tremendous spiritual impact. Budgets are booming and Baptists are being bountifully blessed.



OFF-TO-COLLEGE FOR CENTRAL CITY BAPTIST YOUTH.—The Young People's Department of the Sunday School and Training Union of the First Baptist Church, Central City, sponsored an unusually successful Off-to-College banquet for a large number of young people attending college. The accompanying picture indicates the fine response of the church youth. The affair was held in the dining area of the church and a Western style motif was carried out perfectly. All decorations were typical of the old West including coal oil lamps which provided the only light for the occasion. The senioritas on the foreground are intermediates who served the tables and entertained with Western numbers. Jon Edwin Lam, pictured with the string bow tie in background, is Sunday School Young People superintendent and served as master of ceremonies. Charles Devine is the Central City pastor. The Western Recorder editor was speaker for the occasion.

Marshall Adams, Ex-Georgetownian, Dies In Arizona Hospital

Marshall Browning Adams, 61, died in a Phoenix, Arizona, hospital on September 7. He had been in failing health for a number of years and had been a patient in the hospital with a heart ailment for ten days before his passing.

Native of Lewisburg, Mason County, Ky., he was the son of Mrs. Mae Marshall Adams, 829 Willard N.E., Warren, Ohio, and the late Dr. Maldon Browning Adams, long pastor of the First Baptist Church of Frankfort, Ky., and president 1913-30 of Georgetown College. His father also wrote the Sunday School lessons for the Western Recorder for years.

Marshall Adams moved to Youngstown, Arizona, two years ago and became the founder and first editor of The Youngstown News.

He was graduated with the B. S. degree by Georgetown College in 1918. After 1930 he lived in Warren, Ohio. He was a great-great-nephew of Chief Justice John Marshall.

Besides his mother, he is survived by his widow, the former Pauline Lindsey of Roanoke, Va., whom he married January 27, 1920; one daughter, Mrs. Nancy McCall; two sons, Marshall, Jr., of Warren, Ohio, and Dr. Charles Adams, Wooster, Ohio, and seven grandchildren. Funeral services were privately conducted, with burial in Warren, Ohio.

One brother, Charles Dudley Adams, was fatally injured in a diving accident near Paducah, June 29, 1921.

Seven New Faculty Members At Georgetown College This Fall

GEORGETOWN, Ky., Sept. 15 — President H. Leo Eddleman of Georgetown College announced today the addition of seven new instructors for the 1958-1959 school year.

Included in the appointments are two teachers of speech, two instructors of English, a teacher of music and education, a teacher of French and a Bible professor.

Added to the Speech Department are Don Zacharias and Miss Edwina Hunter. Mr. Zacharias is a 1957 graduate of Georgetown College where he majored in speech. The native of Salem, Indiana, has just completed his work on the master's degree at Indiana University. Miss Hunter has had extensive work as a youth worker in several of the South's larger Baptist churches. She holds master's degrees from Southwestern Baptist Theological Seminary, Fort Worth, Texas, and Northwestern University, Evanston, Illinois. She is a native of Coushatta, Louisiana.

The two new instructors in the English Department are Mr. James N. Wise, formerly on the staff of the University of West Virginia and Mrs. Janet Lucas, formerly a librarian at the University of New York. Mr. Wise holds the bachelor of science in journalism and the master of arts degree from West Virginia. Mrs. Lucas is a graduate of Morehead State College and has graduate degrees from Peabody College.

Added to the music department this fall is Mrs. Jess Shaver, a native of Oklahoma, and a graduate of the University of Oklahoma. Her musical composition, entitled "Faith," was published in 1951. She will teach a course in English in addition to her work in the music department.

Teaching in the Bible Department this fall for the first time is Pastor Frank W. Rhodus of Great Crossing Baptist Church near Georgetown. Mr. Rhodus will instruct in the Saturday program of teacher training. He holds degrees from Georgetown College and the Southern Baptist Theological Seminary.

Mrs. Wilton Tucker will instruct in French in the Modern Languages Department. She formerly taught in the Lexington City School System.

Cooperative Program Receipts

By W. C. BOONE, Treasurer

Undesignated receipts through the Cooperative Program in August were \$179,454.46, and for the ten months since November 1, 1957, the total was \$1,773,984.89.

This was a gain over the same period last year of \$113,185.81.

To meet the goal for this year, we shall need to receive \$376,015.11 in September and October, or an average of \$188,007.11 for each month. Please send in promptly all Cooperative Program funds to the Kentucky Baptist Building, Middletown, Kentucky.

►Dr. Ralph Vories, Riverside Baptist Church, Four Mile, Ky., has recently undergone surgery in Lexington.

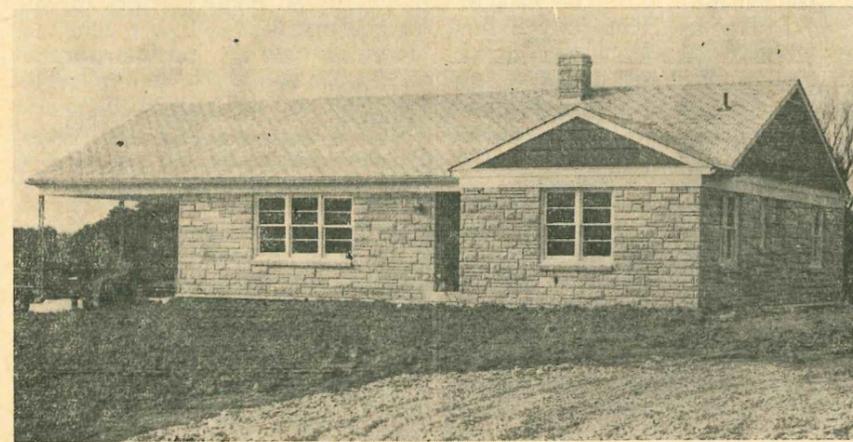
►Pastor Damon Patterson is leading Baptists at East Cumberland in a building program.

►Willard Whoberry, Jr., pastor of Melbourne Heights Church, Louisville, was speaker for the Brotherhood at Third Church, Owensboro, September 15.

►Robert Hatzfeld, a recent graduate of the School of Church Music, Southern Seminary, has become minister of music at the First Baptist Church, Springdale, Arkansas.

►Haskell Lindsay, a graduate of Campbellsville College, in Kentucky, has been called to be minister of education at the First Baptist Church, Rogers, Arkansas. He also studied at the University of Louisiana, and goes to his new work from the First Church, Forrest City, Ark.

►The Watchman-Examiner says that Dr. Calvin M. Thompson, Jr., has been pastor of Delaware Street Baptist Church, Syracuse, New York for 25 years. He went to that pastorate from the First Baptist Church, Barbourville, Kentucky. At that time, his late father was corresponding secretary of the Executive Board of the General Association of Baptists in Kentucky.



New Parsonage of the Buffalo Baptist Church, put up at a cost of approximately \$14,000. The residence has three bedrooms and is equipped with gas heat and other modern conveniences.



DALEY OBSERVATIONS

Practicing What We Preach

Daley Observations are being made this week from an Eastern Air Lines Silver Falcon high above Virginia and the thunder storms of a September evening. Southern Baptist editors are on their way to Washington, D. C., for two important meetings. They will first meet editors from the other co-operating Baptist groups in a joint conference to consider how best to do their part in the Baptist Jubilee Advance. The other meeting is the annual Religious Liberty Conference sponsored by the Baptist Joint Committee on Public Affairs.

The conference on Religious Liberty will be under the capable direction of C. Emanuel Carlson, executive director of the Joint Committee, and W. Barry Garrett, the able associate director. This will be my first conference but those who attended last year regard it as one of the most interesting and valuable of all Baptist meetings. Edwin Perry, Louisville, Broadway Baptist pastor, will attend the conference as Chairman of the Kentucky Baptist Committee on Public Affairs. The purpose of the conference is the sharing of information and insights on the problem of religious freedom in our world and our nation at this time in history.

The matter of religious freedom is of utmost importance to Baptists for at least two reasons. First, Baptists have played a dominant role through the ages in the struggle for religious freedom and, second, there are real threats today to the cherished American principle of separation of church and state. We take for granted many of the blessings of religious liberty in America, never realizing that they are not enjoyed in many places of the world. Through most of history in many nations of Christendom, new born babies have been required by law to be baptized into a state church whose clergy received their pay from the government which in turn taxed all citizens for funds to support the church and its ministry.

Thank the Lord Baptists have never been unwise enough to become a so-called state church (one recognized and sponsored by a government as the official church of the nation) but there are several denominations in America today which are state churches in other nations and would likely welcome such a status in the United States. One of these in particular is alert to capitalize on every opportunity to use the government in enhancing its position and enriching its coffers.

As Baptists we have sometimes been louder in our testimony on the point of proper church-state independence than we have been in our practice. For instance, we object to the use of public school buses for free transportation of pupils to parochial schools but have ourselves often used public school buildings free of charge for Baptist religious services. What's

the difference? Again we refuse to accept government grants to build Baptist hospitals or schools but have been known to accept tax exemptions or benefits for student industries conducted by Baptist schools. Some Baptists have objected to salaries paid Roman Catholic chaplains because the money goes straight to the Roman Church but we take advantage of income tax law provisions for exemption from taxation of a Baptist pastor's living quarters furnished by the church. Living quarters furnished by a company to an employee must be included in the employee's taxable income.

Eternal vigilance is our price for a free church in a free society. This is cheaper than death, the price paid by many of our predecessors. Let us never be unwilling to pay it.

Attention Churches!

It's a shame! On November 18-20 Kentucky Baptists will meet in the annual General Association at Elizabethtown and, judging by our past record, only a small fraction of the 2,300 co-operating Baptist churches of our state will send messengers. I do not have access to the records but likely not more than 500 of our churches ever send a single messenger to this important meeting.

I am concerned with others who have observed that laymen have been conspicuously scarce in recent years. I'm even more concerned that pastors by the hundreds have passed up the General Association. It becomes a situation of the blind leading the blind in many instances for there are many things to be learned about our work that can only be gotten on the scene.

The lack of knowledge of many pastors of our Kentucky Baptist work is appalling. In a recent district association meeting I heard a pastor stumble through a report on our state work. He couldn't even pronounce correctly the names of our institutions and workers. He was a college graduate, also was nearly through the seminary and was in the second year of his Kentucky pastorate but sounded more like a visitor who was simply passing through.

Simply passing through might well describe the attitude of some of our student pastors. For while much of our very outstanding work in Kentucky is being done by student pastors, it is obvious that to some students Kentucky pastorates are primarily meal tickets. In these cases, lack of knowledge of our Kentucky work is only surpassed by lack of interest.

I am a prime example for as a student pastor in southern Kentucky several years ago, I confess it was some time before I manifested any genuine interest in Kentucky Baptist work as a whole. Coming from my home state to Louisville for training, I had every

desire and expectation to return after three years to take up work back home. The Kentucky Baptist educational and mission program, the state paper and other phases of the work had my best wishes but little more. This might be understandable but is not right.

In the matter of student pastors, the seminary and colleges could help, I'm sure. Why not require an orientation course for students accepting Kentucky pastorates? In a short time a student could become fully acquainted with what Kentucky Baptists are trying to do in Kingdom work. This would be little enough pay for providing a place of service and often a livelihood.

Kentucky churches could help even more. Churches using student pastors from our seminary and colleges could urge their pastors to participate in association and state work. They could and should send their pastors to the General Association.

This year, at least, this will be convenient and

of little expense. Elizabethtown is centrally located in our state. It's only a hour's drive from the seminary and not too far from any of our colleges. The facilities will be commodious and the hospitality the finest.

Student pastors are not the only offenders at this point and most likely are not the worst. Hundreds of pastors who have spent their entire ministries in Kentucky have never attended a General Association, yet they pride themselves on being Missionary Baptists and even co-operating Baptists. Some of these criticize the plans and efforts of others but never lift a finger to help find the leadership of the Holy Spirit in arriving at the Lord's will. Many others are sincerely co-operative but simply neglect to take their rightful place in the Baptist spiritual democracy.

Don't wait for the pastor to bring it up. Take it up in the next business meeting and instruct him to go at the expense of the church. Better still, take him with you. See you at Elizabethtown, November 18.

BAPTIST FORUM



►Connie Thomas, 13-year-old daughter of Mr. and Mrs. John Thomas, Alaska, froze to death on August 21. She wandered away from the tent while her father and others were out hunting the winter's meat and was lost in a sudden snow flurry. Mr. Thomas was recently appointed to replace Dick Miller as missionary to the Eskimos at Kotzebue, Alaska.

Book Notes

GOD ANSWERS PRAYER, By Mrs. George N. (Anna Mae) Smith, published by the Georgetown College Press; 51 pages, price \$1.00.

"When we go back to our native land we can assure our people, on the basis of the treatment received in Georgetown College, that the Communist propaganda is false," said two students of Georgetown College as they graduated in May, 1958. Aside from a few foreign students each year, a host of other young people receive aid provided by the college, by churches, and interested friends.

Mrs. George Smith is outstanding among individuals who have befriended these students. Laboring by day and by night, she has enlisted help from sources far and wide, even from other states, for needy young people. She has made it possible for several foreign students (who comprise less than two per cent of the student body) to remain in school up to four years.

Uncommon achievement has marked these students in many instances. Several have turned out to be successful in some profession, such as accounting, medicine, law, and teaching; any number of them have become effective ministers and some few missionaries.

GOD ANSWERS PRAYER is the title of a booklet describing the lives of these young people. Adventurous and living with a faith that borders on reckless abandon in some instances, it is miraculous that they were able to remain in school at all. Refusing to accept defeat, they have gone on to do such remarkable things that the account of them in this booklet relates many heartmoving illustrations. It sets forth unintentionally how an individual with a great missionary heart can also undergo Christian education. It proves again that "all truth is evangelistic" and that our institutions are valuable to the denomination in direct proportion to their capacity to keep this truth operative insofar as possible in all departments.—H. Leo Eddleman.

IN PRAISE OF CEDARMORE

Editor:

Kentucky Baptists have been acting with greater vision and faith in the past few years than ever before—but how long will it be before they see the great potential at Cedarmore?

When I had the privilege of assisting in two camps this summer, I was made aware of the importance of this camp. I am not speaking just about the recreational values obtainable nor the spiritual blessings received—but of the unifying effect upon our people. Boys all over Kentucky worked together in the same chapter, had fun together, and promised to meet there again. But this is on such a meagre scale.

If we had the facilities, our total denominational program could be projected more efficiently there. We could have a Ridgecrest at Cedarmore!

When I was one of the 2,500 for Home Mission Week at Ridgecrest this summer I thought it was terrific. But then C. E. Autry mentioned having spoken to Falls Creek Assembly in Oklahoma to 8,000 and I was really amazed.

Don't we need something of the same in Kentucky? The recent newspaper articles about secession ought to serve as an illustration of the divergent attitudes over Kentucky. A good assembly ground would be more helpful in our religious endeavor for Kentucky. Many

buildings are needed. Those who have the right visions will build there.

As a last word, let me not fail to show appreciation to Marvin Byrdwell whose service and dedication caps our aspirations for Cedarmore.

Ekron, Kentucky Edmon Burgher, Jr.

ANOTHER VOTE FOR HOME FOR AGED

Editor:

I was glad to see letters in the *Western Recorder* asking the question, What are we Baptists doing about the Baptist aged people?

The Baptists have a home in Newport, but what person would be able to afford that. They want the preachers to have a retirement fund, but what are they doing for the aged people? I suppose they think they can go to the County Home.

Other churches make it possible to have a home for the aged. (I am glad some people are interested in the aged.) Baptists talk colleges and hospitals, but no home for the aged.

Erlanger, Ky. Mrs. W. E. Jones

►Ralph Duncan, formerly pastor of Providence Baptist Church of Bellvue, Ohio, has been called to Gray Fork Baptist Church at Manchester, Kentucky. A student at Clear Creek Baptist School, Mr. Duncan is married and has one child.

KENTUCKY BAPTISTS AT WORK

FOUNDATION

Mission Fund Established In Memory of Many Ann Logan For Medical Study

By A. M. VOLLMER



A. M. Vollmer

On October 18, 1956, Miss Mary Ann Logan accidentally met death on an elevator at the Louisville General Hospital. She was a senior medical student in the University of Louisville, preparing herself for medical service on the foreign mission field.

A fund, consisting of her savings and proceeds from insurance totaling over \$15,000, to which her family and friends added sufficient to make the fund total \$16,000, has been placed with **The Kentucky Baptist Foundation** by her parents, Mr. and Mrs. S. D. Logan, for administration, to be known as the **Mary Ann Logan Mission Fund**.

The proceeds from the investment of the fund will be delivered to the Walnut Street Baptist Church, Louisville, of which Mary Ann was a member, and a committee of that church will select the recipients of the income. These are to be worthy and needy medical students, of Baptist faith, above the freshmen year in medical school and volunteers for foreign medical mission service.

By means of this memorial Mr. and Mrs. Logan have perpetuated the memory of their noble, Christian daughter so that she, being dead, yet speaks.

Should others desire to add to the principal of the fund, additional gifts will be welcome and may be sent direct to **The Kentucky Baptist Foundation**, Kentucky Baptist Building, Middletown, Kentucky.

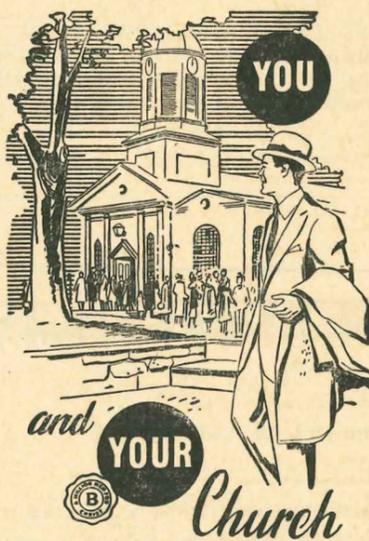
WIGGINTON FUND IS CREATED BY WILL

In August **The Kentucky Baptist Foundation** received a \$1,000 bequest from the will of the late Mrs. Sarah Wigginton, Louisville, which was added to the endowment of Spring Meadows. This will be known as the **N. B. and Sarah Wigginton Fund**.

BROTHERHOOD

You and Your Church!

By FORREST R. SAWYER



SHOULD PARTICIPATE IN THE **LAYMAN'S DAY**

Soul-Winning Crusade

OCTOBER 9-12, 1958

WRITE TO YOUR STATE BROTHERHOOD DEPARTMENT FOR FURTHER INFORMATION

You and Your Church are important cogs in the man-power machinery of Southern Baptists. It is hoped that you are geared for participation in the 1958 **LAYMAN'S DAY SOUL-WINNING CRUSADE**, October 9-12.

This evangelistic movement, sponsored by your state Brotherhood Department and the Brotherhood Commission of the Southern Baptist Convention, is the first attempt to rally, train and enlist Southern Baptist men across the land in a gigantic effort at soul-winning. This is your opportunity to go all-out in evangelism, one of the four perennial areas of Brotherhood activities, as you climax your efforts in "Visiting to Win" this year.

The following suggestions are made for you and your church to follow in planning a successful crusade: (1) Fol-

low the seven steps outlined in the tract entitled—**LAYMAN'S DAY SOUL-WINNING CRUSADE** (This tract is available from your state Brotherhood Department.) (2) Begin now in your Executive Committee. (3) Confer with your pastor about the best ways to get the men of your church ready for this event. (4) Make detailed plans during the summer. (5) Be ready to sign up men for participation in September.

Many churches now observe Layman's Day even though they do not have a Brotherhood organization. We would urge these and all Baptist churches in our state to join the Crusade. Beginning on October 9 and coming to a climax on Layman's Day, October 12, it will help make Layman's Day more meaningful in all churches.

STUDENT UNION

The Baptist Student Center

I. The practice of Southern Baptists in providing student centers adjacent to other-than-Baptist colleges and universities is a projection of the following basic considerations:

1. **The Southern Baptist philosophy of higher education.** This philosophy main-

tains that the student is not a detached mind in a learning situation but a "whole person." As such, the "Whole" student is involved in the educational process, and this process must include the spiritual as well as other facets of his being.

2. **A realistic appraisal of the number of Baptist students who attend other-than-Baptist schools.** Southern Baptists are committed to the proposition of Christian education and must do more for their schools in the future. The fact remains, however, that the preponderant majority from Baptist families do not attend denominational institutions.

3. **The deep concern of all to see a vital Christian student ministry projected to help meet the peculiar needs of college men and women.** That this concern is very deep and very real is quite obvious to all and that the needs are "peculiar" is equally obvious to those who have had the opportunity for close association with them. The area of special need argues strongly for a program of special content and method.

II. In the implementation of these basic considerations, the Baptist student center serves in the following ways:

1. As a medium by which all of the Baptist churches of the community and state can co-operate in "following their students to the college campus."

2. As facilities through which a denominational approach to student work, consonant with Baptist principles, can be made.

3. As a tangible testimony to Baptist students that their denomination is intelligently concerned in their spiritual welfare and is willing to invest liberally in its behalf.

4. As a demonstration of Baptist desire to assist the college and university in certain areas of student development in which the tax-supported institution is limited by law.

5. As a greatly needed facility for group meetings—devotional, study, fellowship—for a counseling ministry, for private study and worship, for Bible teaching, for church-student contacts, and for a medium of intergroup communication in campus and church religious plans.

III. The student center, properly located and effectively used, speaks for the Baptist people in your state:

What the Student Center Says to the ADMINISTRATION:

"Baptists of this state haven't just sent their students to college—we have come along with them. We are concerned. We want their education to be Christian as we can make it."

What the Student Center Says to the FACULTY:

"We would remind you, as you teach our boys and girls, that we hold Jesus Christ to be the **Source, Revealer, and Evaluator** of all learning—and that we would not insist upon your being converted to our position but we would insist that you respect and hold sacred the faith of our youth as you open to them the truth of the great intellectual disciplines."

What the Student Center Says to the STUDENTS:

"We Baptists hold that Christianity and education **do mix!** Every thought you will entertain and every skill you will acquire is from God. No student experiences a full education — even *magna cum laude*, unless that education magnifies Christ as Lord."

What the Student Center Says to the BAPTISTS:

"You can regard me as your point of denominational contact, as a symbol of purposeful co-operation, and as the tangible result of a wise investment in your sons and daughters." — Reprint from October, 1958, Key News.

—Dr. W. F. Howard, Director Department of Student Work Baptist General Convention of Texas Dallas, Texas

TRAINING UNION

Associational and Church Officers' State Planning Meeting

By JAMES WHALEY



James Whaley

Mark October 20-24 as an important week for Training Union Workers. Plan to attend the meeting nearest you. The evening sessions (Wednesday afternoon session) are planned to help church officers in conducting the Speakers' Tournament, the Sword Drill, the Junior Memory Work and Bible drill, and the Monthly Officers' Conference. They will begin at 7:00 P.M. Three cents a mile will be paid to the drivers of two cars from each association. The dates and places are listed:

Date	Place	Time
Monday, October 20	Berea	3:45 P.M.
Tuesday, October 21	Cynthiana	3:45 P.M.
Wednesday, October 22	Wing Ave., Owensboro	9:45 A.M.
Thursday, October 23	Cadiz	3:45 P.M.
Friday, October 24	Cave City	3:45 P.M.

SUNDAY SCHOOL

Eastwood of Bowling Green Reaches the Advance Standard in Sunday School Work



Left to right: Grover Holderfield Associate Superintendent of Standards and Training; Rev. William Rogers, pastor; Mrs. O. L. Kirk, General Secretary; Mark Wallace, Sunday School Superintendent; George Diamond, Associate Superintendent of Visitation and Enlargement.

Due to the intensified effort on the part of the pastor, Rev. William Rogers, the Eastwood Sunday School was able to reach the Advanced Standard. Any Sunday School which reaches the Advanced Standard does exceptional work. The requirements are difficult to reach. We offer congratulations to the workers of the Eastwood Church.

At present there are only eight Advanced Standard Sunday Schools in the Southern Baptist Convention. There are two in Kentucky. In addition to the one named above the First Baptist Church of Arlington, Rev. R. E. Sasser pastor, and Mr. Walter Slayden, Sunday School superintendent.

WOMAN'S MISSIONARY UNION

**Y. W. A. House Party
November 7-9, 1958**



Miss Doris DeVault

Make plans NOW to attend the 1958 Y. W. A. House Party, to be held at Georgetown College, November 7-9. A goal of 500 members of Young Woman's Auxiliary has been set for attendance.

Included in the program personnel will be Miss Doris DeVault, director of Young Woman's Auxiliary work, from Woman's Missionary Union office in Birmingham, Alabama. We are eager for all Kentucky Y. W. A. members to come to know Miss DeVault.

Reservations should be made right away. Registration fee is \$1.00. Housing will be free, with each girl taking care of her own meal and transportation expenses. Send your \$1.00 registration fee, along with the following information to W. M. U. Office, Kentucky Baptist Building, Middletown, Kentucky: name, mailing address, age, town, association, church, and pastor's name.

Watch for further notice of the Y. W. A. House Party in a later edition of the Western Recorder.

Y. W. A. work enters its fifty-second year this October. We would like to reach every church in Kentucky for Young Woman's Auxiliary. Every unmarried girl between the ages of 16 and 24 is a prospect for Young Woman's Auxiliary—Miss Nina Martin, W. M. S.-Y. W. A. Director.

►Dr. and Mrs. W. Maxfield Garrott, Southern Baptist missionaries to Japan who are now in the States on furlough, have recently moved to Louisville, where Dr. Garrott will teach at Carver School of Missions and Social Work. Their address is 2911 Skylark Ave., Louisville 6, Ky. Mrs. Garrott is the former Dorothy Carver, of Louisville.

**SUNDAY SCHOOL AND TRAINING UNION
ATTENDANCE, SEPTEMBER 14, 1958**

	S.S.	Att.	T.U.
Lou., Walnut St.	1,432	13	376
Missions (4)	310	—	17
Lou., Ninth and O	1,205	6	377
Madisonville, First	1,005	3	335
Bowling Green, First	1,000	14	213
Andrew Mission	173	3	—
Owensboro, First	960	9	181
Hopkinsville, Second	956	3	222
Owensboro, Third	954	1	264
Lou., Crescent Hill	924	6	257
Missions (2)	104	—	—
Lou., St. Matthews	902	9	252
Evansville, Grace	899	—	282
Lexington, Ashland Ave.	872	6	104
Hopkinsville, First (1)	865	—	223
Elizabethtown	—	—	—
Severns Valley	842	8	223
Harrodsburg	826	1	171
Missions (2)	70	—	70
Murray, First	814	—	—
Mission (1)	28	—	—
Lou., Parkland	810	20	212
Mission (1)	202	—	70
Covington, Calvary	809	—	—
Mayfield, First	798	—	212
Mission (1)	87	—	—
Lou., Beechland	791	—	201
Somerset, First	775	1	271
Mission (1)	65	—	—
Newport, First	714	—	184
Missions (2)	179	—	—
Lexington, Grace	713	5	236
Elmwood	26	—	—
Hi-Acres	95	—	—
Covington, Latonia	709	—	143
Mission (1)	111	—	23
Lou., Victory Memorial	701	4	141
Missions (2)	208	5	68
Glasgow	697	10	126
Missions	186	2	—
Lou., Beechmont	665	2	115
Missions	363	2	134
Campbellsville	613	—	256
Missions (4)	122	—	—
Lou., Hazelwood	591	—	420
Corbin, Central	557	—	126
Mission (1)	57	—	24
Ashland, First	546	2	110
Missions (3)	223	21	—
London, First	529	—	136
Missions	76	—	102
Covington, Southside	528	4	100
Lou., Shively	512	—	—
Mission (1)	130	1	63
Lou., Highland	511	10	194
Owensboro, Hall Street	506	—	189
Covington, Erlanger	495	4	68
Central City, First	492	12	243
Lou., Third Ave.	489	3	152
Mission (1)	129	1	26
Owensboro, Buena Vista	486	—	163
Ludlow, First	482	—	89
Evansville, Calvary	477	—	163
Lexington, Porter Mem.	476	—	132
Danville, First	474	3	134
Missions (2)	133	—	—
Bellevue	470	—	85
Lou., Farmdale	468	—	132
Owensboro	—	—	—
Eaton Memorial	463	—	159
Florence	460	—	72
Winchester, First	451	—	106
Mission (1)	47	8	100
Lou., Bethany	447	—	53
Danville, Lexington Ave.	442	5	—
Mission (1)	33	—	120
Lou., Eighteenth St.	429	—	49
Mission (1)	93	9	126
Lou., Beth Haven	429	—	—
Lou., Valley View	418	2	123
Lou., Shawnee	416	—	133
Corbin, First	415	—	104
Danville, Gethsemane	406	1	178
Lebanon, First	396	—	103
Mission (1)	133	—	—
Lou., Valley Station	393	12	116
Mt. Washington	386	—	116
Hazard, First	383	—	72
Covington, First	379	3	189
Mission (1)	89	—	—
Morganfield, First	376	—	119
Franklin, First	376	—	114
Mission (1)	67	—	23
Campbellsville	—	—	—
Pleasant Hill	375	—	120
Springfield, First	373	—	109
Lou., Immanuel	369	—	75
Middlesboro, First	368	—	79
Walton, First	367	1	212
Nicholasville	356	—	76
Mission (1)	26	—	—
Versailles	347	—	68
Hima, Horse Creek	346	—	—
LaGrance	—	—	—
DeHaven Mem.	344	—	61
Mission (1)	40	—	22
Paducah, Twelfth St.	340	—	122

Ft. Thomas, First	340	—	93
Mission (1)	103	—	74
Shepherdsville, First (1)	338	—	133
Lou., Green Acres	335	2	96
Bowling Green, Eastwood	330	10	114
Ashland, Pollard	40	—	—
Mission (1)	326	4	104
Lou., Beechwood	325	—	140
Greenville, First	318	—	79
Lebanon Junction, First	317	—	101
Frankfort, Crestwood	309	—	110
Marion	306	—	46
Dawson Springs	305	1	109
Benton, First	305	—	—
Scottsville, First	300	—	82
Middletown, First	283	3	97
Hawesville	272	—	101
Lou., Gethsemane	268	—	84
Monticello, First	268	5	96
Missions (2)	61	—	—
Sonora	268	2	—
Carrollton, First	262	—	57
Cold Spring, First	258	—	90
Owensboro, Seven Hills	258	—	62
Williamson	—	—	—
E. Williamson	257	—	62
Mission (1)	75	—	37
Perryville, Beech Grove	256	—	118
Campbellsville	—	—	—
S. Campbellsville	251	—	73
Hazel	241	—	—
Frankfort, Memorial	240	—	—
Mt. Vernon, First (1)	229	—	77
Lou., Baptist Temple	226	—	66
Mission (1)	176	—	65
Owensboro, Wing Ave.	220	—	84
Bowling Green, Glendale	211	6	94
Cloverport	211	17	—
Falmouth	205	1	24
Harrodsburg	—	—	—
Bruner's Chapel	199	—	114
Covington, Ashland Ave.	189	1	67
Frankfort, Thornhill	—	—	107

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WE ARE FOR IT: TWO PLUS

By CHESTER L. QUARLES, Executive Secretary-Treasurer
Mississippi Baptist Convention Board

We are for the "2 Plus" idea now being promoted. It assumes that the church is giving to world missions through the Cooperative Program on the percentage basis. This idea has been widely accepted. More and more churches are giving each month an exact percentage of their total undesignated contributions to world missions.

The exact percentage is set by the church in regular conference. This percentage should be as high as possible to begin with. Even new churches or missions should be able to contribute

more than ten per cent of their income to world missions. Older and stronger churches should agree upon a much higher percentage.

In October 1957 a group of Mississippi Baptists toured South America. Much of the mission work was observed and many of the missionaries were consulted. Great inspiration was derived from these associations and conferences. It was learned for instance that in some of the South American countries the Baptist Conventions do not consider a church a co-operating church unless it

gives at least ten per cent through the Cooperative World Missions Program. If such a policy were followed in the Southern Baptist Convention many hundreds of our churches now considered co-operating would automatically be dropped. I doubt if anyone would have the temerity of suggesting the adoption of such a policy now.

The "2 Plus" idea supposes that the church wants to do more continuously for missions. Advance is expected, progress is promoted. So it is suggested that the church raise the percentage each year no less than two per cent. If the percentage of the total income of the church being contributed to world missions through the Cooperative Program is 25 per cent in 1958, it is suggested that the percentage be no less than 27 per cent in 1959. Whatever the percentage might be at present "2 Plus" is suggested.

This yearly increase of "2 Plus" will enable our Southern Baptist Convention to advance in all of our mission work at home and around the world. We have set large goals for ourselves to be reached by our Baptist Jubilee Year—1964. We can easily reach our goals and thereby be able to render magnificent service for God by the simple methods: (1) have a budget, (2) give to world missions through the Cooperative Program on a percentage basis, (3) increase that percentage every year and, (4) consider no less than a 2 per cent increase yearly.

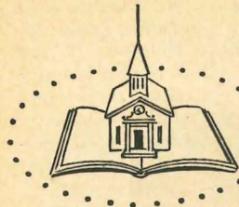
Summer Reading Club, First Baptist Church, Newport, Kentucky



Front row—left to right—Mike Ryan, Barbara Downing, Gary Schweikert, David Hodge, Marianne Ryan, Tommy Pomeroy; second row—Lynn Hurrelbrink, Dare Miller, Diane Scholl, Rebecca Juelg, Mr. Robert DeVore, Miss Helen Cramer, Librarian; third row—Barbara True, James McLaughlin, Sandra Shearer, Erma Jean Cosner, Mrs. Richard Morris; fourth row—Rev. Dudley T. Pomeroy, Pastor, Jim Ploeger, Betty Davis, Vivian Reed, Joann Cosner, Terry Lehman, Wm. G. Crawford, Minister of Education. The group pictured above are 24 of the 31 persons who received certificates of recognition for completing a required reading list of books on religion, fiction, non-fiction, and biography, in the "Around the World" Summer Reading Club. The reading club was sponsored by the library of the First Baptist Church, Newport, Kentucky. The condition for receiving an honor certificate of award and recognition was based on reading a number of books in the categories mentioned above. Four books were the equivalent to traveling 10,000 miles. Book review blanks were completed for each book and the score was tabulated each week. Those traveling 25,000 miles went around the world with their reading program and received a gold seal on the certificate. Gary Schweikert, pictured above, read 38 books during the summer reading project and traveled the equivalent of 100,000 miles or four times around the world. Miss Helen Cramer, librarian, reported a renewed interest in the use of the library and broadened reading interests for many people. Around the World Summer Reading Club was held to promote interest in reading and to offer worthwhile recreation and spiritual development through the summer months. Interest was stimulated and some reading habits were changed and the project proved successful.

►Herman D. Moore, superintendent of grounds and buildings at Clear Creek Baptist School, was the evangelist in a revival meeting at New Bethel Baptist Church in Knox County. There were 7 professions of faith and two additions to the church by letter. Associational Missionary, a former Clear Creek student, Moore has been serving as interim pastor of the church. He is pastor of Turkey Creek Baptist Mission of the Barbourville church.

►Will Ed Kirk was ordained to the gospel ministry at the Hosman Baptist Church on Sunday afternoon, September 7. Brother Kirk, a native of Bell County, is a second-year student at the Clear Creek Baptist School. Lynn P. Robbins is pastor of the Hosman Church and a teacher at Clear Creek. Those on the program were Raymond Sanderson, pastor, Pineville, moderator; D. M. Aldridge, president of the Clear Creek school, who gave the charge to the candidate; Eldon Jones, Bell County associational missionary, who gave the charge to the church; Onzel Helton, a Baptist minister, who led in prayer; and Alastair C. Walker, pastor of First Church, Middlesboro, who preached the ordination sermon.



SUNDAY SCHOOL LESSON

By H. C. Chiles

JUSTICE AND JUDGEMENT

Matthew 25:31-46

This lesson is the conclusion of the last sermon which our Lord Jesus Christ preached before His arrest and crucifixion, while He was sitting upon the mount of Olives looking toward Jerusalem. It refers to a great future event—"The Judgment of the Nations." The scene for this event is not in heaven, but here upon the earth.

In this passage our Lord speaks of the certainty of His return. There will be a marked contrast between this coming of Christ and that when He came as a babe to Bethlehem. Then He came in humility and in poverty, but when He comes again for "The Judgment of the Nations" it will be in the role of a mighty, majestic, and glorious King and Judge. Instead of coming in lowliness, He will come in great glory and power. His holy angels will accompany Him, and He will sit upon His glorious throne of ineffable splendor.

I. The Division. Matthew 25:31-33.

Here we have a graphic picture of the surviving nations. This great event will take place upon the personal return of Christ to be King of kings and Lord of lords. The Lord Jesus tells us that the Judge will be "the Son of man," His favorite title, and the one which he used seventy-eight times when referring to Himself. In John 5:22 we read, "For the Father judgeth no man, but hath committed all judgment unto the Son." The subjects of this judgment are the nations living on the earth when Christ returns. Be certain that you do not confuse the judgment of this passage with the great White Throne judgment mentioned in Revelation 20:11-15. This is a judgment of living nations, whereas the Great White Throne judgment is a judgment of the wicked dead. Of course, all informed Bible students know that there is no such thing as a general judgment.

This division or separation will be made by the Son of man, Who has full and perfect knowledge of all the nations. The people gathered before Him will be separated by the Judge as a shepherd divideth the sheep from the goats. They will be separated into two groups on the basis of their treatment of the suffering brethren of the returning Lord, during the time of the persecution just preceding His appearing to deliver them.

September 25, 1958

Repeatedly the scriptures tell us that God is watching over His chosen people, even though they are now scattered in judgment of their unbelief. He will not hold any guiltless who harm His people. The "sheep" are those who did good to the brethren, and they will be placed on His right, which indicates the place of blessing. The "goats" are those who did evil to the brethren, and they will be placed on His left, which represents the place of condemnation for sin. This process will be faithfully carried out until He has run the entire gamut of the nations.

II. The Declaration. Matthew 25:34-45.

The Judge will speak first to the "sheep." He will invite them to come, not for personal salvation, but for the enjoyment of the kingdom prepared for them prior to the foundation of the world. This invitation will be extended to them because they have fed Him, given Him drink, welcomed Him as a stranger, clothed Him, and visited Him when He was sick and in prison. Astonished at His remarks, they will inquire, Lord, when did these things take place? He will reply, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me." To minister to the spiritual, intellectual, and physical needs of others is one way of ministering unto Christ. If Christians would only "practice what they preach," instead of just talking about it, many others would have a desire to be Christians and to follow the Saviour in Christian service.

Ministering to the needs of others is ever a fruit of salvation, and never a condition on which one may obtain it. And any real ministry to the needs of others must always spring from the love of God in the hearts of men. It is God's will that those who are blessed with possessions shall minister to those who are in need. To refuse to do so is a matter of disobedience to Him. When we minister to His children, He considers it as though we had ministered to Him. What a revelation of the reality of His identification with believers in Him! Their needs are His needs, and their sufferings are His sufferings. Faithfully ministering to the needs of others will result in the reception of rewards, if done out of real love for Christ. This passage is a moving appeal to all of Christ's followers, out of love for and

loyalty to Him, to continue the works of mercy which He did while He was here on the earth.

To those who will be on His left, because their own choice will have placed them there, Christ will speak a message of rejection in the command, "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels." Perhaps these are the most terrible words that ever fell from the lips of the Son of God. Everlasting fire is a vivid picture of the endless consequences of unforgiven sin.

III. The Destiny. Matthew 25:46:

It is either "everlasting punishment" or "life eternal." Which shall it be? That depends upon one's relationship to Jesus Christ. The eternal destiny of each is determined by his or her acceptance or rejection of Christ as Saviour. Those who reject Christ as their Saviour will have to spend eternity in hell with Satan. Hell is a place which has been prepared for Satan and his followers. The punishment of the wicked in hell is everlasting, just as the bliss of the righteous in heaven is eternal.

►Chaplain E. L. Averitt, Louisville, has been a patient during recent days at the Veterans Hospital, according to the bulletin of the Deer Park Baptist Church, where he is a member.

►Miss Joanne Watson, for two years office associate in the Student Department office in South Carolina, has resigned that work to come to enter the Southern Seminary School of Religious Education.

►A third daughter, Miss Janice Marie, arrived at Pineville Memorial Hospital, on August 29, to bless the home of Pastor and Mrs. J. Eldon Jones. The young lady weighed six pounds and fourteen ounces at birth. The newcomer's father is superintendent of missions in the Bell County Association, Pineville, Ky.

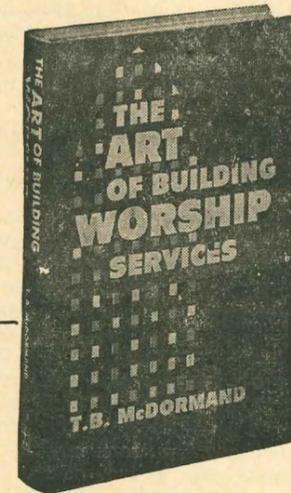
►Mr. and Mrs. Wesley W. Lawton, Jr., recently on furlough from their missionary labors, have left Pacolet Mills, S.C., and the United States to sail for Hawaii. Friends may write them in care of Pastor Victor Koon, 1801 S. Beretania St., Honolulu, Hawaii. In former years they labored in China and the Phillipines.

26 New Missions and Churches Added to 30,000 Movement

A. B. Colvin, secretary of missions and evangelism for the Executive Board of Baptists in Kentucky, furnishes us with lists of new missions and churches which may be included in the 30,000 Movement for the month of August, 1958. The missions are in the first list and the churches in the second list:

Associations	Baptist Missions	Sponsoring Baptist Churches
Booneville	Pigeon Roost	Horse Creek, Hima
Bracken	Roots Branch	Horse Creek, Hima
Daviess-McLean	Murphysville	Central, Maysville
Elkhorn	Byers Avenue	Walnut St., Owensboro
Greenup	Royal Springs	Georgetown
	Cedar Point	Grahn
Nelson	George's Creek	Louisa
	Fairhaven Chapel	Shephardsville
Russell County	Immanuel Chapel	Bullitt Lick
Three Forks	Coffey's Friendship	Russell Springs
	Wooten Mission	Hyden
Association	Baptist Churches	Sponsoring Baptist Churches
Franklin	Camp Pleasant	
Greenup	Richardson	Elizabeth Jarrell
Irvine	Follansbee, W. Va.	Clover Bottom & McKee
Lincoln County	Polly Ann	Double Springs
McCreary County	Wilson Bridge	
Mercer	Pioneer	Harrodsburg
Ohio River	Walnut	
Pine Mountain	Craft's Collie	First, Whitesburg
Pulaski County	Bethel	
Tate's Creek	Blue Lick	
Three Forks	Hardburley	
	Red Hill	
West Kentuckiana	Austin	Henryville
West Virginia	Bolair	Witcher, Bell, W. Va.
	Idomay	Eastview, Akron, Ohio

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The Case Against Divorce

By ANSLEY CUNNINGHAM MOORE

In Christian Statesman, Pittsburgh, Penna.

It came from Turtle Creek—strange that I should remember the postmark from among hundreds of letters, but this one burned itself like a fire into my memory. It was written to thank me for praying for her and only incidentally mentioned divorce, but it tragically summed up the dilemma of thousands of modern females as they contemplate divorce, or rather the failure of marriage. Her big, strong, dominant male had walked out, asserting his right to freedom, leaving her ("the weaker sex?") and four children to wrest food, clothing, and shelter from a reluctant world. Said she:

I had a wonderful Christmas, so did the children, even though their Daddy doesn't care for them. . . . He hasn't seen my baby and she is beautiful, and he did not even remember them with a Christmas card. . . . My oldest daughter (four years) did cry and ask why he didn't come but I couldn't answer too well. Maybe some day I'll understand. . . . We had a gift for him in case he came. . . . I can't seem to have any feeling for him at all.

The fact that this solitary, courageous figure, caught in the cruel maelstrom of one of modernity's most tragic and complex problems, confuses character break-down and marriage disintegration with the granting of a divorce does not alter her situation. In the parlance of cafe society, "She and her beau-mance chicked it some time ago," and now only the legal matter of divorce remains, and, of course, the lonely road ahead.

America's divorce rate at 400,000 per year is the highest in the world, five times greater than that of Canada. Children are involved to the tune of 300,000. Studies show that, since 1890, when public morals decline, both crime and divorce increase. As international treaties have become scraps of paper, so have marriage licenses.

Church and State Responsible

Archaeologists of the future may dub us "divorce-crazy." Time tables to Reno, where marriage vows are jettison and where ricocheted romances are called "splituation-deals," are popular. In one "divorce-happy" American city graduation parties are sometimes given for the better known of the more 10,500 who annually seek separation in its courts. Of the situation in this same city, where a witness is paid \$5 to attest to six weeks' residence, one authority has said: "The whole thing is much less a question of how you lived with your spouse during your married years than where you lived during the last forty-two days."

In spite of the dual facts that divorce is "the formal recording of a personal catastrophe," and, "as in many other

matters of morality, the American public does not approve of divorce, but it indulges in it freely," church and state go merrily along seemingly little bothered about this tampering with, this kicking around, of a sacred institution which was certainly, along with sensuality, one of the major contributory causes of the breakdown of the Roman Empire. Adultery, desertion, crime, cruelty, neglect—these are symbols of a greater national tragedy than the tragedy of divorce—the disintegration of family life. Add to this the imbecility of our present divorce proceedings and a situation results which is exceedingly hard on the most delicate but most potent of the five major social institutions—the family.

Society is Responsible

The socially prominent do all within their power to help create the impression that mates are like streetcars—another will come along shortly. After one poor miner's daughter had received \$5,500,000 in settlement, which gave her "her own Fort Knox," as she chewed gum, her lawyer cried, "It's wonderful. . . . No hard feelings. No recriminations." With that, she was "unmarried."

The heir to a well-known fortune recently obtained his twelfth marriage license!

The wife of a dentist in Detroit a few weeks ago announced to her husband, after asking for a divorce:

"I don't love you any more. You don't know how to live. You're small. I want to live big now. . . . I might as well tell you there is another man. . . . He makes \$55,000 a year." Whereupon, the dentist went out and murdered the other man.

Outside America the Battle also rages. It is generally agreed that a certain Baltimorean was barred from being Queen of England, not because she was a commoner or even an American, but because she was a divorcee. Egypt's Queen Narriman, who had cooed some-time ago in her memoirs about Farouk, "His shoulders fascinated me, and his arms and his powerful wrists covered with dark, virile hair," found herself, according to Time's report, in exile with her cherry-red Mercedes-Benz, appealing for a Moslem divorce.

Law is Responsible

The 8,000,000 couples in the United States who have received divorces in the past ten years are not the only culprits in this confused picture. Both civil and ecclesiastical courts are to blame. A committee appointed by President Truman and headed by Mr. Eric Johnston, said of the situation regarding divorce proceedings:

"Our divorce laws are a mess. They are rotten. No language can be too strong. The lawyers and judges are bitter about their impotence under existing procedures. Social workers view the legalism and fiction of divorce with unconscionable scorn. The press and periodicals treat the divorce laws, including the decisions of the Supreme Court of the United States, with out-spoken contempt."

This situation is so appalling that one lawyer wrote: "In the whole administration of justice, there is nothing that even remotely can compare in terms of rottenness with divorce proceedings." The existing legal situation, said he, "puts a premium on perjury, fraud, and collusion and probably serves to increase the number of divorces." "The fewer the grounds, the bigger the lies," said one judge. Our laws regarding matrimony are a confused mixture. Said Judge Ploscome:

"The Roman Law, the Canon Law of the Catholic Church, the Law of the English Ecclesiastical Courts, the Common Law, the free and easy law of the American frontier, all have left their mark on our matrimonial legislation."

Divorce is called the worst "social plague" of our century, our "legal horror," America's "biggest national scandal," a "rocket" of indescribable proportions.

Ecclesiastical courts must bear their share of the blame. The various denominations run all the way from recognizing only the Biblical ground (plus wilful desertion in some cases) to those which ask no questions at all of the divorcees who come for remarriage. The Roman church has always found ways of evaporating certain marriages by anulment as though they never existed. No wonder the plain people are confused by this babel of voices about this important matter of the church's teaching on divorce.

For many in the Judaeo-Christian tradition, amid this confusion, there are some ancient but authoritative directives which disquiet our consciences. There is Malchai's: "For I hate divorce, says the Lord . . . (2:16RSV). There is Jesus': "Every one who divorces his wife and marries another commits adultery, and he who marries a woman divorced from her husband commits adultery" (Luke 16:18RSV. Matthew broadens it to allow for unchastity. See 5:32 and 19:9). There is Paul's: "A wife is bound to her husband as long as he lives" (I Cor. 7:39RSV, broadened apparently in I Cor. 7:10 to allow the deserted partner freedom, evidently to seek divorce and remarry.).

Opposition to All Divorce

The overall course of action to be followed by church and state is not entirely clear to me, but it has been revealed to me the course which I as minister and pastor and counsellor should follow in the immediate future. Whether we should have a Federal law governing divorce, or uniform state laws; whether the churches should all stand together on one rigid, literalistic interpretation of our Lord's words in

the Synoptic Gospels or whether we should stand with the National Catholic Family Life Conference in "the rejection of all divorce"—these are moot questions, the adage, "Life by the yard is hard—life by the inch is a cinch," helps here. One step at a time in this complex matter. So I begin with this:

I am basically and fundamentally opposed to divorce, all divorce. In counseling, I begin there. Surgeons do not begin by killing the patient, neither should we ministers begin by burying the marriage. The soldier obsessed with the idea of retreating will not stand long and fight. I am no fool. Well do I know that I can be blasted from this position for it is hell on earth to live with some godless people, but it takes facts as sharp as shrapnel, as firm as steel, to move me from this conviction. I do not agree with the anthropologist who maintains that "divorce is inevitable in a culture built on ever-expanding personal choice." As in other deep matters, I accept the New Testament ideal of marriage. Stated briefly it is this: Marriage is an organic and indissoluble union of one husband and one wife, and it is a permanent life relation. These two are to be bound together both physically and in the deepest mystical sense, loving one another with a complete love, as Christ loved the church.

Goals Sought are False

Now, most of those who come to talk about their marital problems and who are contemplating divorce are twisted in their thinking. This is true of the 25-year-old who confessed to me that she had had illicit relations more than fifty times, and who said, when I probed to find if she felt remorse, that she felt only a little let down! Letting them push around this sacred institution gives them more false ideas, or confirms them in their error. Judge Miner of Chicago says that people who come into his court "think in terms of personal pleasure rather than thinking of . . . home . . . and children." Divorce has become too thinkable.

Methods Used are Immoral

Furthermore, a part of this strong stand stems from the fact that divorce is now Big Business which means that of necessity it has become depersonalized. Not only that, but the methods they use in getting divorces are all too often immoral. It has been called "a mild sort of perjury." Impotency, adultery, desertion, infamous crime, drunkenness, cruelty, neglect, insanity—these are often recognized as legitimate grounds, but they have a catch-all-mental cruelty—often allowed, which sometimes means a trifling complaint like, "When he went on trips, he wouldn't take me along." Since they do not accept marriage for life, they use any means, however crude, and godless, to set themselves free.

Examples Set are Davastating

The case against divorce is made even stronger when one contemplates the example it sets before children. One small boy, victim of a broken home, ran away from his mother and, when apprehended and asked why he did it, replied, "My Daddy doesn't love me any more." Hostesses who ride the great transcontinental streamliners from coast to coast say the most pathetic and confused people they handle are the hordes of children shuttling to mother in California, then to father in the East. The judge of the Circuit Court, Cook County, Chicago, has said of family breakdown and divorce:

"And the more tragic phase of it is that 80% of the youngsters find themselves ultimately in the juvenile courts, many, many of whom I have disposed of in the Criminal Court and sent to penal institutions. . . . These youngsters cost Illinois alone \$13,000,000 annually. . . ."

It is difficult for children with divided loyalties and without the corrective balance afforded by both father and mother to grow into normal human beings, yet it must be confessed that in some instances it is better for children to live with one parent happily and without tension than to remain in a home where love is dead.

Family Courts of Tomorrow

Two complex cases in my own recent pastoral experience point up the inadequacy of present methods of dealing with the divorce problem. In the first, the man's mother said on the day her son married, "Some day I'll have him back." Twelve years later, on the day the divorce was made final, this hell-cat said, triumphantly, "Well, I've accomplished my purpose!" In the second, the husband—after wandering the earth for several years, now lonely and ill—asked the wife if he might come back, take a room in her house, "with the privileges of a husband." Many hundreds of cases which involve a dozen different angles, all of which are at bottom spiritual, lead me to dream of the day when we will have family courts, as advocated by Judge Paul W. Alexander. Sensing that the law is punitive, punishing good and rewarding evil, this able judge would take a leaf from the juvenile court and substitute the philosophy of guilt and punishment; it would make the criterion for divorce not "Is the defendant guilty?" but "What is best for this family?" and consequently for society?

Burying Live Corpses

The Judge of the Court of Common Pleas, Division of Domestic Relations, Toledo, has said:

"To call me a judge is something of a misnomer. I am really a sort of public mortician. In the past eleven years I have presided over the final obsequies of 22,000 dead marriages. The trouble is I have buried a lot of live corpses. There was no sure way to discover and resuscitate the spark of life that surely remained in many of them."

Just so! All ministers can think with shame of having helped to bury live marital corpses. I still believe that marriage is a definite step taken once and for all. I still believe passionately in the gospel of redemption, in the power of Christ to reach, redeem, and restore even the perfidious mate, yes, even that man about whom it was said, "He is married, all but his right eye!" I may even have been party to some divorces where infidelity prevailed, and where God had forgiven the guilty, but the injured mate had not. I believe that the Holy Spirit is even at work in all of us and even now is making some worried over the collapse of marriage, which may be God's rod of judgment upon our superficial, self-centered civilization. God's way in marriage has to do with the fruits of the spirit which are love, joy and peace. And these are "beautiful beyond the singing of them," as Alan Paton would say.

While the judges, sociologists, lawyers, social workers, lawmakers, psychiatrists, and psychologists make up their minds what to do about this whole matter, I'll go on opposing all divorce, at least for the time being. There are immediate practicalities such as the remarriage of the divorced, and the larger matter of the cause and cure of the breakdown of the family, which must be faced but these matters must wait for a later treatment. Suffice it here to see the problem, and to take a stand so that I can't be stampeded by the herd.

Dr. Ansley Cunningham Moore is pastor of the Sixth United Presbyterian Church of Pittsburgh, Penna. For more than six years he has been conducting a radio ministry of counsel, encouragement and advice under the title "The Midnight Minister." Since April 6 of this year he has been writing a weekly column for the Pittsburgh Sun-Telegraph, entitled "Letters to the Midnight Minister."

God Answers Prayer For Missionaries

Dr. Baker J. Cauthen, executive secretary of the Foreign Mission Board reported that since the meeting of the Southern Baptist Convention in Houston, Tex., in May there have been many indications of increased awareness of the prayer potential of Southern Baptists. "It is evident that the response of our people to the call of God for world mission labor is in direct proportion to our praying," he said.

"If we are to have real advance on a world scale we must advance in prayer. It is because this awareness is gripping the hearts of Southern Baptists that we are increasingly encouraged. Many letters, indicating the desire of the writers to follow Christ in missionary service, have come to the Foreign Mission Board since the meeting of the Convention in Houston."

Letters of Spiritual Counsel

By WAYNE E. OATES

Professor of Psychology of Religion
Southern Baptist Seminary



Wayne E. Oates

Question: Open conflict between religious leaders is so common that I would like to study this whole problem from the point of view of the Scriptures and arrive at my own conclusions as to the place of conflict in the Christian community. Will you give me a study guide of the Scriptures on this? Where should I look first, second, third, etc?

Answer: You are approaching the problem wisely and in a way that will richly reward you. Not all conflict in either an individual or a group of persons who are Christians is necessarily bad. Some conflicts are creative, problem-solving experiences. Others are repeatedly generated by persons for whom conflict is a way of life rather than a way to life. Biblical wisdom helps dis-

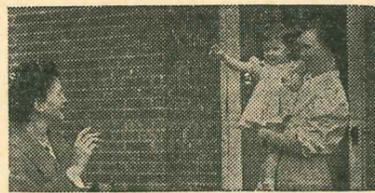
tinguish the two kinds of conflict from each other.

Let me suggest that you read the following Scriptures. First, read Mark 10:35-45 to see how ten of the disciples of Jesus became angry at two of them. Second, read Matthew 19:1-35 to see the specific plans worked out by the early church on the basis of Jesus' instructions as to how the first conflict in the Christian fellowship after Pentecost began to gravitate around the leadership of the Apostle Peter and that of the Apostle Paul. Then read how it reached intense personal proportions in Galatians 2:1-21. Then read Acts 15:36-41 as to how Paul and Barnabas disagreed and went their separate ways concerning John Mark.

Our Lord Jesus Christ speaks clearly on the manner of our life together in times of conflict in his words as recorded in Ephesians 4:25-31, and his direct advice to a warring church is described in First Corinthians 1, 3, and 13.

The combined spirit of the New Testament concerning conflict suggests that it is rooted in the struggle for leadership, becomes destructive when men lose the courage to be open with each other in face-to-face encounter and allow their momentary hurts to turn into permanent grudges.

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Morehead Church Lays Cornerstone

The First Baptist Church of Morehead laid the cornerstone of its new educational building at special services on Sunday morning, September 14. Dr. A. M. Vollmer, executive secretary of The Kentucky Baptist Foundation, was the guest speaker.

Construction of the new building was begun in September 1957 and will be completed within the next thirty or forty days. When completed, the building will cost approximately \$114,000.00.

The ground floor of the new edifice will provide office space, nursery quarters, and temporary sanctuary. The second floor accommodates the Beginner, Primary, and Young People's Departments for Sunday School and Training Services. The third floor will be used by the Junior and Intermediate Departments.

The two old buildings, now housing the church, will be razed when the church occupies the new building, probably in late November.

J. C. Raikes is the pastor of the church, under whose wise leadership the building program was undertaken.

►The Pike Association of Baptists was organized Thursday, September 11, with the following churches co-operating: Elkhorn City, Marrowbone, Mouth Card, Grace, Pikeville, Belfry, Aflex, Stone, McVeigh, Calvary, Road Fork and East Williamson. The Phelps Mission is to be organized and constituted into a church and will join this association as the First Baptist Church of Phelps in November. R. H. Hobbs, Pikeville, is new moderator of the new association, and E. O. Bennett, Elkhorn City, clerk.



The Woodlawn Baptist Church was organized with 154 members at Lebanon on August 24, 1958. This is the outgrowth of a mission sponsored by the First Baptist Church, Lebanon. The Lebanon church purchased a lot in September, 1949, and its building was completed and dedicated June 4, 1950. W. B. Hall was superintendent of the mission for almost two years, after which Cecil Mobley was called as the first pastor in February, 1952. He remained eight months. For the next six months Pastor A. B. Colvin, of the Lebanon Baptist Church, supplied each Sunday morning. Lester C. Cornett served from April 26, 1953, to July, 1955. A. B. Morgan, the present pastor, began his labors with them October 1, 1955. An additional wing was added in 1955-56.

Ambassador Leader Publication Planned

MEMPHIS—(BP)—Leaders of Royal Ambassadors will soon have available a new magazine designed especially for them, according to George W. Schroeder, Memphis, executive secretary, Southern Baptist Convention Brotherhood Commission.

The magazine, to be named "Ambassador Leader," will be a 32-page quarterly for Royal Ambassador counselors and committee members, pastors, educational directors, associational workers, and other interested church leaders.

Scheduled to make its initial appearance Feb. 1, "it will be filled with ideas and suggestions for adequate and effective programs and activities for Royal Ambassadors," Schroeder said.

"Ambassador Leader" will be published in the spring, summer, fall, and winter and will contain helps for each week's programs in RA chapters. It will also have general materials on such subjects as "knightly deeds," mission projects, camping and recreation, characteristics and interests of boys, hobbies and handicrafts, denominational information, enlistment ideas, reading suggestions, and information about supplies and materials.

"Ambassador Leader" will be a companion magazine to the present "Ambassador Life". "Ambassador Life" is published monthly as a magazine for RA boys. With the appearance of the new leadership magazine, it will be restricted to materials of special interest to boys.

►The Sonora Baptist Church observed the seventh year of Archie W. Allison as their pastor, and on Wednesday night surprised him with a money gift as an anniversary present.

►Hugh R. Peterson, former pastor, and V. L. Stanfield, former interim pastor, were the two main speakers invited by Pastor Archie W. Allison at the Home Coming of the Sonora Baptist Church on September 14.

►D. M. Aldridge, president of Clear Creek Baptist School, has supplied at the First Baptist Church, Jellico, Tenn. The former pastor, Carl Hunter, has been called as pastor of the West Side Baptist Church, Hamilton, Ohio, the third largest Southern Baptist church in Ohio.

►Pastor Tommie Wright, Campbellsville, Route 4, has just closed a revival at the Greasy Creek Baptist Church in which he was assisted by Pastor Nobel Cottrell, Columbus, Ohio. There were 12 professions of faith, many rededications, and 18 additions, of which 15 were for baptism and three by letters.

►W. B. Milton, former student of Southern Baptist Theological Seminary, has accepted a call to the pastorate of the First Baptist Church of Dudley, Georgia. Mr. Milton is a graduate of Georgia Southwestern College, Americus, Ga., and Mercer University, Macon, Georgia. He is to assume his duties in Dudley September 21. Former pastorates include Enterprise Baptist Church, Richland, Georgia; and Pleasant Grove Baptist Church, Americus, Georgia.

►Archie W. Allison, pastor at Sonora, says: "I would like to have a word of appreciation printed in the Western Recorder for two men who helped me in a revival at Sonora in August. Dr. Verlin C. Kruschwitz, pastor of Severn's Valley, was the evangelist, and Phillip Lambert, student in Georgetown College, led the singing and directed the adult and young people's choirs. Our music director, Mrs. James Stark, led the beginner and junior choirs. There were 8 professions of faith and 3 who joined the church by transfer of letters."

►While nearby conference encampments of other major denominations realized sharp drops in attendance, Ridgecrest, the summer capitol of Southern Baptists, enjoyed another record-breaking attendance in 1958 as 31,957 registered for conferences. The old mark, set last year during the 50th anniversary of the Assembly, was 31,249. One reason for the slight increase was the fact that the Home Mission Conference attracted 2,564. Only 2,045 were on the campus for that week in 1957. Too, the U. S. Air Force Spiritual Life Conference, the final session of the season, was attended by 1,073 this year as compared to 845 in 1957.

Pulaski County's 159-Year-Old Flat Lick Church Has Its Home Coming

SOMERSET, Ky.—A home coming program was held August 31 at the historic Flat Lick Baptist Church in Pulaski County, at which time an offering of \$1,277.04 was given for the new building. Boyd Godby, pastor of the church, is a student at Clear Creek Baptist School at Pineville.

Speakers on the program were Roy Williams, professor of Bible at Clear

Creek School; Eldred M. Taylor, pastor of First Baptist Church, Somerset; Ottis Roberts, layman from Todd county; Judge Roscoe Tarter, Somerset; and Bert Whitaker, pastor of several churches in Pulaski County.

Flat Lick Church, popularly known as Old Stone Church, was established in 1799, thus being one of the oldest churches in Kentucky. In March of this year the 128-year-old, one-room building collapsed while excavation for a basement was under way.

A new building, valued at \$25,000.00 was erected, and \$13,000.00 has already been paid on the indebtedness. The

new structure was built of stones from the old building, which had been quarried by slaves supposedly owned by the grandfather of Jesse James.

When Boyd Godby became pastor three years ago, the church went from half-time to full-time worship services. It now has eight Sunday school rooms in the basement. For more than a year weekly prayer services have been held.

Brother and Mrs. Godby and three daughters live in one of the cottages at Clear Creek, commuting to their church each weekend, and moving there each summer.

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Clear Creek Begins Its 1958-59 (32nd) Session

PINEVILLE, Ky., Sept. — Students have enrolled at Clear Creek Baptist School, Pineville, from eleven states besides Kentucky. More than 50% of the enrollees are from Kentucky.

D. M. Aldridge, president, spoke at the first chapel service of the year. Other chapel speakers have included Alastair C. Walker, pastor of First Baptist Church, Middlesboro; Raymond Sanderson, pastor of First Baptist Church, Pineville; and K. S. Clendaniel, dean of the school.

Featured in the opening-of-school program was the signing of the abstract of principles by the new faculty member, Miss Anna Starkey, at the chapel service on September 2. In signing this abstract, each professor agrees to teach in accordance with the doctrinal principles as set forth in the New Hampshire Confession of Faith. All who have served on the faculty since the school was established in 1926 have subscribed to these principles.

►Kenwood Baptist Church, Louisville, has called Robert Hill as its new pastor. He comes to Kenwood from the Millville Baptist Church, near Frankfort, Ky. Native of Georgia, he received his B. D. degree from Southern Baptist Theological Seminary in January 1957. He will assume the Kenwood pastorate on September 21, according to George Chism, chairman of the deacons.

►P. H. Mabe has come to be pastor of the Clover Bottom Baptist Church,

Wilmore, Kentucky, from the First Church, Springville, Ala. He led the Alabama church in a building program while he was there, and also led his association in the fund raising campaign for Howard College. He was a member of the Alabama State Board, and acted as registrar for the Howard College Extension Department and was missionary for the sixty-six churches in St. Clair Association.

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►Trinity Baptist Church, Lexington, has adopted plans and let the bids for the construction of a new parsonage on Strader Drive. Bob W. Brown is their new pastor. He has just returned home after a revival in Gainesville, Ga.

►Mr. and Mrs. William D. Bender, Southern Baptist missionaries to Nigeria, who are now in the States on furlough, have recently moved from Frankfort to Lexington, where Mr. Bender will study at the University of Kentucky. Their address is Apt. 4-212, Cooperstown, Lexington, Ky. Mrs. Bender is the former Novella Chism, a native of Bagdad, Ky.

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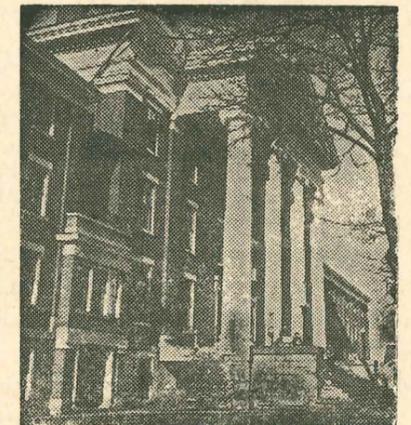
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