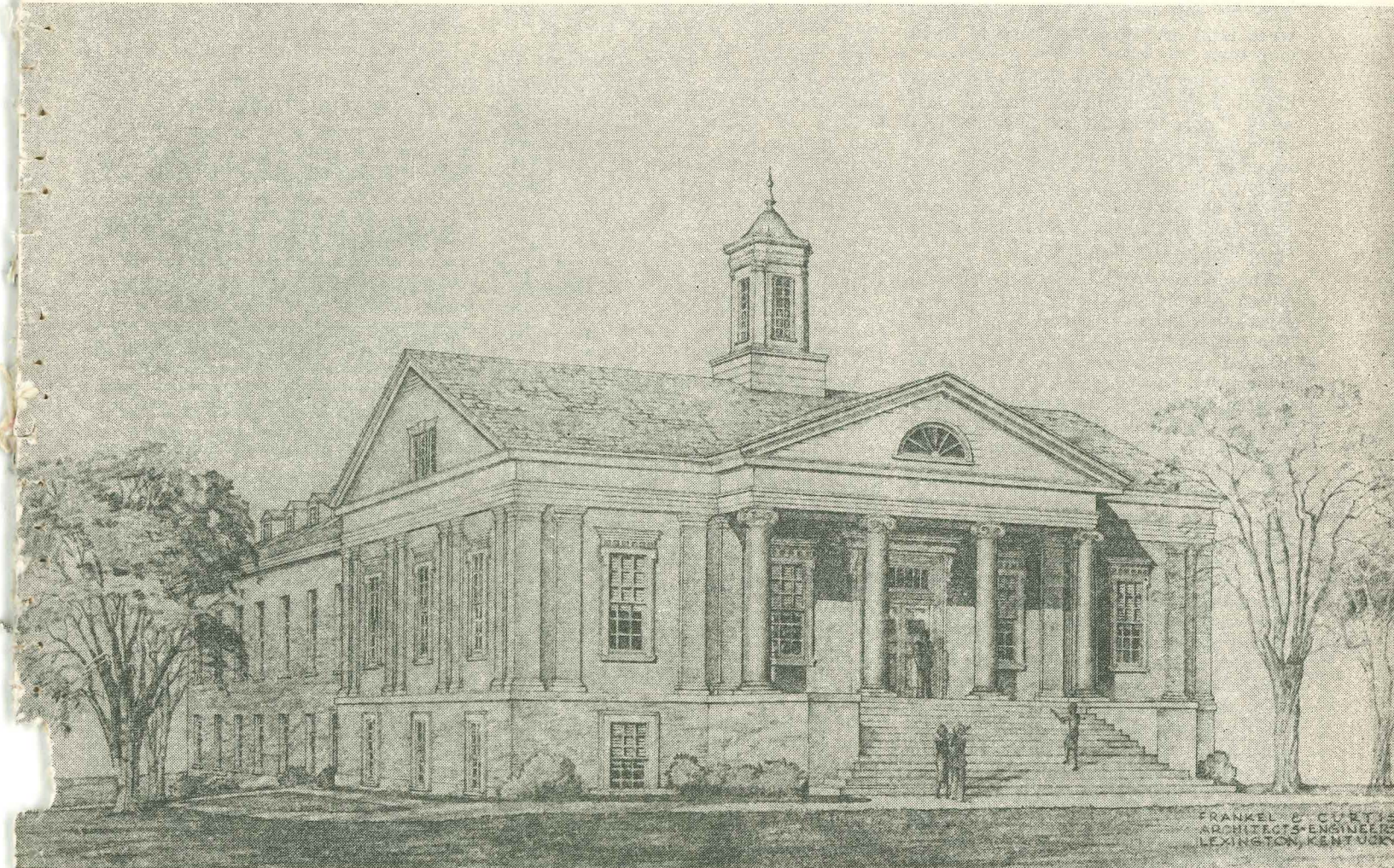


Western Recorder

KENTUCKY SOUTHERN COLLEGE
LIBRARY



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The Cooke Memorial Library which is soon to be erected on the Campus of Georgetown College. It is a gift of three brothers—V. V. Cooke and Almond Cooke, both of Louisville, and L. R. Cooke, Lexington. The building will provide space for 100,000 books.

Rev. and Mrs. Frank B. Fitzgerald have moved from Crestwood, Kentucky, where he was the pastor for some years, to Box 324, Shelbyville, Kentucky.

Missionary Gardner Burden, of the West Kentucky Association, resigned April 6 to become pastor of the Gracey Avenue Baptist Church, Clarksville, Tennessee. He and his family will move on the new field May 1.

The Broadman Press has announced the publication of a new book, "Practical Church Publicity," by Richmond O. Brown. It takes the reader from the basic through the advanced stages of publicity methods.

The First Baptist Church, Pineville, has prevailed upon Dr. Thomas D. Brown to fill their pulpit as interim pastor while they are without a pastor. Also, he will continue to give his mid-week talks on "How We Came to Have Our Bible."

The Billy Graham evangelistic party closed their Chattanooga Crusade last week. More than 200,000 have been in attendance and there have been 2,000 reported decisions. Their present campaign is in St. Louis, April 19-May 17. Oliver Shields, pastor of the LaFayette Park Baptist Church is chairman of the St. Louis local committee.

The Beech Island Baptist Church, Aiken Association, South Carolina, enjoyed an eight day revival March 8-15. The pastor, Rev. G. F. Tyner, Sr., was assisted by his son, Rev. Grover F. Tyner, Jr., pastor of the Piner Baptist Church, Morning View, Kentucky. There were 23 additions to the church. Ten of these came on a profession of faith for baptism.

Evangelist Reginald Wall, Decatur, Ga., was in revival services March 22-April 3 at the Lee Street Baptist Church of Valdosta, Ga. The total number of additions was 133. Pastor Grady Feagan states that this was the greatest revival and was the largest number of additions of any revival in his 38 years in the ministry. Evangelist Wall has been invited back to lead another revival.

The Southwestern Alumni Breakfast will be held in the Rice Hotel, Houston, Wednesday, May 6, at 7:30 a.m. Dr. E. D. Head, president of Southwestern Seminary, will be the principal speaker. A record number is expected to attend this annual affair. Music is being arranged by Harold Souther. Tickets are now available from the Publicity Office at the seminary and will be sold at the Seminary Booth at the Convention Exhibit Hall. They are \$2 each.

Dr. Jesse Hendley, evangelist, Atlanta, Ga., is to be in a series of meetings with the Grace Baptist Church, Evansville, Ind., May 3-17. Rev. Harry

Hampsher, associate at the First Church of Murray, Ky., will lead the singing. Stephen H. Cobb is pastor at Grace.

Rev. O. P. Bush, Central City, pastor of churches in Kentucky in other years, has given a part of his valuable library to Bethel College, Hopkinsville. This forms a nice collection, and he has indicated that he may make further donations toward the collection at a later time. His books are of especial value to the ministerial students.

Professor C. E. Masden, of the Department of Bible in Bethel College, Hopkinsville, has been serving as interim pastor of the First Baptist Church, Central City, for the last three months. His last service with them in that relationship was April 19, after which the new pastor, just called, Pastor Charles W. Divine, of the First Baptist Church of Scottsville, will move on the field and begin preaching April 26.

Dr. Warren F. Jones, president of Union University, Jackson, Tennessee, and formerly president of Campbellsville College in Campbellsville, Kentucky, will deliver the May Commencement address at Southwestern Baptist Theological Seminary in Fort Worth. Commencement exercises will be held in Truett Auditorium Friday, May 1, at 9:30 a.m. Graduates of the School of Religious Education will be addressed by Dr. John H. Haldeman on Thursday evening, April 30, in Prince Hall. Dr. Haldeman is pastor of the Allapattah Baptist Church, Miami, Florida.

More than 2,300 different people were in the two services at Carlisle Avenue Church of Louisville Sunday morning, April 5. The auditorium was filled twice—at 8:30 and 10:40, with more than 1,200 each time. Less than 100 of these, including the pastor, choir members, ushers, etc., were duplicates. A great number of decisions for the Lord were made in both services. Pastor Walker has recently been helping his former assistant pastor, Charles C. Porter, in a revival at his present pastorate, at the First Baptist Church of Leitchfield, Ky. That church also broke some records.

Dr. C. S. Paschall, pastor of the Belmont Baptist Church, Charlottesville, Virginia, recently helped his brother, Gordon W. Paschall, pastor of the East Williamson Baptist Church, Williamson, W. Va., in a 12-day revival. Bro. Homer Jackson, minister of music of the church led the song service. There were 29 additions by baptism, 5 by letter and statement. The Sunday following, 458 attended Sunday school, which was a record attendance. The members are now majoring on visitation and soul winning, under the capable leadership of the Sunday school superintendent, Lawrence Jones.

Western Recorder

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

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WESTERN RECORDER

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subscriptions or renewals.

Baptist Tabernacle, Paducah, has just closed a Spring Revival, beginning March 15 and closing March 25. Rev. John Riddle of Ridgecrest Baptist Church, Montgomery, Alabama, was the evangelist and the music was under the direction of Mr. Dick Robertson of Fort Worth, Texas. The pastor, Rev. J. Frank Hixon says, "These men were used of God in an unusual way while with us. The messages were Christ-centered and preached with power and warmth of heart. The congregation and choir responded in a great way to the leading of Bro. Robertson who was in charge of the music." There were fourteen professions of faith in Christ, six additions to the church by letter, and four rededications of life.

History and Theology

By DR. F. TOWNLEY LORD

To compare the theological literature of today with that of, say, 40 years ago, is to become conscious of a difference in tone and outlook.

In the early years of this century the student of theology carried on his investigations in an atmosphere heavily charged with Biblical criticism, literary and historical. He soon became aware of other tendencies which made a strong appeal.

There was the new emphasis on sociology: its advocates were insistent that the gospel must no longer be regarded only or mainly in its relation to individuals, but rather as something which has its own specific message to society as such. There was the growing interest in the comparative study of religion. There was also the new attention to psychology with its unveiling of the mysteries of human personality. And over all lay the atmosphere of optimism, an inevitable sequel to the 19th century conception of evolutionary progress. When I first became an undergraduate these were the main interests in many religious circles.

More than half the 20th century has run its course, and it is obvious even to the cursory observer that something has happened to theology. Some of the main differences of theological emphasis will be mentioned later: here I am concerned with the underlying causes of this change. Are we wrong if we conclude that it is the course of recent history which accounts for the difference of emphasis in theological circles?

It is certainly the course of world events which has dissipated the general air of optimism, which in our day has vanished like a mist before the breeze. Pride in the achievements of man was natural in view of the remarkable scientific advances of the 19th century, and the economic prosperity which accompanied those advances. But the world convulsion of 1914-1918 introduced more than a doubt about man himself. Humanism, especially across the Atlantic, might encourage us to deify man . . . but when we looked at 20th century man in the lurid light of modern warfare we did not feel quite so sure that he was worthy of that high distinction. A second convulsion a quarter of a century later left us in no doubt at all. With the memory of concentration camps vividly in mind we began to see a little more clearly that the old theologians who had talked solemnly about sin were not so far wrong after all.

History has been at work, also, in the sociological field. We do not hear quite so much of what was termed the "social

gospel" as once we did. The period between the two world wars has been a great sociological revolution. In east and west the spirit of self-determination and independence has joined forces with a wide-spread movement to establish the rights of the "underprivileged," and we have seen experiments in social planning which would have astonished our grandfathers.

Yet the Golden Age does not arrive. Statesmen were never so baffled, economists never so divided, the common man never so bewildered . . . and meanwhile secularism as a practical creed has become a factor in the modern scene such as the 19th century never knew.

In view of all this it is not surprising that the thinkers in the church have been awakened to a sense of crisis, and that consequently theological thought had taken a new direction.

Some of these new, or revived, emphases are of special interest and value to the preacher. Such are: the new attention to death and what lies beyond; a new appreciation of the Bible, both Old and New Testaments, as the Word of God for our time; a richer conception of the Christ of the New Testament.

Whatever be the reason, the fact has often been noted that times of war encourage a new interest in the problems of Eschatology [final things]. Two factors account for this: the melancholy result of war in the bereavement of so many millions, and the general feeling of uncertainty and insecurity. When a telegram arrives at a home to bring its tragic news that a son is numbered among the fallen, death and the life beyond acquire a new significance. Their problems become personal. Peace of mind demands assurance as to what lies beyond the veil. In such an atmosphere the Christian preacher has a special opportunity. It is his privilege to present the here and now against the larger background of the life to come. Indeed he ought always to be doing this, in time of peace no less than in war, for central in his gospel are a Death and a Resurrection. It is a crucified and risen Lord he presents to his congregation . . . which makes it all the harder to understand why Eschatology had to wait so long in the Christian centuries for full and adequate attention. The word "eschatology" occurs much more in 20th century theological works than it ever did before, and for this we should be grateful.

What of the Old Testament? In 1941 A. G. Herbert published a book called *The Throne of David*; for our purpose its sub-title is significant: "The fulfil-

ment of the Old Testament in Christ and His Church." Palestine, of course, has come prominently into the political and economic picture in recent years, and we may be glad that the literature which arose long ago in that land has in our time come to a fuller appreciation. Preachers in the 19th century were very much "at home" in the Old Testament, but the effect of Biblical criticism was to concentrate the attention of many preachers on the New rather than the Old. I recall the comments of a university professor (his special field was philosophy) on the Hebrew prophets of the 8th century B.C. From the appreciative manner in which he referred to them I gathered that he was full of admiration for them . . . but only as historic figures in an age which has little relevance to our own. But we have learned better. The growing attention to the Old Testament has taught us that we cannot apprehend the New without the Old, that the history of the Hebrew nation is the record of a revelation which found its consummation in Christ and His Church. The books from Genesis to Malachi are not merely Hebrew Scriptures; in a real sense they are Christian Scriptures too. They point forward to Christ Who is their fulfilment. Though incomplete they are still the Word of God to our time. Writing of Old Testament study H. H. Rowley can say "We have passed through a generation of activity, and even of excitement, in the study of the Bible that could not have been foreseen." Not least exciting has been the contribution of archaeology to our appreciation of the Bible record.

The renewed attention to the Christ of the New Testament, which is perhaps the most important feature of recent theological development (most important certainly for the preacher) demands longer treatment than is possible here. But here again it may be noted that the pressure of events has induced New Testament interpreters to discover in the sacred pages someone who is not merely an enlightened teacher but Saviour and Lord. At the heart of the gospel we present is the figure of Jesus. But life as we moderns know it demands a Jesus Who shall be big enough for a situation which has seen the emergence of strong new churches on the mission field, and which now contains, in Marxian Communism, the most menacing challenge the Christian cause has had to meet in its long history. Suffice it here to say that the answer now given by leaders of Christian thought to the old question "What think ye of Christ?" is much more satisfying, because truer to the apostolic conception, than many of the answers which were popular in some circles of theological liberalism. With the result that a preacher who has the soul of an evangelist can count on the scholars to support his claims and encourage his efforts.—*The Baptist Times*.

**Sunday School Charity Fund Offering
May 10**

Kentucky Baptists are looking forward to and making plans for a great offering through the Sunday schools for the Charity Fund of their hospitals.

This fund, when kept at a safe level, makes possible a ministry to the sick who otherwise would not be able to receive hospital care. Without this annual offering through the Sunday schools, our hospitals would be tragically handicapped. But be it known, the Fund has never been large enough to meet all the needs. Every year there are scores of sick people who need treatment but who cannot receive it. Why? The money simply is not available, and it costs a lot of money to operate hospitals.

It would help if every Baptist could make a tour of the hospitals and personally see the needs. Their eyes would be opened, and so would their hearts and pocketbooks.

Plan now to have a great offering in your Sunday school May 10—Mother's Day, and send it as soon thereafter as possible to our treasurer, Dr. W. C. Boone, 127 East Broadway, Louisville 2, Ky. The more we do in this offering, the more our hospitals can do for the needy. Every penny will be used wisely. Every dollar will count for his glory. Remember, "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me."

One of the concerns of the Holy Spirit in the early days of the church was for the needy saints. And He moved Paul to stir up the churches in their behalf. Is He any less concerned today? And should we be less concerned than those early Christians? Let us in every way be worthy of the name Christian by being Christ-like.

May 10 is the day for the offering. Should circumstances hinder the taking of the offering on that day, then for His sake, and for the sake of the needy, make it as near May 10 as possible. Conceivably, you or some of your loved ones might, someday, have to lay claim to the bounty provided by Kentucky Baptist hospitals.

"A History of Baptists in Kentucky"

The long expected and greatly needed *History of Baptists in Kentucky*, written by Dr. Frank M. Masters, is now off the press and ready to be placed in the hands and libraries of our people.

This book is a publication of the Kentucky Baptist Historical Society, and great credit is due members of this Society for their invaluable assistance in bringing out this monumental work. Orders will

be sent to the Society at 127 East Broadway, Louisville 2, Kentucky, or to the Baptist Book Store, 317 Guthrie Street, Louisville 2, Kentucky. The price is \$4.95, and it is worth the price and more. Only a limited number of copies have been printed, and we anticipate that the supply will be exhausted soon. You should have this book, and to make sure you get it, you should order early.

We congratulate Dr. Masters, the Baptist State Board of Missions which helped financially to make this publication possible, and the members of the Kentucky Baptist Historical Society who worked so untiringly along with the author. This is the first general history of Baptists in Kentucky since Dr. J. H. Spencer brought out his notable work—a labor requiring nine years. Dr. Masters has labored to bring the Spencer's History up to date, and has done so by appointment of the General Association.

This notable work begins in chapter one with Explorers and Early Settlers (1769) and closes with the year 1949. Dr. Master's labors have been large, and he deserves the appreciation of Kentucky Baptists. By all means, order this great work at once.

One of the chief values of the book is in the all-but-perfect index arranged by members of the Historical Society. Any name, any event, any period, any organization can be located at a glance by referring to the complete index.

"With Christ After the Lost"

The great book by Dr. L. R. Scarborough—*With Christ After the Lost*—has been completely expanded and revised by Dr. E. D. Head, president, Southwestern Baptist Theological Seminary.

Always a most useful work, this book, now, is even greater. It was highly fitting that Dr. Head should do the work—a president of the Southwestern Seminary strengthening the work of a predecessor. The book has lost none of its values. New strength has been added. Though you may have the original work, you will also want this in your library. The work is beautifully done by the Broadman Press, Nashville, and sells for \$3.

The work abounds in Scripture quotations bearing on evangelism. This work will kindle in every heart the evangelistic fires which burned in the heart of L. R. Scarborough, and it will show how evangelism is best carried on.

►Christian history shows that the denominational group, in so far as it has been united and strong in a common organization and purpose has been the most effective means for spreading Christianity.—E. Y. Mullins.

Making the Moments Matter

Some of us are older; some of us are younger; some of us are ill and some are well. Some of us have had the advantage of a higher education; some have not. Some of us were reared on a farm, some in the city; but one thing all of us hold in common at this moment is—an utter ignorance and unknowledge of what 1953 will bring as a year.

Yet one thing all of us can be certain of if we live through 1953—we will have used up our time allotment from God, 365 sunrise-sunset measured days.

These days will lend us 8,760 hours and these hours will furnish us with 525,000 golden minutes of opportunities. These minutes will make available for our use 31,536,000 seconds—so we are millionaires of time from God's grace table of time.

Everybody who sees 1954 come in as a baby year will have spent this time—wasted or profited.

What will you do with your million-moment year? Will you be the richer person and the world the richer world when you say "hello" to 1954 and "good-bye" to 1953? Under God, you alone must decide. But you cannot say "I do not have enough time;" for you have the same amount the angels have, yea, God Himself, in the given earth calendar year. What will you do with the moments?

Hear some startling facts! If you are the average Christian you will spend two (2) minutes a day in prayer—only 730 minutes of 3,000,000 in prayer. You will spend 45 minutes a day in eating; two minutes for the soul and 45 for the body.

If you are the average you will spend 52 hours next year in assembled worship and you will spend 1,000 hours in amusement and pleasure; 52 for God and 1,000 for game!

If you are average you will use five moments a day in Bible study, and you will use 45 minutes a day in earthly literature. You will sleep 2,190 hours and work about the same amount. You will then have left over about 3,000 hours, which, if average, you will waste and throw to the swine of nothingness.

Why all these figures? To help you locate yourself, gauge yourself, to inventory yourself; and to say that what you do with the moments, the moments will do for you; to declare that all the great of all the ages have known the importance of the minute. Two things to think about in making the moments matter:

MOMENTS MATTER

You live one by one. You cannot live two at a time. Life is made up of the moments. You can fret and worry

(Sermon delivered by George H. Riggs, Pastor of Victory Memorial Baptist Church, Louisville, Kentucky, January 4, 1953. Sermon being published at the request of a member and the editor of the Western Recorder.)

and plan the coming hour; but you cannot live it until it comes. And then you cannot live it as an hour; you must live it minute by minute.

That is why Ben Franklin stated, "Put not off til tomorrow, etc." And Paul said, "my time is short;" and the modern song says, "make hay while the sun shines;" and Jesus said "Take no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

One of the matchless things about the earthly Christ was that He was time conscious. How many times, too, the Scriptures say, "and the hour was not yet come;" and it came to pass—reminding all of us that we are to live worth-packed moments.

The old saying is correct about money—"Take care of the pennies and the dollars will take care of themselves." In the economy of time it is equally true—"Take care of the minutes and the hours will take care for themselves." If you waste a moment you gap an hour. If you, in nothingness, work a second away, you have cheated yourself of a matter never to return. If you spend in good deed a minute, you have extended an hour.

Remember, all through 1953, the moments matter to me. I shall live them well, one at a time and time shall mean life to me. Offer a prayer at the start of each day, "God help me to make the moments matter."

MATTERS OF THE MOMENTS

Everybody is telling us that this is a grand and awful age, but yet a grand time to be alive. The reason is, there are so many matters of the moments, so many things that count today, so many ways to spend time and so many masters to yield life and soul. May I suggest a few matters of the moments on which you can spend, with profit, many of those 3,000,000 moments?

1. Christ is the matter of the moment.

He is always modern. He was looked for in olden days as the modern king. He came, and He was. He was dreamed of as the builder of a Utopia. He came and He built His Kingdom of regenerated men, and still is building—and the

Utopia will come to any person who comes to Christ.

Yet today Christ is as up-to-date as ever. Styles have changed, but the Saviour changes not. Models have altered, but the Master needs no altering.

Talk, think; talk for the Christ as a matter of the moments in 1953. He will be there when none else matters for your decision hour of life. He is as close to you as the air you breathe. Use Him as you do the air—let Him bring life to the lungs of your souls. He tells you what He thinks of your matters of the moment—"Seek ye first the Kingdom of God."

2. Make your church a matter of the moment.

Resolve to spend more time in it and working for it. Your church preaches Christ for you, and tries to lead you to get the most out of life. Make it a matter of your moments.

Do not be a "fair weather" church goer. Do not be a "drop-in" church goer; drop in when all goes the way you wish and then drop out when you do not have your way. Do not be a "feel-well" worshiper—just coming when you feel like it. You do not do anything else by feelings only.

Do not be a "with-you-in-spirit" worshiper; for we cannot use spirits without bodies to do the visible work of God. Paul said, I Cor. 12:12, "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ." And, I Cor. 12:15-18, "If the foot shall say, because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased him."

Whatever Paul may have said or may not have said, he did say there are no un-needed church members, there are no church members not in need of other church members. The people of your church need you and you need them. The fellowship of your church is punctured if you are not here. There are no un-needed church members and there are no church members that are not in need. If your church has meant much to you, resolve to make it mean more.

(Continued on Page 8)

Dr. Glenn L. Archer, of Washington, D. C., was with Pastor C. Carman Sharp at the Bardstown Baptist Church last Tuesday night, April 21. He was speaking on behalf of the Protestants and Other Americans United for Separation of Church and State, more familiarly known as the POAU.

Romans 8:28 and The Revised Standard Version

Seldom has an event evoked so widespread an interest in America as did the recent publication of the Revised Standard Version of the Bible. This is a wholesome sign. It indicates that the Bible is still the center of religious concern in many American homes, and that the whole of America is a "Bible Belt." That term was reserved in derision for the South only a few years ago.

Reaction to the publication of the new version has been varied within our Baptist brotherhood, as might have been expected. In a spiritual democracy, everyone has a right to formulate his own opinion, and opinions are inevitably varied as each person from his particular background seeks the mind of the Lord. One brother states that "The New Bible Is Not for Christians," while another describes it as "a modernist's Bible." Still a third avows that he sees in it the work of Communists. On the other hand, brethren whose devotion to Christ and His cause appears to be equally sincere hail the new version as a step in progress toward the fuller understanding of the Word of God.

No translation of the Bible is perfect. The Bible was written in Hebrew and Greek primarily, and the best that any translation can do is to render the Book into the language of the people, withal seeking to make as few errors as possible. Only the original writers were inspired. The King James Version, which for more than three centuries has been establishing itself in the minds and hearts of Christians of the English-speaking world, is not a perfect work, as is attested by the fact that the need for new translations is felt.

That the new translation has evoked such widespread interest is ground for rejoicing, rather than for acrimonious debate. Errors there are in the new translation; and, as some have said, it may well be that the translation of some passages has suffered because of the theological views of some of the translators. But it still remains true that the great bulk of the work is clear in its testimony as to the nature of God and of Christ, and to the doctrines of grace in the New Testament. A lost sinner can be saved by trusting the Saviour who is presented in its pages. Then, too, the fact that the new translation has awakened a new interest in the reading of the Bible should bring joy to the hearts of all Christians.

Having said so much in its favor, I must express disagreement with the translation of Romans 8:28 in the new translation. This verse is translated to read as follows: "We know that in everything God works for good with

By **CLYDE L. BRELAND**
1481 Cypress Street
Louisville 10, Kentucky

those who love him, who are called according to his purpose."

As between the two, the King James Version here, to my notion, presents a far more satisfactory rendering. Many readers of the King James Version can quote it from memory, and it has been manna to their souls when they have been led through the Valley of the Shadow: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose."

It is interesting to note that the Douay Version of the Bible, published under Catholic auspices in 1582, agrees with the King James Version in substance: "And we know that to them that love God, all things work together unto good, to such as, according to his purpose, are called to be saints."

Only in the more modern translation has there come substantial change in the import of the King James Version. The Smith-Goodspeed Translation, published in 1931, says: "We know that in everything God works with those who love him, whom he has called according to his purpose, to bring about what is good." And Moffatt's Translation, first published in 1913, has a similar less-robust translation: "We know also that those who love God, those who have been called in terms of his purpose, have his aid and interest in everything."

I shall ever be grateful for the privilege of studying the Greek New Testament for two years following my regular course in the Southern Baptist Theological Seminary under the guidance of the late Dr. A. T. Robertson, incomparable master of the Greek New Testament. I know of no scholar who could approach him in his mastery of his field. God gave him the peculiar intellectual powers, connected with the infinite patience, withheld from so many of us, to trace each word and each grammatical construction in the original Greek, and much of the fruit of his ripe scholarship has been preserved in his monumental work, "A Grammar of the Greek New Testament in the Light of Historical Research."

I was not so apt a student as I might have been in my studies under this great teacher. Yet I was able to comprehend enough of the essentials of

the original language to arrive at some definite conclusions as to what the translation of Romans 8:28 should be.

Perhaps it needs to be stated that there is no original manuscript of any part of the Greek New Testament. Should even a fragment of the work of an original writer be found, it would become one of scholarship's prize possessions. The earliest extant manuscripts date back to the third and fourth Christian centuries. Copied by scribes, long before the invention of printing, it was inevitable that some variations would creep into their texts. One of the marvels of providence is that, with so many opportunities for error, nothing of major doctrinal significance is involved in these variations.

One of the oldest manuscripts, known as Codex Vaticanus, now in the Vatican Library in Rome, carries a slight variation from the text that was used in the translation of the King James Version. According to it, the inspired writer Paul is quoted as saying, if my own translation is accepted, "God causes all things to work together for good to those who love him, to those who are called according to his purpose."

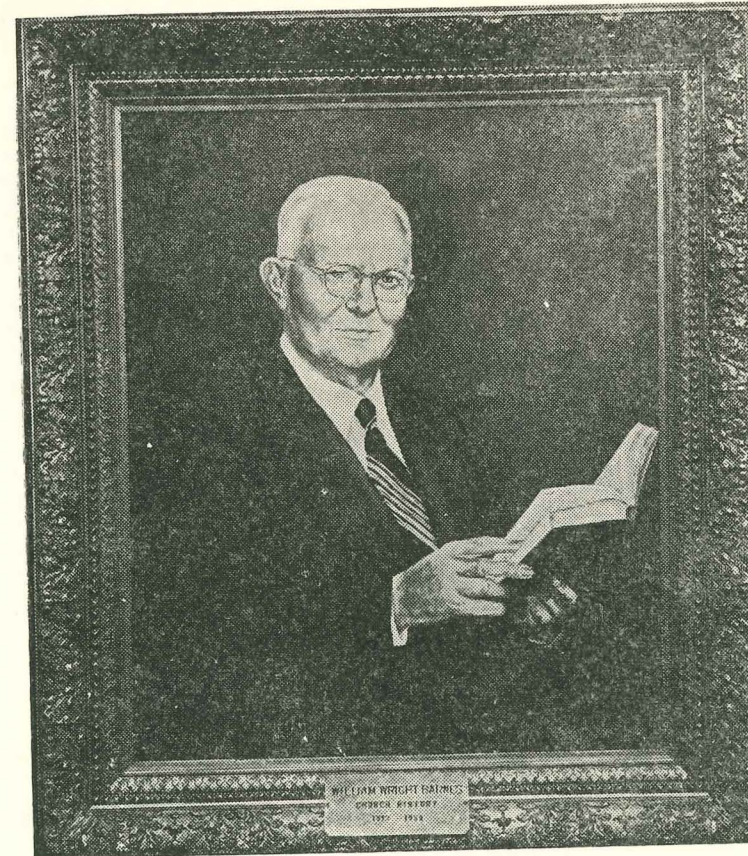
This seems to be about as adequate a translation as we may find. It cites God as the effectual cause of all providential experiences that befall the obedient Christian. And the heart of the obedient Christian can respond with joy to that interpretation of his experiences, whether they serve him good or ill. We like to believe that we are in the care of an all-wise, all-powerful and loving God, who is able to care for His own. We like to believe, too, that even the afflictions through which God permits us to go have their place in His beneficent purposes.

On lexical and grammatical grounds, a case may be made for the translation in the Revised Standard Version. But there are serious doctrinal issues involved that, to my mind at least, render it objectionable.

(Continued on Page 14)

In this year, 1953 we have an urgent message to you from Chile—We need a revival; It needs to begin with us, our national leaders and pastors, and with all of our church members and through this group to those who need to know Christ. We need more Christians who are willing to live for Christ; we need more young people who are willing to dare to do for Christ. We have opportunity and the liberty to go forward. What we lack is the revival. Won't you pray with us that, if it is His will, we may see such a revival begin?—John A. and Ruby Parker, missionaries to Chile.

Portrait of W. W. Barnes Unveiled at Southwestern



New Oil Painting of Dr. W. W. Barnes Just Presented to Southwestern Seminary, Fort Worth, Texas

FORT WORTH, Texas. — A portrait of Dr. W. W. Barnes, Professor of Church History at Southwestern Seminary, Fort Worth, for forty years, was unveiled recently in Truett Auditorium.

Rev. W. Ray Watson, pastor of the University Baptist Church, Fort Worth, which gave the picture, presented the gift to Dr. Robert A. Baker, associate of Dr. Barnes in the Church History department. In accepting the portrait, Dr. Baker described the retiring professor as a "superlative teacher, superlative friend and superlative Christian."

Dr. Barnes, who will retire June 1, became professor of Church History at Southwestern Seminary in 1913, the year he received the Th.D. degree from Southern Seminary at Louisville, Ky. The Research Professorship in Baptist History was established in 1946, to which he was transferred, but continuing as head of the Church History Department.

He is a member of the American Society of Church History, Southern Baptist Historical Society and the National Association of Biblical Instructors.

In 1904-5 he was tutor of the children of American families in Santiago de Cuba. From 1909 to 1912, he served as Principal of Cuba-American College in

Havana, Cuba, under the Home Mission Board.

While at Southwestern Seminary Dr. Barnes served ten years as moderator of Tarrant County Association and has been interim pastor of several churches in Fort Worth and other Texas cities.

He has served on commissions and committees of the Texas Convention and the Southern Baptist Convention. He has written numerous articles for the Baptist state papers and various religious journals. A *History of the Southern Baptist Convention* was completed in 1952.

Eight-year-old William Wright Barnes III, grandson of the honoree, unveiled the portrait, which was painted by Mrs. Pauline Belew, Fort Worth artist.

A committee has been named to find a successor to Dr. E. D. Head, who has resigned as president of Southwestern Baptist Theological Seminary. It consists of William Fleming, of Fort Worth; E. L. Carnett, president of Buckner Benevolences, Dallas; John H. Haldeeman, of Miami, Fla.; W. D. Wyatt, of Albuquerque, N. M.; H. H. Hargrove, of Brownwood, Tex.; E. C. Brown and Scot L. Tatum, of Shreveport, La.

Begotten With the Word of Truth

By O. W. Taylor

Of his own will begat he us with the word of truth . . . (James 1:18). This "word of truth" means "the word of truth, the gospel of your salvation" (Eph. 1:13). God uses revealed truth as a means in the regeneration of sinners. The result is produced by the Holy Spirit's illuminating and applying the truth to the heart.

Sinners are saved only on the basis of "belief of the truth" (2 Thess. 2:10-13; Eph. 1:13). God saves sinners in spite of error and never because of it. One cannot be saved by believing a falsehood. The Biblical declaration is, "believe a lie and be damned." Of course, the reference here is to a lie in the realm of the gospel.

"Brother Taylor, why argue what we all admit?" Well there is a big difference between admitting these things and acting in harmony with them in evangelistic work.

Since salvation hinges on the Spirit-guided reception of gospel truth into the heart, then the gospel must be actually proclaimed for genuine evangelistic results to follow. And the gospel can be actually proclaimed only "according to the scriptures" (1 Cor. 15:1-3.) It must be set forth in Biblical terms. It cannot be set forth in terms of mere human wisdom and reasoning (1 Cor. 1:17; 2:1-4). It cannot be set forth in terms of earthly science, philosophy, psychology and so on. The New Testament preachers appealed generously to the Scriptures in proclaiming the gospel (Acts 17:2; 18:25-28 et al).

There is a departure from this technique in certain quarters. One could sit for ten years under some ministers and take notes after them and at the end of the period there would not be one doctrine of the gospel adequately set forth and buttressed by the Scriptures in its presentation. There might be numerous moving human interest stories and quotations from various human sources (appropriate enough perhaps as illustrations) combined with earnest ethical and rare homiletic skill. But rarely, and sometimes never, would there be a clear-cut, Spirit-empowered, Christ-constrained "Thus saith the Lord." And, running ahead of the Holy Spirit, human maneuvering and high pressure are substituted for the Spirit's impact upon the heart. Thus what Dr. A. Scott Patterson aptly described as "manipulative evangelism" is employed a long list of "decisions for Christ."

A desperate need in some quarters is genuine gospel preaching plus a genuine gospel technique in dealing with the souls of men. When this procedure is more widely resumed, more people can join the Psalmist in saying: "Come and hear, all ye that fear God, and I will declare what he hath done for my soul."

Evangelizing the Children

By GAINES S. DOBBINS

I have just read a set of papers handed in by students of Southern Seminary in the class in evangelism. The class consists of about an equal number of men and women. These are young people with college degrees who have dedicated themselves to full time Christian service. They represent a high order of devotion and intelligence.

The assigned subject of the paper was, MY CONVERSION EXPERIENCE AND ITS SIGNIFICANCE. The student was asked to tell something of his first ideas of God and of Christ, how he was led toward and to Christ, when the experience occurred and its nature, the meaningfulness of the experience and of subsequent church membership, elements in the experience that were satisfactory and unsatisfactory, and how the experience would aid in understanding children, winning them to Christ, and enlisting them in fruitful church membership.

The stories of these young people present a tangled picture of adequacy and inadequacy, of skill and bungling, of intelligent concern and tragic neglect. As we enter upon our spring and summer seasons of evangelism, we would do well to consider the lessons which the experiences of these students may teach.

Taking fifty students as a basis of analysis, only twelve reported having received in the early childhood years a satisfying concept of God. To the others God was vague, manlike, unreal, someone to be feared. To many, Jesus Christ was associated chiefly with Christmas and Santa Claus. The Bible was a sort of magic book, not something to be read and understood.

Five students reported their conversion experience as having occurred before nine years of age; thirty, between nine and twelve; ten, between thirteen and sixteen; five, seventeen and beyond. Overwhelmingly the years nine to twelve represent the peak of conversion experience. This fact concentrates attention on the tremendous importance of winning boys and girls to Christ during the junior years.

Answers to the question concerning the type of conversion experience were revealing. Thirteen reported that their experience was of the "sudden," dramatic, datable kind. That is, at a given time they realized their lost condition, and on a recallable occasion made a definite decision from which their Christian life had its vivid beginning. Nine were indeterminate. Twenty-eight reported a gradual growth of sense of need of Christ, and a public avowal of their acceptance of him fol-

lowing the realization for some time that they believed in and loved him. They were agreed that there must have been a moment of decision, but this moment could not be distinguished as a point but rather as a line. Brought up in Christian homes and in Sunday school, many had loved Jesus from the beginning, and on the occasion of a revival, as a rule, made their public confession of him. The experience and their devotion were none the less real because their conversion had not been dramatic.

Only eight of those reporting stated that their church took an active and positive interest in them following their baptism! Over and over they declared that the pastor had no conference with them after baptism, that there was no "new members class," that they either drifted or found some place in the church by their own initiative. Eighteen of the fifty reported that they were given instruction preceding baptism that made it meaningful. Twenty-three stated that church membership immediately following baptism was to them nominal and almost meaningless. Seven confessed that they fell away into sin and came back later through pain and struggle.

High tribute is paid to Sunday school teachers as having been chiefly instrumental in winning many of these young people to Christ. Over and over credit is given to the Training Union for holding them in the church and giving them a sense of significance and usefulness. A surprisingly small number of pastors are recalled as having taken a vital interest in the newly baptized member.

What does this study mean? At least three highly important things: First, that the years nine to sixteen are crucial for evangelism; second, that the winning of these boys and girls to a vital faith calls for our deepest insight and highest intelligence; third, that their immediate enlistment as useful church members must not be neglected. In spite of failures, these young people came through; but it is indescribably tragic to fail to win our boys and girls and inexcusable to fail to conserve them when they have been won.

Richmond O. Brown Joins Advertising Department Staff, S. S. Board

NASHVILLE, Tenn. — Richmond O. Brown joined the Advertising Department in December, 1952, to plan advertising campaigns and do advertis-

ing copywriting. He came from the associate editorship of *Home Life*, a position he had held since September, 1950.

Immediately before coming to the Board, Mr. Brown studied and trained in fiction writing for two and one-half years as a graduate student of the nationally-known instructor-coach team of writers, Walter S. Campbell and Foster Harris at the University of Oklahoma. His twenty years of schooling includes earning a degree at Eastern New Mexico University and nine Army schools. A native of Oklahoma, Mr. Brown was reared on the flat plains of New Mexico. He attended Eastern New Mexico University where he served as news reporter, business manager of the student newspaper, and yearbook editor, and wrote publicity releases. The Army Signal Corps interrupted his college work in 1942, and he served with the Thirty-Third Infantry Division during its campaigns in New Guinea, the Halamaheras, the Philippines, and Japan. Mr. Brown's short stories and articles have been published in more than a dozen Christian magazines, and he has written *Practical Church Publicity*, a book which Broadman Press released on March 1, 1953.

Making the Moments Matter

(Continued from Page 5)

3. Make the world a matter of your moments.

The world is the arena where you act out your moments of God-given time. It affords you plenty of space to work. From the ends of the earth to the seven seas there is work—deep-down, hard, holy, work—rescuing, rewarding, work—sweating, sublime work—jabbing, joyful, work. The world is a vast cesspool of need, sin, death.

You are one of God's appointed life-savers. Be at your post of duty. As you walk the streets, watch for a chance to witness for Christ. As you work, look out for an opportunity to lead a fellow worker to be a worshiper of your God. As you play, pray. As you buy, sell—sell your Christ, by deeds, words, and acts.

The ashes of another year are slowly being blown away, 1952 is gone—gone forever—gone to return never. But these embers are germs for a new year—for yesteryear's mistakes can make you profit take—yesteryear's goodness can be carried on. Oh! you moment millionaires, make your moments matter—

"Work for the night is coming,
Work through the glowing sun,
Work for the night is coming
When man's work is done.
Give every flying minute
Something to keep in store,
Work for the night is coming,
When man works no more."

Sunday School Department

ROY E. BOATWRIGHT
State Secretary

Vacation Bible Schools

How shall we have a better Vacation Bible School? is the question many churches are asking. Here are a few suggestions: Make thorough preparation well in advance of the opening of the school. This can be done by securing church action—it is well to include the Vacation Bible School each year in the church calendar of activities. The Principal should be elected at the time the other Sunday school officers are elected and if not at that time, at least two months before the school starts. The other faculty members should also be elected early. Nothing can take the place of a well trained faculty, therefore there should be a course offered each year to the workers on the Guide and another on the text books.

All plans should be made for the school through sufficient number of faculty meetings. There should be the proper number of departments, starting with the Nursery (age 3) and going through the Intermediate. The date of the school should be set well in advance and a good program of advertising promoted. (advertise through church bulletins, posters, newspapers, letters to parents and children, personal calls, pastor may preach a sermon on some phase of child life, parade on preparation day, and any other method you desire to use.)

Another important item in preparation is to secure all necessary materials early. Books, records, handwork materials and other needed materials should be in the hands of the faculty weeks before the first day.

In most schools there is a need for some means of transportation to be provided for many children. Cars and buses should be secured a week before the first day and the routes arranged.

For the most efficient school, preparation day is a must. Here the faculty and children can become acquainted with the daily program; the children registered, and enthusiasm generated.

We urge all schools to be conducted for a period of two weeks with three hours each day. It requires almost as much preparation for one week as for two and the work done is far superior in a school lasting two weeks.

A good commencement program at the close of the school encourages the parents and makes it possible to have a better school the following year.

When your school is over, please send two copies of your report to the Sunday School Department, 127 East Broadway, Louisville, Kentucky.

Cedarmore Sunday School Week, August 10-14, 1953

It is well for our churches to mark on their calendar the week of August 10-14 to be set aside for Cedarmore Sunday School Conference.

Every church should plan for the general superintendent to attend along with the department superintendents, other officers and teachers. The program has been planned to provide inspiration, information, fellowship and recreation.

Your Sunday school grows in proportion to the amount of Sunday school information and inspiration your leaders gain. After spending a week at Cedarmore your workers will be more capable leaders.

Cedarmore is also an excellent place for a family to spend a week's vacation, besides quiet and comfort for the body there is spiritual help for the soul.

For full information write to Rev. Marvin Byrdwell, Bagdad, Kentucky, or to the Sunday School Department, 127 E. Broadway, Louisville, Kentucky.

Christian Home Week—May 3-10

A worthy aim is to have a Christian Home for every child—for the babies: Organize a Cradle Roll or strengthen the existing one and begin one or more Nurseries.

For the Parents: organize a married Young People's Department and strengthen the young adult department.

For all: Organize a New Sunday School.

Any church can use the Cradle Roll to establish Christian homes, therefore, make much of Christian Home Week.

Elkhorn Association Standard

We are happy to announce that another association has reached the Standard. The Elkhorn Association, of which Mr. Homer William Smith is Superintendent, sent in the application for Standard Recognition on March 21. The churches reaching the Standard in that association are: Millville, Mt. Vernon, Midway, Versailles, Chevy Chase, Porter Memorial, Hillcrest, Immanuel, Rosemont, South Elkhorn, South Broadway, Grace, and East Hickman. We wish to extend congratulations to this good association for their wonderful work.

We now have three Standard Associations—Pine Mountain, Ten Mile and Elkhorn.

Last year seven other associations reached the Standard. They are: Caldwell, Crittenden, Daviess-McLean, Nelson, Ohio Valley, Salem and Union.

We urge these associations to stress the work a little more in order to again be recognized as Standard. No doubt, many other associations could accomplish the task of Standard work if only a few more churches would reach the Standard.

SUNDAY SCHOOL ATTENDANCE APRIL 12, 1953

Church	T.U.	S.S.
Adairville	86	---
Arlington, First	68	151
Ashland, Pollard	---	504
Unity	132	506
Bardstown	---	427
Bellevue	---	384
Berea	---	339
Bowling Green, First	346	1,317
Burlington	97	269
Cadiz	64	221
Campbellsville	311	582
Pleasant Hill	128	263
Carrollton, First	---	202
Clay, First	---	232
Corbin, First	118	398
Second	---	360
Covington, Calvary	---	628
First	119	362
Latonia	200	967
Ludlow	78	---
South Side	145	520
Cynthiana	---	387
Danville, First	224	748
Lexington Avenue	---	480
Gethsemane	---	322
Dawson Springs	---	221
Dayton, First	---	268
Dayton, Ohio, Westwood	---	684
Elsmere	---	244
Eminence	---	226
Erlanger	55	399
Evansville, Ind., Calvary	---	642
Grace	236	897
Keck Avenue	80	232
Walnut Street	---	428
Fairview, Little Union	---	223
Ferguson	100	241
Frankfort, First	177	885
Thorn Hill	117	315
Fulton First	---	457
Georgetown	183	616
Glasgow	129	691
Glendale, Gilead	167	359
Greenville, First	121	---
Harlan	243	729
Harrodsburg	202	891
Bruner's Chapel	111	207
Hawesville	64	275
Hazel	62	266
Henderson, Audubon	---	378
Henderson, First	161	417
Immanuel Temple	---	617
Hima, Horse Creek	---	247
Hodgenville, First	143	510
Hopkinsville, First	122	793
Second	153	819
Independence	123	236
LaGrange, DeHaven Memorial	72	310
Lawrenceburg, First	94	374
Sand Spring	---	326
Lebanon	120	452
Leitchfield	92	242
Lexington, Ashland Avenue	---	1,243
Calvary	---	729
Felix Memorial	81	341
Grace	---	668
Hillcrest	81	362
Immanuel	220	872
Porter Memorial	153	941
Rosemont	50	206
London, First	205	518
Louisville, Baptist Tabernacle	196	658
Baptist Temple	---	296
Beechland	---	516
Beechmont	127	820
Bethany	---	240
Carlisle Avenue	236	1,246
Clifton	190	612
Deer Park	---	487
East Audubon	106	279
Eastern Parkway	70	492
Eighteenth Street	102	444
Fairdale	156	370
Farmdale	---	339
Harmony	139	368
Immanuel	74	478
Lynn Acres	105	240
Meadow Home	---	428
9th and O	207	1,258
Parkland	247	977
St. Matthews	---	482
Shawnee	---	312
Shively	---	574
South Jefferson	110	533
South Side	---	479
Third Avenue	---	457
23rd and Broadway	134	654
Valley Station	85	224
Virginia Avenue	113	281
Victory Memorial	253	805
Walnut Street	217	1,623
West Broadway	146	566
Ludlow, First	---	365
Lynch	102	---

(Continued on Page 21)

Baptist Training Union Dept.

BYRON C. S. DeJARNETTE
State Secretary

New Sunday School Board Worker

Introducing Warren F. Jones, Jr.

On April 1, 1953, Warren F. Jones, Jr., assumed his duties as director of Young People's work in the Training Union Department of the Baptist Sunday School Board. He was elected by the Sunday School Board in February. At the present time he is doing graduate work at Vanderbilt University for the Ph.D. degree in the field of psychology. He will finish this work during the summer. He will give only part time to his new position at the Baptist Sunday School Board until September 1, at which time he will take over the full responsibility for the direction of our Young People's work.

Warren Jones is well qualified by both experience and education for this important assignment. He is the son of Dr. Warren F. Jones, president of Union University, Jackson, Tennessee.

Warren was graduated from Jackson High School, Jackson, Tennessee, in the class of 1946. Previously he had attended the high school in Campbellsville, Kentucky, for three years. He was graduated from Union University with the B.A. degree in 1950, *cum laude*. In Union he earned the E. A. Tigrett Award for Leadership, and was listed in College Who's Who. While there he took courses in English and Bible and majored in psychology. He was a member of the honorary scholastic society, and was the speaker for the senior class of 1950.

Coming to Nashville in 1951, he attended George Peabody College for Teachers and was graduated with the M.A. degree in 1951. Since then he has been a student in Vanderbilt University, where he completes his residence requirement for the Ph.D. degree in June, 1953. He expects to finish his dissertation and receive the degree in the summer of 1953.

Warren was reared in a fine Baptist home and attended Sunday school from infancy. He was converted and baptized on his ninth birthday. His Training Union experience began as an Intermediate. He has held every office in the various departments of the Training Union. Warren Jones is an outstanding leader of young people, both in college and in church. At present he and his wife are counselors in a Young People's union in the First Baptist Church of Nashville, Tennessee.

Since the eighth grade, Warren has done some sort of work in addition to

his school experience. In high school he had paper routes and worked in a printing shop. During college days he has averaged thirty hours per week in an A&P Super Market. He has also done various other types of work during these school years.

On August 10, 1952, Warren Jones and Betty Dixon were married. Formerly of Memphis, Tennessee, Mrs. Jones was graduated from Blue Mountain College in Mississippi in 1951, with the B.A. degree, and from George Peabody College in Nashville in 1952, with the M.A. degree. She also is an outstanding leader of youth both in church and in college.

We are happy to receive this talented young man into the Training Union



Warren F. Jones, Jr.

fellowship of the Sunday School Board. We commend him heartily to the churches, the associations, and the states of the Southern Baptist Convention.

Reservations for Recorders Should be Made in Advance

All of those planning to use a wire or tape recorder at the Southern Baptist Convention in Houston to record the various sessions there should make reservations in advance. This service is being offered again this year by our Radio and Television Commission, but we need to know just as soon as possible how many machines to expect.

Space will be provided for wire and tape recorders, and you need not worry about microphones. In addition, reels of tape will be sold for those interested in having them, and the price will be only \$3.75 for a 1,200 foot reel.

The nominal fee for recorder space and service is only \$3. This should be paid in advance with your reservation, if possible. You may make your reservation simply by writing to the Radio and Television Commission, Station E, Box 8, Atlanta, Georgia.

Annuity Board Reports Continued Increases

DALLAS, Texas, March 11. — Thirty-eight Relief and Annuity Board members from the states over the Southern Baptist Convention heard executives report on the progress of the Board at its 35th annual meeting at the Baker Hotel. Wallace Bassett, president, acted as moderator.

Assets continued to increase, reported Treasurer Orville Groner, and all major annuity reserves showed advances as well. Income statements showed an increase of \$210,238.55 over 1951, while excess of income over expenditures was \$3,159,868.92. Principal sources of income were investment, sales of stocks and bonds, premiums and dues, cooperative program receipts, relief department, and capital funds.

Rate of return on the Board's investments, as reported by Paul Danna, finance committee chairman, was 3.77 per cent. Return on loans averaged 4½ per cent per annum.

Dr. Walter R. Alexander, executive secretary, traced the progress of the Board through its 35 years, paying tribute to those who had made possible its growth. He dwelt briefly on proposed liberalization of the Ministers Retirement and Widows Supplemental Annuity plans, which is under discussion for presentation to the Southern Baptist Convention.

Dr. R. S. Jones, associate secretary, reporting on the work of the relief department, showed payments of \$298,558.14 to beneficiaries. Number of names on the relief rolls reached the highest since the Board's organization. Payments in 12 states exceed the amount allotted for relief.

At a luncheon following the business meeting, new officers were announced, and seven men were honored by the executive secretary, Walter Alexander, for their long years of service, which combined, total more than 150 years of service. They were: Paul Danna, who has served 31 years with the Board; Wallace Bassett, 35 years; J. M. Higginbotham, Jr., 25; Ben C. Ball, 25; Woodfin Boggess, 19, and E. G. Brown, 16.

Present executives of the Board were reelected. General officers who will serve again include: Wallace Bassett, president; Paul Danna, vice president; Ben C. Ball, vice president; E. G. Brown, vice president, and Mrs. Mable McCartney, recording secretary and registrar.

Walter R. Alexander, executive secretary; R. S. Jones, associate secretary; Orville Groner, treasurer; Clyde Wilson, assistant treasurer; R. Alton Reed, director of public relations; Knox Sherrill, attorney; George A. Huggins, actuary; D. R. Bonner, auditor, and Gaston Harrison, medical director, remain as officials.

ANNOUNCING

State WMU Camps for Young People

Intermediate Royal Ambassador Camp.....	June 22-26
Junior Royal Ambassador Camp	June 29-July 3
Young Woman's Auxiliary Camp	July 24-26
Intermediate Girls' Auxiliary Camp	July 27-31
Junior Girls' Auxiliary Camp	August 3-7

Where

These camps are to be held at Cedarmore Baptist Assembly at Bagdad, Kentucky. This camp site is located 20 miles from Shelbyville, 22 miles from Frankfort, 42 miles from Lexington, and 50 miles from Louisville. It is our own Camp—every Baptist in Kentucky has helped to provide it. God expects us to use it for Him.

Who May Attend?

The Royal Ambassador and Girls' Auxiliary Camps are open to all girls and boys from the age of 9 to 16 who are interested in learning of Royal Ambassador and Girls' Auxiliary work. You do not have to be a member of one of these organizations to attend. This is where you learn about the organizations and how to become a member. Girls and boys from the age of 13-16 will come during Intermediate weeks and from 9-12 during Junior week. Young Women from the age of 16-24 who are not married may attend the Young Woman's Auxiliary camp. This camp is also open to girls who are not members of an organization.

Cost of Camp

The cost for the Royal Ambassador and Girls' Auxiliary Camps will be \$10.50. This includes room, board, and insurance for each child. The insurance will cover the cost of medical bills that might arise from sickness or accidents while the child is traveling to and from camp and for the period in camp. The cost for the Young Woman's Auxiliary camps will be \$5.00 plus one dollar registration fee.

Program

There will be missionaries, inspirational messages, mission study, mission pictures, ranking and forward step study, recreation, hikes, swimming, recognition and coronation services, ball games, picnics, demonstrations, plenty of fun and fellowship with boys and girls from all over the state.

Reservations

Complete information has been sent to each counselor. Consult this information before sending in reservations.

Directors

Mr. J. C. Ballew, State Royal Ambassador Secretary, will direct the Royal Ambassador Camps. Miss Beulah Wingo, State Young People's Leader, will direct the Girls' Auxiliary and Young Woman's Auxiliary Camps. All counselors for these camps will be selected by the directors.

The Caterpillar's Journey

Once upon a time a lazy brown caterpillar started out on a journey. You would not have thought it a very long journey—just across the road and under the fence to the roots of the big maple tree, where he thought he might spin himself a hammock and hide away from the cold winds and snow which he knew would soon come. But the caterpillar thought it a long way and full of dangers. Some careless boy or girl might step on him, or an automobile or wagon might run over him. He trembled when he thought of it, but one bright day he started out. He could see a tall white daisy on the other side of the road, and he thought he would stop and talk to her when he reached her.

It took him a long time to cross the road, and when he came to the place where he had seen the daisy there was no daisy there, only a tall brown stalk.

"Where is she?" he asked a robin who was watching him with bright eyes from a bough above.

The robin answered in a little song that said, "She is dead, she is dead."

"Oh!" said the caterpillar, "I want to talk to her."

The robin went on singing in a soft little voice and soon the caterpillar knew he was saying, "She will live again, she will live again."

But the caterpillar did not understand and he felt very sad as he went on.

Soon he began to look about him and think what he would say to the friendly green grass which had nodded to him on the other side of the road. When he looked he saw there was no friendly green grass, everything was dry and hard.

"Where is the friendly green grass?" he said to himself. "Where can it have gone?"

And then a little whisper in his ear which he knew was the wind, "It is dead, it is dead."

The poor little caterpillar felt very lonesome and he put his head close to the ground as he cried out, "Ah! the friendly green grass, I shall miss it so."

Then he heard the wind whisper again very softly this time, "It shall live again." But the little brown caterpillar did not understand and he felt very sad as he went on.

By and by he came to the roots of the big maple tree and as he looked up he saw the branches were all brown and bare and the lovely green leaves were all gone.

"Oh, dear!" he said to himself, "the big maple tree is dead, too."

But he heard again the soft voice of the wind as it said, "It shall live again, it shall live again."

But the caterpillar did not understand, and he felt very sad as he began to spin his silken hammock.

"They are dead," he kept saying to himself, and everytime he said it, he heard the soft wind whisper, "They shall live again, they shall live again."

But the caterpillar did not understand, and he was sad.

Soon the hammock was all done and the caterpillar was ready for his long nap. He did not hear the two children who came and looked at the hammock and said to each other, "the caterpillar is dead, too," but the wind heard them and answered softly, though they did not understand, "He will live again, he shall live again. Wait and see."

The cold wind and snow came and stayed all winter, the birds were all away in the Southland, and the wind no longer whispered in a soft voice, but whistled shrilly through the trees and shook the branches roughly.

By and by the sun grew warm and bright and the snow melted away and spring came to all the earth. The little seeds began to grow in the warm earth and soon everything was lovely green again. Something began to happen in the silken hammock where the caterpillar went to sleep. Slowly it came open and something moved inside.

The soft wind saw it and said, "The caterpillar is alive again." And then out of the silken hammock came a queer, wet thing, not at all like the brown caterpillar. The sun shone warmly upon it, and soon it was resting there on the trunk of the big maple tree, a great beautiful butterfly, with wings of black and gold.

The butterfly did not understand, and he said to the robin who looked down at him from the branch above, "I thought I was a caterpillar."

But the robin answered as before in a little song, "Now you are living again."

Then Mr. Caterpillar Butterfly thought of his friends, the lovely white daisy, the friendly green grass, and the big maple tree, and he remembered the soft voices that said, "They will live again." He looked around him and there they were, every one of them, more beautiful than ever in the warm sunlight.

He did not understand, nobody understands, but we know the soft voices were true when they said, "They shall live again, they shall live again."—Charlotte Brown, in *Southern Churchman*.

Could Be A Big Year

By Lawson H. Cooke

Nineteen-fifty-three can be a big year for Southern Baptist churches, and for the cause of Christ around the world. All over the convention territory special emphasis is being placed upon Christian stewardship. And just now nothing is more important. Our memberships are increasing heavily, but it is doubtful that there is a corresponding growth in the practice of Christian stewardship.

The week of October 18-25 has been designated as STEWARDSHIP WEEK. It is hoped that every one of our twenty-eight thousand churches will take this thing seriously, and exert its best efforts for the enrichment of the spiritual outlook of its members. The best programs should be arranged, and the best available leaders secured. This may cost a little money, but no church could make a better investment.

Nothing is more vital to the ongoing of God's kingdom than a full practice of Christian stewardship, especially by the men of our churches. It is difficult to see the point in adding thousands of new names to our church rolls when so little is being done to develop a spirit of stewardship in the lives of these new members.

It would be just too bad for our churches to fall victims of that deadly disease—statistical indigestion. Credits, good in their place, must never be substituted for Christ; nor seals for salvation. Spiritual growth is not a matter for mathematical determination. It cannot be chalked upon a blackboard. It can be measured only by the extent to which the Holy Spirit dominates and directs in every area of one's life.

Jesus had a lot of sense—plain common sense. He said that a man's sincerity is to be judged by the fruit of his life. That can mean only one thing: A man is a true Christian in proportion as he practices true Christian stewardship in his daily living. This year has been set apart to get this great fundamental truth across to every member of every Baptist church.

October 18-25 can be, must be, the biggest week for Christ in the history of Southern Baptists.

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George Pickering to Head Ridgecrest Boys' Camp Again This Year

"If winter comes, can spring be far behind," when "the voice of the turtle is heard," and if spring comes, most assuredly will come summer. School will be out and at Ridgecrest Boys' Camp, Ridgecrest, North Carolina, hundreds of boys each morning "shall rise up at the voice of the bird."

Camp Ridgecrest, sponsored by the Baptist Sunday School Board, is situated in the crest of the Blue Ridge mountains in the Land of the Sky on U.S. Highway 70 eighteen miles east of Asheville, North Carolina, being a part of the 1,075 acre tract of the Southern Baptist Assembly.

A member of the American Camping Association, and approved by the North Carolina State Board of Health, Camp Ridgecrest is open each summer for two five-week camping seasons, and gives purposeful training for developing individual initiative and wholesome recreation under Christian leadership for boys 9-16.

The Camp staff consists of a director, program director, head counselor, and a group of counselors, junior counselors and lifeguards, personnel and aquatic directors, camp physicians, nurse, camp hostess and cabin mother, camp secretary and banker, dietician, and maintenance of grounds and equipment supervisor, all of whom are trained in their special field.

Announcement is made by Camp Director Pickering of improved housing facilities and extended recreational areas and activities.

The camp program is classified into four age groupings: the Midgets, which include the youngest, the Juniors, the Intermediates, and the Seniors who are 15 and above. Each age grouping has a separate program arranged to suit their needs.

The program of guided recreation covers marksmanship, archery, basketball, horseback riding, scout craft, tennis, hiking, swimming, first aid, life saving, baseball, track, calisthenics, handcraft, and other varied activities.

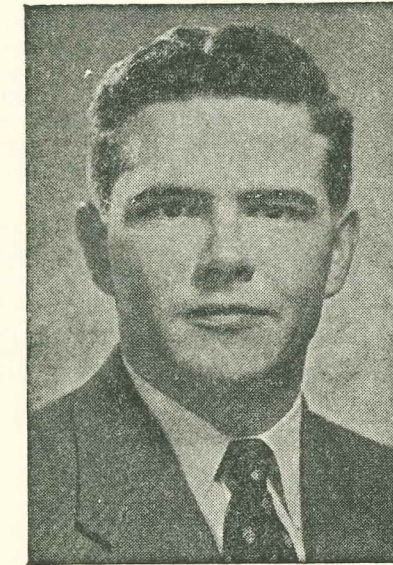
Each season three silver loving cups are awarded to the outstanding campers. The "best" camper is he who proves outstanding among all the boys in camp leadership, attitude, cooperation, and camp spirit.

Director Pickering said: "We propose to help build in each boy who comes to camp the finest in physical, mental, and spiritual qualities; to help him live with others—to learn to give and take." Camp Ridgecrest instills life-lasting values, in his opinion.

The 1953 season, June 8-July 13 and July 16-August 20, marks the silver anniversary of Camp Ridgecrest for Boys. George Pickering, a native of New

Orleans, Louisiana, received his early education in Sanford Preparatory School, Wilmington, Delaware, a B.S. in Education from Mississippi College, Clinton, Mississippi. He was formerly coach and teacher at Sanford Preparatory School. He became director of Camp Ridgecrest in 1950, and has been serving as an associate in the visual aids section of the Board's Book Store Department since September, 1952. He is already at Ridgecrest, when he begins his field work in the interest of the Camp.

Mr. Pickering reports that all "leaky" cabins have been repaired; the new playground area—Cherokee territory—has been enlarged; new rifles and a better



George Pickering

archery range; a larger riding ring and extended riding trails; aluminum canoes and new diving boards; better and more food.

Many of the counselors for 1952 will be back this year.

Director Pickering promises trips during the season to see the Indian pageant, "Unto These Hills," at Cherokee, N.C., the two Daniel Boone pageants, "Thunderland," near Asheville, and "Horn in the West," at Boone, N.C., and at least two visits to neighboring Girls' Camps.

Of special interest is Mr. Pickering's announcement of a wider scope of chapel devotional speakers, and among others, Mrs. Billy Graham will appear on the program this season.

Morning Watch is the beginning of each day's activities and end-of-the-day devotions are led by the cabin counselors.

Pickering expects the Camp to be full throughout the entire season as

registrations are coming in at an earlier and greater rate than at a comparative date last year.

Fort Worth Baptists Oppose National Council

FORT WORTH, Texas — (*Baptist Standard*) — Fort Worth Baptist preachers have backed their opposition to organization of a local unit of the National Council of the Churches of Christ of the U. S. A. by pledging their fuller cooperation with the General Ministers' Association.

At a meeting one day before the regular monthly meeting of the General Ministers Association, Dr. T. E. Durham, pastor of the Arlington Heights Church and president of the local Association, outlined some of the disadvantages of the Council from the Baptist point of view.

Dr. Durham said that in his 23 years' association with the General Ministers Association every movement requiring the unity of all denominations had been met without injuring the feelings of any church.

He warned that if the National Council should supercede the GMA in representing the church life of the community, it would be entirely possible for regulations to be put into effect which would permit only a limited number of churches in any area in the city.

"I know Southern Baptists are opposed to any such plan and would fight it . . ." Brother Durham said.

He also said it would be possible for the National Council to take over radio and television time now given the Association. As a means of preventing such moves and to preserve the present organization, he asked the Baptist pastors to take a more active part in the work of the Association.

The preachers present pledged their cooperation, and at the Association's meeting the following day, Dr. Durham asked the ministers to "pray carefully and act cautiously on the proposed organization of any group that would disrupt the fine fellowship we enjoy in Fort Worth."

The Association took no action on the proposal.

Several meetings have been held in Fort Worth recently regarding the organization of a local Council unit. Organizer for the Southwest is TCU's Prof. Harry C. Munro. [This news item is printed merely as a matter of information to our readers, to give a picture of the thinking of Baptists in Texas on the matter involved.]

I'm getting more and more impressed all the time with this business of being a missionary in Brazil. How true it is that Christ is all-sufficient in our task of winning others to him.—Edith West, missionary to Brazil.

Romans 8:28 and The Revised Standard Version

(Continued from Page 6)

The first of these is that it tends to emasculate the doctrine of God's sovereignty. While it is true that God works with His children, that is only half of the truth. The other half, according to the Scriptures, is that God is the effectual cause of the desire of his children to serve Him. In Philippians, Paul admonishes to "work out your own salvation with fear and trembling, for it is God that worketh in you both to will and to do of his good pleasure." (Phil. 2:12-13). Dead in trespasses and sins, the will of the sinner must be quickened by the Holy Spirit before he is able to respond to the Gospel appeal to yield himself for salvation to the Christ who died for his sins. Jesus is both the Author and finisher of our faith (Heb. 12:2).

A second weakness of the new translation, closely allied to the first, is that it fails to place due emphasis on God's providential care. God has not relinquished His control of the universe. "Behind a frowning providence, God hides a smiling face." We who have committed ourselves in faith to Christ for salvation and guidance are in His care and keeping. Nothing in all the universe can rob us of our heritage. "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." (Rom. 8:38-39). Plague and disaster alike can come only under His permissive will, and God ever cares for His own.

To take away God's sovereignty in any particular is to rob God's child of his ground for confidence in adversity. I recall how, some years ago, a young Methodist minister was killed in an automobile accident while returning to his studies after spending the Christmas holidays with his parents. The family pastor assured the bereaved parents that God had nothing to do with the accident—that it was entirely outside his control. We can accept no such explanation. What we call accidents can visit us only as God permits, since God is all-powerful. Satan could never touch God's servant, Job, until he had gained permission from God; and even the trials which God permitted his ancient servant to undergo proved eventually to be blessings, since they enabled Job to be used of the Spirit of God as an example to succeeding ages of steadfastness in the face of adversity. Let us never be tempted to believe that God is not in control of our lives, if our lives

are committed to Him, no matter what the test.

God's sovereign, elective grace is exalted in the King James Version of the Bible in its translation of Romans 8:28. God's children are those who are called according to His purpose. They live in a universe that is ultimately to be revealed as friendly, no matter how dark the outlook may be at any given time. The very stars in their courses will fight against a Sisera who tries to defeat the people of God. They are more than conquerors through Christ, who loved them with such immeasurable love that he laid down his life for their sins. Raised from the dead, He lives in their hearts by faith. They are kept by the omnipotent hand of God in every experience of life or of death until the fullness of God's saving grace shall be revealed in the last day.

Some time ago, the editor of the Western Recorder observed in another connection that the Revised Standard Version needed revising. Regardless of the case in point at that time, I believe that his observation is true. There are a number of cases in the new text that could well undergo review, and it is my conviction that Romans 8:28 is one of them.

Testimonial Luncheon to Honor T. L. Holcomb at Houston Convention May 8

HOUSTON, Texas. — A testimonial luncheon honoring Dr. T. L. Holcomb who is retiring as Executive Secretary-Treasurer of the Baptist Sunday School Board after eighteen years of fruitful service will be held Friday, May 8, 1 p.m., at the Rice Hotel in Houston, Texas, during the Southern Baptist Convention meeting. Tickets at \$2 each may be secured by mail until April 30 from Gaye L. McGlothlen, Immanuel Baptist Church, Nashville 3, Tennessee, who is committee chairman and Recording Secretary of the Sunday School Board. Only 500 tickets are available and they will be issued on a first come, first served basis.

The committee is also receiving letters of appreciation for Dr. Holcomb from his multitude of friends. These will be bound in an attractive permanent, book style cover and presented to him in an appropriate ceremony during the annual meeting of the Sunday School Board in Nashville on June 17. Those desiring to send such a letter should write it to Dr. Holcomb and mail it to

Dr. McGlothlen by June 1. The letter preferably should be written on a sheet eight and a half inches by eleven inches and mailed flat.

Other members of the Sunday School Board serving on the committee with McGlothlen are Harold J. Purdy, Nashville, Frank W. Wood, Birmingham, and W. F. Powell, Nashville, President of the Board and ex officio member of the committee.

"He Cared Enough To Help"

By Harold Warren, Administrator Central Baptist Hospital, Lexington, Ky.

When our Lord said, "Go, and do thou likewise," He pointed His followers, through the years, to Dedication in Service. We have admired the action of the Good Samaritan and sought to put his high principle to work in our daily lives. Mankind, in unfortunate circumstances, has found help, but only to the extent those more fortunate have been willing to be "good neighbors." We would learn from this Parable that we serve our Lord and Saviour only as we serve our fellow-man. Even the least help, in His Name, heaps Glory unto Him and to the one caring enough to lend a helping hand.

Our hospitals continue to be called on for help. Our neighbors are sick and dying. We are too much like the two who "passed by on the other side" when we do not respond to their cry for help. Our hospitals can provide the "innkeeper's expense" only so far as we respond to the Sunday School Charity Fund appeal. Other patients in our hospitals must not be required to pay for charity care given someone else. On Mother's Day, May 10, every Baptist in Kentucky must hear the pleading call for help, care enough to stop, have compassion, and give of our money to "pay the innkeeper." Is it not much more blessed to be helping than to be asking for help? Surely we can feel that "it is more blessed to give than to receive."

We would not look at this land and the sin that anchors it to the past to say in despair, "Look what the world has come to." Rather we would say in delight, "Look Who has come to the world."—William P. Andrews, missionary to Chile

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Louisville Area News

The Howard Butt Evangelistic Party Has Mighty Revival in Jefferson County Armory

The eight days of the Howard Butt Crusade for Christ in Louisville are now over. His visit to Louisville was one of the finest things the Long Run Association and the Louisville Baptist Pastors' Conference have ever undertaken.

The large Jefferson County Armory was filled for most of the services with 8,000 to 10,000, and even on one rainy night there were present between 6,000 and 7,000. Good seats were at a premium for those who did not get there early.

The preaching of Howard Butt, Corpus Christi, Texas, layman, is unique and of a high order. He has made a place for himself among the laymen and the preachers of the Southern Baptist Convention at the tender age of twenty-five. At a time in life when most preachers even would just be starting, he as a layman has already arrived.

Howard Butt proved himself fully capable of handling the largest crowds. All the Baptist pastors of the city and hundreds of laymen were most cooperative in every endeavor. It appeared to this writer that perhaps our local people were working him too hard, for in addition to his heavy night responsibility at the Armory, he was called upon to conduct the chapel at the Southern Baptist Theological Seminary each morning, he spoke for the prayer meeting in the Kentucky Baptist Building one morning, he addressed the civic groups, high school assemblies, and numerous radio engagements. Every day was crowded with speaking engagements. He was willing to be used, and every organization was glad to use him. He measured up to every occasion. Many were converted under his preaching, and nearly all of the local churches are now receiving into their membership a portion of those he reached. Pastors Cort R. Flint and Roy C. McClung knew the local situation, and opened the doors of opportunity for him to step in.

As was to be expected, most of his converts were among the high school and college age groups, but many, many of them were of the business men in their prime who saw life differently once they sat under the preaching of this "grocerman," as Mr. Butt called himself.

The utter abandon with which this young layman broke down any wall of partition which might separate the responsibilities incumbent upon preachers and those incumbent upon laymen was a big help to both groups.

Likewise the leading of the music by Eddy Nicholson was of a high order. Directing such a large crowd in a

spacious building like the Armory is not easy. The building is so huge that all must follow the leader or many will be off-beat because of the time required for sound to travel from one part of the large room to the other. Also there are the echos and the high ceiling to cause confusion where sound is involved.

At first the choir was placed directly in front of the audience, but in that position the choir could neither hear over the loud-speakers nor could they see anything going on at the platform, so it was necessary to place them on one side. That made added handicap for the director to move from the front platform when he was directing the entire congregation one minute to a point about sixty feet to the west side when he was directing the choir, the next minute and then to get back again to lead the entire congregation. Big six-footer Nicholson could do it, where a lesser man might not have attempted such a thing.

Just before the sermon each night all lights in the Armory were flashed off, and only a single light on the platform threw a beam on a large canvass on which Professor Karl Steele, head of the Art Department of Wheaton College, drew pictures. He spent fifteen minutes filling in his picture with chalk. They were done in a sketchy manner with chalks he had made himself. Some of the colors at the time were invisible to the naked eye. When the picture was finished he would step back to the side of the picture to a set of electric switches with which he flashed colored lights on the canvass. The canvass would burst out into such radiant beauty that the audience instantly heaved into heavy breathing, till the audible "Ah-h-h-h" could be heard all over the Armory.

This writer liked best the picture, "Look and Live," which was given on Friday night. The sketch was a drawing of the Old Testament scene of Moses lifting up the serpent in the wilderness. Many were bowing and kneeling around the cross. In his fifteen minutes he had preached a wonderful sermon with his drawing, and stepped back to start turning on his switches. One light after another illuminated the canvass. And finally, when the ultra-violet light came on the serpent had disappeared from the cross and the Saviour hung there in its stead. The Old Testament scene became its counterpart in the New Testament crucifixion. "Look and Live" assumed a new meaning for a new situation thousands of years later, and became a profound sermon on theology for us today.

Walter E. Bryant Returns To Cox's Creek Pastorate From Georgia Church

Pastor Walter E. Bryant has taken up his new pastoral duties at Cox's Creek Baptist Church, in Nelson County, where he was pastor for seven years from 1936 to 1943. He left Kentucky in the latter year to become pastor of the Gilmer Street Baptist Church, Cartersville, Georgia, and has served there for ten years.

Before going to the Cox's Creek Church in 1936 Brother Bryant had been pastor of the Bardstown Junction and Cedar Grove churches, both in Nelson Association.

He is a native of Lebanon Junction, Kentucky, and was licensed and ordained to the Gospel ministry by the Lebanon Junction Baptist Church.

During his pastorate at Gilmer Street Church in Cartersville, he received his Bachelor of Arts Degree from Mercer University, and led the church in the erection of a new \$100,000 building. Gilmer Street maintained the only Standard Sunday school in the Middle Cherokee Association, had the largest Baptist Training Union in the Association, and consistently took the lead in prayer meeting attendance with an average of approximately 90.

Pastor Bryant was Moderator of the Middle Cherokee Association for the last two years, and chairman of the Associational Executive Committee for the past year. He was dean of the Mercer University Extension Center in Cartersville for the past year. Some 351 people were added to the Gilmer Street Church during his pastorate, and something over \$160,000 was paid into the church treasury.

Musical Program Offered At Zion Church on the Last Day of April

The Musical Festival of Long Run and Central District Baptist Associations will be held at Zion Baptist Church, corner 22nd and Walnut Streets, April 30. The Young People's Chorus will be 7:30 to 8:30 p.m., and the Adult Chorus from 8:30 to 9:30. The public is invited. "Come and have your spiritual life strengthened by the singing of these groups," writes Mrs. A. K. Johnston, chairman of publicity.

The Calder Baptist Church, Beaumont, Texas, of which Wm. E. Young, a former Kentuckian, is director of activities, will soon start a \$275,000 educational unit. The new budget will be around \$100,000. Brother Young is from Owensboro, and is one of the South's finest men in the field of religious education and music. Harvey T. Whaley is pastor at Calder Church and is also doing a monumental work.

◆ ◆ Informed Baptists Are Cooperative Baptists ◆ ◆

Blue Grass News

Cooke Memorial Library About to Go up at Georgetown

GEORGETOWN, Ky., April 8. — A Louisville construction company was recently awarded the contract for Georgetown College's proposed Cooke Memorial Library. At an approximate cost of \$250,000, the new fireproof structure will be more nearly adequate for the needs of the college.

The college library is now an ivy-covered cloister tucked away on a far corner of the campus. The library envisioned by Georgetown is large, fluorescent lit, and fireproof. Situated almost in mid-campus, the structure will serve as a center for student and faculty activities.

On the ground floor will be the library's stack room. Also on the ground floor will be a student grill and post office, as well as a bookstore. The first floor will be taken up by student and faculty lounges, the library offices, and library reading room. Conference rooms, study alcoves, and the library reserve room will occupy the second floor.

Construction is already under way, and the library building should be completed before the hundred-and-twenty-fifth anniversary of the college next year. The site is between historic Giddings Hall and the recently renovated Highbaugh Hall.

In 1930 the college library, with all its books, was destroyed by fire. The fireproof nature of the new library building renders the recurrence of such a disaster impossible. Over the last 23 years much has been done to replenish the library of Georgetown. However, hampered by lack of a suitable fireproof building, the administration has been reluctant to install valuable books and documents. Now, with the completion of the new library, which will accommodate 100,000 books, an appeal can conscientiously be made for gifts and bequests of books and documents of high value to the college. Few individuals are able to provide for their treasured books and documents such combined care and usefulness.

Ten years ago the student enrollment of Georgetown totalled 192. Enrollment now nears the 800 mark. In the ten-year period the college's student body has increased three hundred per cent. Georgetown is now looking to the future and its needs.

The building at present being used as a library is to be converted into a religious education center, an adjunct to Georgetown's new Department of Re-

ligious Education. The new department is already proving valuable in the equipment of young men and women for Christian service.

Also planned for immediate construction is a new cafeteria. The cafeteria will be equipped with double-line service, and will seat 300 persons. Present dormitories are to be enlarged and renovated in anticipation of an increased 1954 enrollment.—Clarice Susan Munro.

Clinic for Church Drama—Religious Education to be Held at Georgetown Tuesday

Georgetown College is putting on a Church Drama-Religious Education clinic on its campus Tuesday, April 28. The program is complete within one day, and will run from 9:30 in the morning until 4:15 that same afternoon. It is arranged for the students, as well as visiting pastors and directors of religious education of the churches throughout Kentucky, or anyone else who may be interested.

Dr. Charles A. McGlon will speak on "The Meaning and Use of Religious Drama." Ernest J. Loessner will speak on "General Aspects of Religious Education." This will be followed by fifteen minutes of testimony by the pastors as to their reaction to the recent visit of college students to their churches for the religious drama, "Job."

After dinner, Dr. George W. Redding, professor of Bible, will preside. The first period will be devoted to a presentation of the drama, "Job." Following that, Professors McGlon and O. R. Corey will have a drama forum. Then a religious education forum will be held on "Vital Problems in a Church's Religious Education Program, led by Mr. Loessner, Dr. McGlon, Pastor Thomas Hicks Shelton, Professor Corey and Dr. Rice A. Pierce.

Lexington's O. W. Yates Conducts Revival in Church at Akron, Ohio

Dr. Otis W. Yates, pastor of the Rosemont Baptist Church of Lexington, has been in a revival recently with Pastor H. S. Wilson at the Calvary Baptist Church, Akron, Ohio. Brother Wilson was reared at Owensboro, Ky., and has

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been with the saints at Akron 26 years. Calvary Church is doing a fine work in the Rubber Capitol.

More than 20 were added to the church, and 5 volunteered for full-time service—some to preach and some to go as foreign missionaries.

While Dr. Yates was away the Rosemont pulpit was filled by Rev. S. R. Helton, Loyall, missionary in the Upper Cumberland Association, and Rev. Robert Lindsey, Louisville, a returned missionary from Palestine.

A revival meeting is in progress this week, running April 19-26, at the Bethany Baptist Church, 2319 Taylorsville Road, here in Louisville. The visiting evangelist is Pastor Bruce Hartsell from Shepherdsville. Pastor Eugene I. Enlow also has with him Bro. Earl Bell, from the Hillsboro Church, Versailles, and Ray Collins, minister of music at Bethany, assisting with the song services.

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Northern Kentucky News

Latonia in Covington Conducts Teacher Training Clinic



COVINGTON, Ky., Apr. 6. — A teacher clinic for the Sunday school workers of their church and chapels was held at the Latonia Baptist Church, March 9-13. Neighboring churches were also invited to attend. Pastor Thomas Hicks Shelton and Superintendent W. T. Perry planned a program that would present better teaching methods and techniques. They obtained the very best in faculty members, which included Mrs. Chester Sparks of Oneida, Ky.; Miss Mary Ella Davis, elementary worker with the State Sunday School Department; Mrs. Travis Nash of Lexing-

ton; Mrs. C. H. Cosby of St. Louis, Mo., and Dr. Kenneth Parks of Covington.

Stress was made upon teaching methods that would result in the winning of people to Christ and His work. From 8 to 8:30 each evening a film was shown demonstrating modern teaching methods.

The picture was taken on Thursday evening when 186 were present. The average attendance for the week was 175. The effects of this Clinic will live on and on in the Sunday school, and must have had something to do with the record-breaking attendance on April 5 of 1,373 in Sunday school.

Northern Kentucky Baptist Youth for Christ is Started

COVINGTON, Ky. — The first meeting of the Northern Kentucky Baptist Youth For Christ was held March 28 at the Southside Baptist Church in Covington. The next meeting was held at the Taft Auditorium in Cincinnati for the premier showing of the new

Billy Graham picture, "Oiltown, U.S.A.," April 18.

The origin of the Northern Kentucky Baptist Youth For Christ was in the "M" Night service and the Baptist Pastors' Conference. The initial service was attended by more than 400 young people, and the total attendance exceeded 500.

The Executive Board of the North Bend Association has made this program a definite part of the associational work. An advisory board of five pastors will work with the council of young people, composed of one member from each church. This Youth Council will direct the program of activities for the organization.

The first program featured such personalities as Rollin Armour, president of the student body at the Southern

Seminary; Bill Garrison, local basketball star; and Bill Pack, student at Georgetown College.

Tom Cole led the singing; ten-year-old Lanny Setters and Joe Canzoneri sang solos, and the 25-voice Young People's Choir of the Latonia Church sang. June and Helen Brown were at the piano and organ respectively.

Ten discussion groups preceded the program and the fellowship, recreation and refreshment period were directed by Dick Carlton following the inspirational service.

Bob W. Brown is temporary chairman of the organization. Thirty-four churches were represented and response was enthusiastic among the young people, pastors and adults throughout the area.

The next meeting will be held at the Latonia Church, Saturday night, May 8 at 7:45. Future plans call for an open air revival in one of the city parks, chartered boat trips, recreational hours, vesper services, and definite opportunities of service for the more than 100 young people who have dedicated their lives to full-time Christian service.

Georgetown's Geo. S. Munro in Revival at Visalia Baptist Church

COVINGTON, Ky. — The Visalia Baptist Church recently experienced a revival. Pastor George S. Munro, of Gano Avenue Baptist Church of Georgetown, and a native of New Zealand, was the evangelist and Associate Pastor Morton Oliver, Erlanger Church, directed the music.

Brother Munro is a superb evangelist, a forceful preacher. He delivered brilliant and inspiring messages each service.

New members have been added to the Visalia Church every Sunday this year. The record attendance in the Training Union has been broken three times, and the Sunday school record has been broken twice this year.

Since entering the new building in November, new seats have been installed, a parking lot has been built, and other improvements have been made. Robert W. Brown is the pastor.

The recent simultaneous revival campaign in Nashville Baptist Association, Tennessee, resulted in 1,332 additions to the 56 cooperating churches. There were 938 by baptism.

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Rev. K. G. Martin Dies in McKinney

WAYNESBURG, Ky. — The Angel of the Lord visited the home of the Rev. K. G. Martin of McKinney and suddenly called him home to God November 8, 1952. He gently fell asleep to awake in Heaven.

His passing was like a lovely flower closing its petals for the last time, having fulfilled its mission.

Brother Martin was born June 29, 1875, and departed this life at the age of 77 years. At the age of 13 years he accepted Christ as his personal Saviour and was called into the ministry at the age of 31 years. He served 16 churches in Lincoln, Casey and Marion Counties. Also he was a teacher for 48 years.

He was married to Mollie P. Roy, May 28, 1901, and to this union were born four children, two sons and two daughters. One son preceded him in death eight years ago.

He is survived by his wife, one son, Sherman Martin, of Cincinnati, Ohio; and by two daughters, Mrs. Ray Peyton, of Hustonville, Ky., and Mrs. Paul Fughnet, of Toledo, Ohio; also eight grandchildren and eight great grandchildren; two brothers and four sisters.

Brother Martin is greatly missed in Lincoln County, for he was indeed a brother in the Lord Jesus Christ.

James Crutcher, Stewarts Creek's New Pastor, Ordained at Springfield

SPRINGFIELD, Ky. — The Stewarts Creek Baptist Church, in Central Association, called Brother James Crutcher to be its pastor last January. Accordingly, upon request from the Stewarts Creek Church, the First Baptist Church of Springfield called together an ordaining council of pastors and deacons from the churches in Central Association on Sunday afternoon, March 29, to examine Brother Crutcher as to his fitness for the ministry. Pastor Prue H. Kelly was elected moderator; Deacon W. A. Scott of the Springfield Church, clerk; and Pastor A. B. Colvin of Lebanon Church the interrogator.

At the conclusion of the questioning the council unanimously recommended that the church proceed with the ordination.

The ordination service was held on Sunday night, March 29 by the Springfield Church, and the Stewarts Creek Church also joined in the service. Bro. Charles Phipps, pastor of the New Hope Church, preached the ordination sermon; Pastor Kelly led the ordination prayer; and the Bible was presented by

Mr. Clifton Murphy, chairman of the Springfield deacons. The closing prayer was led by Brother Crutcher.

B. E. Settles Resigns Poplar Grove Church; Goes to Pikes Ridge

WEBBS CROSS ROADS (Russell County), Ky. — Rev. B. E. Settles has resigned as pastor of the Poplar Grove Baptist Church here at Webbs Cross Roads, Ky., and accepted the call to



B. E. Settles

become pastor of Pike Ridge Baptist Church, near Campbellsville.

Brother Settles, a native of Campbellsville, came to Poplar Grove in 1928. During this period of 24 years a new church site was purchased and a new building with Sunday school rooms erected, many additions to the church membership were made, the Sunday school became Standard, with greatly increased attendance and a great increase in financial gifts.

During his many years in the pastorate of this church he had endeared himself to everyone in the community, and his farewell sermon was more like a funeral than a church service. So far as is known he leaves this church with the good will of every member.— W. D. Cunningham, Chairman, Deacons.

Gleanings

Rev. O. B. Mylum of the Berea Baptist Church is to be with the Lancaster Baptist Church in a revival April 13-24. Floyd Dievert of the First Baptist Church, Danville, is to lead the music.

When the will of a citizen of Lancaster, who died a few weeks ago, was filed for probate in the Garrard Coun-

ty Court recently, it was learned that he had left his entire estate to the Lancaster Baptist Church. The will stipulated that \$10,000 was to be given to the church's Building Fund and the balance was to be held in trust, the income of which was to be used by the church in any way it saw fit. The value of the estate is estimated to be about \$135,000. Elvis H. Egge is pastor.

Pastor George Fletcher writes: The Adairville Baptist Church has just closed one of the most successful revivals in its history. Brother W. K. Wood was our evangelist, and as usual, he did a great job. There were 67 decisions for Christ, 56 of these being confessions of faith and 11 rededications. The public school was very cooperative by letting all the pupils who wished to attend the morning services at 10 o'clock. They came in great numbers, so that the auditorium and balcony were filled during each morning service. Many of the 56 who came on confession of faith were from 14 different churches in this area. Each promised to talk to his pastor and join the church of their choice. We have baptized 15 in our own church, and 5 more are to be baptized at a later date."

Gardner Committee Reports At Houston

DALLAS, Tex. — (BP) — Southern Baptists meeting at Houston, May 6-10, will be called upon to vote on two recommendations being submitted by the Committee on Relations with Other Religious Bodies.

The text of the recommendations are as follows:

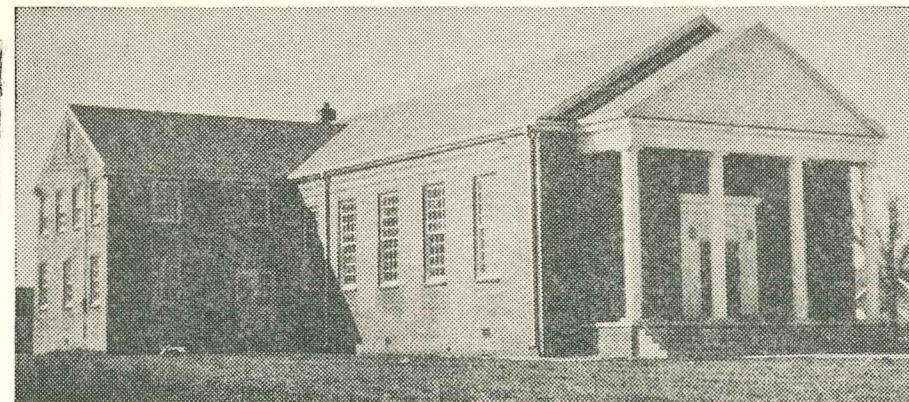
1. That the teaching agencies of our Convention continue their effort with renewed vigor to strengthen Baptist conviction with reference to the dangers of interdenominationalism and non-denominationalism.
2. That the Southern Baptist Convention through its teaching agencies continue to co-operate with the churches affiliated with our Convention in magnifying the scriptural, authoritative position of local, sovereign, New Testament churches, defined in the constitution of the Southern Baptist Convention as "regular Baptist churches" in administering the church ordinances.

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High Point Church Enters New House of Worship



The High Point Baptist Church, Ninth and Farthing, Mayfield, Kentucky, had opening day for its new building February 22, with 225 in Sunday school and 350 for worship service. Pastor James Tharp spoke at the eleven o'clock hour and former Pastor C. W. Lawrence was the speaker at 2:30. Twenty-eight different Baptists churches were represented at the afternoon program. In the evening service Brother Orman Stegall, missionary in Graves County and Blood River Associations, and a

member of the High Point Church, brought the message. A baptismal service brought the day's programs to a close.

The building cost approximately \$75,000. Plans were obtained from the Sunday School Board at Nashville. The present membership is 325, and Sunday school enrollment is 273. The offering for the opening day was contributed to the new building and amounted to \$1,473.

Pastor J. H. Maddox Writes Tribute to R. L. Brandenburg, a Predecessor

By J. H. Maddox, Pastor, Second Baptist Church

HOPKINSVILLE, Ky. — Rev. R. L. Brandenburg, a faithful preacher of the glorious gospel, went home to be with his Lord on February 14, 1953. The funeral service was conducted at the First Baptist Church of Richmond, Ky., by Dr. George Ragland, a friend of many years.

The writer has known and been associated with Brother Brandenburg for the past twenty-five years. At the time of his passing he was a member of the Second Baptist Church of Hopkinsville, where he had himself formerly been pastor. He was a preacher who knew how to be a member of a church which he had led and at the same time be held an inspiration to the current pastor rather than a hindrance.

He was an able preacher of the Word, and as a Baptist had convictions and did not hesitate to "contend earnestly for the faith once delivered to the saints." The writer loved and appreciated him because of what he meant to him as a young preacher and throughout the past twenty-five years. I believe he could say at the end of the journey, "I have fought a good fight, I have kept the

faith. Henceforth there is laid up for me at that day, and not to me only, but unto all that love His appearing."

Brother Brandenburg was the last of the original trustees of Oneida Baptist Institute. He was instrumental in the organization and building of this Baptist school.

Brother Brandenburg was born in Lee County, Kentucky, in 1871. On October 31, 1905, he was married to Miss Nora E. Noland who preceded him in death February 22, 1939. He is survived by two brothers, one sister, and three daughters: Mrs. W. H. Hill, Hopkinsville, Ky., Mrs. Leonard D. Harig, Paducah, Ky., and Mrs. James O'Leary, Rodburn, New York.

He was ordained to the full work of the gospel ministry September 16, 1899, by Zion Baptist Church in Lee County, Ky. Besides being pastor of different churches in his early ministry in Eastern Kentucky he was pastor during his ministry of East Mead (Now Eastern Parkway) Church, Louisville, Ky.; Berea Baptist Church; Fort Gaines Baptist Church, Fort Gaines, Ga.; Nashville Baptist Church, Nashville, Ga.; Hustonville Baptist Church, Hustonville, Ky.; Fordsville Baptist Church, Fordsville, Ky.; McCleansboro Baptist Church, McCleansboro, Illinois; Christopher Baptist Church, Christopher, Illinois; Second Baptist Church, Hopkinsville, Ky.; and the First Baptist Church,

Monticello, Ky. He had been in retirement about eight years.

Brother Brandenburg attended school at Georgetown College, and The Southern Baptist Theological Seminary.

Jesse Nelson Ordained To Gospel Ministry by Paducah's Tabernacle

PADUCAH, Ky. — On Sunday, February 22, Jesse Nelson was ordained to the ministry by a council which convened at Baptist Tabernacle Church. Bro. Nelson has been called as pastor of the New Boston Baptist Church, Paris, Tennessee, and has moved on the field. He is a native of Paducah, a graduate of Tilghman High School and of Clear Creek Preachers' School.

Many pastors and deacons of the churches of West Union Association were present for the service. Bro. C. F. Hinds, Associational Missionary, served as clerk of the council and Bro. J. Frank Hixon, pastor of Baptist Tabernacle Church, Paducah, served as moderator.

Baptist Tabernacle, together with many friends wish this fine young preacher and his consecrated family every success in the service of the Lord.

Gleanings

The Earlington Baptist Church ordained three new deacons—J. D. Jennings, Earl Riley and Denzil Hunt—Sunday morning, March 29, according to Pastor Hughlan P. Richey.

Evangelist E. J. Daniels will preach, and Joe Jespersen will lead the singing, in a series of evangelistic meetings with Pastor H. Van Eaton at the Walnut Street Baptist Church, Owensboro, soon.

Fred G. Neuman, newspaper man of Paducah, died recently in his home town. He was the author of "The Story of the Immanuel Baptist Church, Paducah, Ky., in 1944. He wrote three books on his home city, "The Story of Paducah," and "Paducahans in History," and "Paducah's Super-Flood, 1937," and had completed five chapters on a forthcoming book on Paducah at the time of his passing.

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For May 3, 1953

By H. C. Chiles

Building The Church at Ephesus

Paul's arrival in Ephesus fulfilled his promise to the inquiring Jews of that city, made on his former brief visit there (Acts 18:19-21). On this visit Paul discovered that Aquila and Priscilla had rendered some faithful service during their sojourn there.

Located on the main route from Rome to the East, the populous and magnificent city of Ephesus was an important commercial center in which many wealthy and influential Jews resided. Two architectural features adorned the city—the Theatre and the Temple of Diana, the latter of which was one of the seven wonders of the ancient world.

I. The Preacher. Acts 19:8-10.

Coming into Ephesus, the capital of Asia Minor and consequently the hub of commerce, Paul met twelve disciples of John the Baptist. Instantly he recognized the lack of something very important in their lives, so he asked them a vital question, "Did ye receive the Holy Spirit when ye believed?" Their answer to his question revealed a fundamental deficiency. By their baptism they had testified repentance for sin and a readiness to trust the Saviour when He should be revealed. But, strange to say, they had never been informed that Christ had come, and wrought, and died, and arisen. Neither had they been told about the epochal happenings at Pentecost when the Holy Spirit descended in such mighty power. Paul gave them this valuable information and told them that they should believe on Christ as their Saviour. They believed on Him and were saved, whereupon they confessed their faith in Him, they were baptized, and they received the Holy Spirit. Prior to their trust in Him, they had never been Christ's disciples.

Notwithstanding his unfortunate experiences elsewhere, as was his custom, Paul entered the synagogue to witness to Jew and Gentile alike. He was neither ashamed of the gospel of Christ nor afraid to preach it. Coming from a brilliant mind and a Spirit-filled heart, his preaching was characterized by boldness, reasoning, faithfulness and persuasion (v. 8). When Paul assailed their spiritual blindness, idolatrous worship and resultant sin through public, persistent, courageous, uncompromising preaching, some were led to faith in Christ, while others rejected Christ and were hardened in unbelief. It is solemnizing to note that whenever the Word of God is heard its effect is either to harden or to enrich the life, the

result depending upon the attitude of the individual toward the Word. In this case, those rejected the Word willfully and deliberately began to slander the preacher, to insult the Son of God, to ridicule His claims and to blaspheme Him before the crowd.

Paul found a rare opportunity to preach in the synagogue and he did not fail to make the most of it. At the end of three months, the opposition of the unbelieving Jews to the gospel of Christ was so strong that it became advisable for Paul to find another place in which to conduct the services and to preach the gospel. Paul and the other believers withdrew from the synagogue and secured the building in which Tyrannus conducted his school. It was a solemn day when they withdrew, because with them went the truth and the blessing of God. However, this withdrawal meant the furtherance of the gospel, because "All they which dwelt in Asia heard the Word of the Lord."

After Paul began his work in the schoolhouse, he remained in Ephesus for two years, which was longer than he stayed in any other city which he evangelized. He did this for two reasons: first, because of the opportunities afforded him, and, second, because of the opposition which he encountered. Paul knew that repeated and persistent efforts really count.

II. The Pastor. Acts 20:17-27.

Being in a hurry to arrive in Jerusalem by the day of Pentecost, Paul wisely passed by the Ephesian docks, knowing full well that the resultant hospitality would consume too much time. Unable to leave without some word with the Ephesian Christians, Paul sent for the beloved leaders of the church at Ephesus and asked them to come to Miletus, a distance of approximately thirty miles, and meet him which they did.

When they arrived, Paul added force to his farewell admonitions by reminding them of all that he had been to their church. As a true and faithful pastor he pointed to his own walk and work among them as an example, doing this in all humility. His conduct had been exemplary and above reproach. In recounting the work that he had done in their midst, he revealed to us four interesting things:

1. His manner. Verse 19.

Paul served the Lord with all humility. There was no arrogance or self-assertiveness in him. Instead of being

self-seeking, he was anxious to render the humblest service possible for his fellowmen in the name of the Lord. Serving the Lord is a work that must be done by living people, under His view, according to His will, and for His glory. Paul's humble service was rendered in the midst of trials and persecutions from the Jews, but this verse expresses the intensity of his sympathy for them and his longing for their welfare.

2. His methods. Verse 20.

In his work among them, Paul kept everything secondary to his great task of making the gospel of Christ known to them. He declared unto them all that God had revealed to him about salvation, regardless of what their response to his message might be. Like Christ, he spoke to the crowds, and to individuals, as he went from house to house.

3. His message. Verse 21.

Paul proclaimed unto them the necessity of repentance toward God and faith in the Lord Jesus Christ, if they hoped to be saved.

4. His motive. Verse 24.

To the best of his ability Paul had declared unto them the counsel of God, with the earnest prayer that they might believe on Christ and be saved. In view of his faithfulness in this regard, it was strictly their own fault if they missed heaven.

Paul's ministry among them had been characterized by exemplary conduct, humility, earnestness, patience, boldness, zeal and faithfulness. On account of his Christ-like actions, his kind words, and his love for their souls, Paul was very dear to them. Reminding them that quite likely they would never see him again on earth, Paul challenged them to be faithful to Christ, to be zealous in their work, to guard the church from evil, and to build it upon the Word of God and by the power of God. With him the only thing of real importance was the will of God in any and all matters.

Reuben Herring Becomes The Associate Editor Of Home Life Magazine

NASHVILLE, Tenn. — Reuben Herring of Dothan, Alabama, has been named associate editor of *Home Life*, the Christian family magazine published by the Baptist Sunday School Board. Mr. Herring is a journalist who since 1946 has been sports editor of the *Dothan Eagle*. He succeeds Richmond O. Brown who has been transferred to the Sunday School Board's new Advertising Department.

Mr. Herring is well grounded in the editorial profession. His father and grandfather before him edited the *Daily Gazette* of Tifton, Georgia. He is a graduate of the University of Georgia with a major in journalism, and served overseas in the army.

Informed Baptists Are Cooperative Baptists

Eastern Kentucky News

Parkland's E. N. Wilkinson In Revival Meetings at Unity Baptist of Ashland

ASHLAND, Ky. — Dr. E. N. Wilkinson, pastor of the Parkland Baptist Church, Louisville, assisted Pastor C. B. Coots in a revival meeting at the Unity Baptist Church here April 6-15. Prayerful preparation with intensive visitation produced a spirit of hope and faith which proved to be of much benefit throughout the meetings.

Attendance at Sunday school, worship services and Training Union have shown a consistent gain and high level this year.

The people are looking forward to the erection of a new church meeting house in the near future. A Building Fund has shown good gains recently, thus increasing the fine spirit of hope.

Rev. Wesley Harris, of Capitol Heights Church, Washington, D. C., has been called to serve as associate pastor, in charge of Belmont Baptist Chapel, a mission of the Unity Baptist Church. He will move on to the field as soon as his present term is concluded at the Seminary.

Brother Harris has had a fine beginning in his work at the Chapel and the people look forward to a splendid year and much progress.

The recent Christian Life Week of study, sponsored by the Training Union, had more than 100 enrolled, with 92 receiving awards and certificates.

Magoffin Institute To Build \$150,000 Class Room Building

Mountain Valley, Ky. — A \$150,000 Classroom Building will be erected by the Magoffin Baptist Institute. The structure, designed to care for 200 students, will be fully equipped and complete with gymnasium.

James Allan Clark, architect of Winchester, Ky., presented plans which were adopted by the trustees. Construction will begin in the near future.

Funds for the new structure will be

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secured largely through individual contributions.—D. M. Aldridge, President, Magoffin Baptist Institute.

Gleanings

Dr. Ralph S. Voris, pastor at Four Mile, near Harlan, Kentucky, will direct the third annual youth camp at Magoffin Baptist Institute, May 18-22.

Pastor Wendell H. Rone has been preaching a series of sermons at the First Church, Middlesboro, on love, courtship, marriage and the home.

Pastor Carroll Hubbard has announced that Dr. W. Marshall Craig, Dallas, Texas, will be the preacher in the revival at the First Baptist Church, Ashland, May 17-24. The song services will be in charge of Mr. W. L. Huguen, of the Central Park Church of Birmingham. The Ashland Church had two identical services April 5.

Pastor J. E. Bell, Hindman, Ky., preached in the religious emphasis week at Caney Junior College, with Pastor Ed. Galloway at the First Baptist Church of Russellville, and at the Mouseie Mission, near Hindman, recently. Following the last named, he then proceeded with evangelistic services at the Hindman Church, and then at Smithsboro.

A council composed of several pastors and deacons from sister churches examined Brother Huey Brooks at the Central Baptist Church, Corbin, recently, and they recommended that the church proceed with his ordination. Brother J. Carroll Chapman was the interrogator, Pastor Harold Wainscott gave the charge to the candidate, and Pastor Thomas Skeens the charge to the church. The ordination prayer was offered by Brother C. L. Disney, and the Bible was presented by Mr. R. S. Terrell.

Correcting an Error

Four speakers—not three, as previously published in the Western Recorder—graced the Founders' Week Program at Southwest Baptist College in Missouri, March 16-20. Mention was made in our issue of April 9 that Dr. J. D. Grey, president of the Southern Baptist Convention, New Orleans; Dr. Dale Moody, faculty member of the Southern Seminary, Louisville; and Dr. John W. Raley, president of Oklahoma Baptist University, Shawnee, Okla. graced the program, but we have since learned that Dr. Rollin S. Burhans, pastor of the Crescent Hill Baptist Church,

Louisville, also graced the same program. We regret the omission of his name from the speakers' list and apologize to the Crescent Hill pastor for ever making such a mistake.

SUNDAY SCHOOL ATTENDANCE APRIL 12, 1953

(Continued from Page 9)

Mackville	212
Madisonville, First	917
Marion Baptist	233
Middlesboro, First	501
East Cumberland Ave.	269
Monticello, First	264
Morganfield, First	417
Mt. Washington	267
Murray, First	865
Sinking Spring	81
Newport, First	200
Fort Thomas	159
Trinity	811
Nicholasville	75
Owensboro, Buena Vista	93
Eaton Memorial	237
First	103
Hall Street	95
Seven Hills	407
Third	153
Paducah, East	404
First	178
Twelfth Street	450
Paintsville, First	321
Paris, First	110
Central	321
Perryville, Beech Grove	384
Pineville, First	1,107
Princeton, First	185
Princeton, Northside	518
Second	132
Russellville, First	648
Seebree, First	426
Shepherdsville	81
Somerset, First	296
Pleasant Hill No. 2	59
Sonora	202
Springfield	69
Stanford	218
Sturgis, First	171
Versailles	392
Whitesburg, First	140
Williamsburg, First	203
Williamson, W. Va.	94
Willisburg	286
Winchester, Central	99
First	279
	209
	677
	96
	276
	123
	264
	460
	343
	317
	380
	395
	360
	329
	351
	559
	163
	464

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Seven Kentuckians Expecting to be Graduated From New Orleans



Kentucky Baptists have seven students who are expecting to be graduated by New Orleans Baptist Theological Seminary next May. These are: (1) Morgan M. Berry, Cynthiana, working for a diploma in Christian Training; (2) Guy M. Deane, Owensboro, working for his B.R.E. degree; (3)

Eldon Keith Dunn, Bardwell, B.D.; (4) William O. Graham, Belleview, B. D.; (5) Charles S. Lively, Bowling Green, M.S.M.; (6) Miss Mary Stroud, Coral Ridge, M.R.E.; and (7) William H. Reed, Mayfield, B.D. All of these expect to return to their home state as soon as possible after graduation.

American Baptist Seminary Host to Southwide Conference

NASHVILLE, Tenn. — (BP) — The Southwide Conference of Baptist Theological Students held its eighth annual session, March 25-26, at the American Baptist Theological Seminary, Nashville, Tenn.

There were approximately one hundred delegates representing sixteen Baptist colleges and seminaries from ten states in the southern region of the United States.

The program included a forum, "Admission of Other Races to Baptist Colleges," led by Dr. Melvin Watson, director, School of Religion, Morehouse College, and Dr. J. W. Marshall, president, Wayland College; "Faith in Action Protect" led by students; a forum, "Baptist Cooperation in BSU Work," led by Rogers M. Smith, Southern Baptist BSU secretary for Tenn., and S. E. Grinstead, National Baptist BSU secretary for Tenn. Other highlights were a forum, "Baptist Cooperation Between Sunday School Boards," led by Dr. A. M. Townsend, secretary, Sunday School Board, National Baptist Convention U.S.A., Inc., Dr. T. L. Holcomb, executive secretary Baptist Sunday School Board, Southern Baptist Convention; and the main address, "The Influence of the Baptist World Alliance on Inter-Baptist Cooperation in the United States," by Robert S. Denny, director of the Youth Committee of the Baptist World Alliance.

Victor T. Glass, acting dean, American Baptist Theological Seminary, Nashville, Tenn., was elected chairman of the steering committee; for the next year. This committee is responsible for the promotion of the conference among member schools and the planning of the program for the following year. Joe M. Conley, superintendent of Baptist Fellowship Center, Louisville, Ky., is the executive secretary of the conference.

The conference was organized at the

Southern Baptist Theological Seminary in 1946 by students and representatives from Baptist schools. Composed of Negro and white Baptists, it has for its purpose "the promotion of Christian fellowship, the study of mutual problems relative to the work of the kingdom, and the planning of co-operative efforts of all Baptists for the extension of the gospel."

The conference will meet at the Southern Baptist Theological Seminary, Louisville, Ky., March 24-25, 1954.

Meeting the Needs of our Churches for Education-Music Leadership

The complexity of today's churches constitutes both a challenge and a difficulty. The number and variety of organizations, the necessity for supplying competent and devoted teachers and leaders for these church organizations, the problems of promotion and administration, the necessity for making worship services attractive and maintaining attendance, imperil the pastor's concentration on "prayer and the ministry of the Word." There are perhaps five thousand churches in the Southern Baptist Convention that right now need an associate to the pastor for their maximum fruitfulness.

The new School of Religious Education of the Southern Baptist Theological Seminary, Louisville, Kentucky, proposes to help meet this imperative need. Almost every mail brings urgent requests from pastors and committees seeking a qualified person as director of education and/or music. Such a person should have a good educational background, attractive personality, soundness of faith, deep devotion to Christ, love of people, unswerving loyalty to the pastor, together with specialized skills and proven competency.

The new School of Religious Education makes its appeal to young men and young women who feel definitely called of God to an educational ministry. The

nearby School of Church Music makes a similar appeal to young men and women called to a ministry of music. Students in both schools will take required courses in the School of Theology, thus assuring their soundness of biblical and doctrinal foundations. Nearby will be the Carver School of Missions and Social Work, accentuating the missionary spirit.

Southern Seminary, at the opening of its next session in September, will afford a rare combination of opportunities for students who desire to prepare themselves for usefulness in this great and growing field of Christian service, as directors of religious education and of music, or a combination of both; as specialized workers with the several age groups; as Baptist Student Union secretaries; as teachers in educational institutions; as journalists or church promotion specialists; and as chaplains.

Interested students will write to Dr. G. S. Dobbins, Dean, 2825 Lexington Road, Louisville, Kentucky, for catalogue or other information.

Language school begins at 7:30 a.m. and is over at 12:00 noon. Shortly after school is out the post office is jammed with Baptist missionaries waiting to see if there is any mail from home. And how we do appreciate your letters!—Hoke Smith, Jr., missionary to Colombia, in language school in Costa Rica.

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Thinking Aloud

By Duke K. McCall, President
Southern Baptist Theological Seminary

There are two essential characteristics of a good Baptist. First, he believes the Bible. Second, he believes that human nature is potentially redeemable.

Not all men who claim to be Baptists believe the Bible. Immediately someone will leap to the conclusion that I am talking about those who edit the Bible according to their own notions. With a kind of pious concern such men amend what God said through holy men of old so as to keep God from sounding foolish according to their own scale of logic.

The trouble with such people is that the natural man simply does not perceive the things of God and so they are foolishness to him. In other words, I frankly question the Christian experience of the individual who is offended by what God said through men of old who were inspired by his Spirit.

I am also gravely concerned about the increasing number of Baptists who proclaim from the housetops that they believe the Bible. With an unchristian cantankerousness they are ready to fight anybody anywhere any time as long as they can fight under a banner on which is inscribed, "I believe the Bible."

Actually their over-zealousness on behalf of the Bible gives evidence of a lack of faith in the Bible. They seem to be afraid that somebody will discover that the Bible is not true. They go into hysterics at the suggestion that the Bible be examined carefully.

They seem to forget the number of cases on record in which cynical unbelievers set out to prove the utter untrustworthiness of the Bible but who, as they studied it, were led to recognize the eternal truths contained therein. I believe it was Spurgeon who compared the Bible to a lion: Said he, "You do not defend a lion, you simply let him go." The Bible does not need defenders nearly as much as it needs students who will seek its treasures and witnesses who will repeat its message.

In the second place true Baptists believe in the possibilities of people—plain ordinary people who have been redeemed by the grace of God. It is that faith which makes democracy not only the polity of Baptist churches but also the process by which Baptists in their denominational life come to decisions. From time to time conscientious and honest men decide that the rabble in a church, association, or convention cannot be trusted with important decisions. They always fight under the banner marked "Efficiency." They seek to maneuver controls into the hands of a select group of "experts."

Now I believe that delegated authority is one of the most important tech-

niques of a democracy, especially when it grows large. I am not afraid, therefore, for certain offices, committees, or boards to have great power. But watch them when they try to get control of the media of communication in order to prevent dissenters and critics from telling their story to the "floor members." Watch them when they begin to give "digested" reports in order that the simple-minded crowd may understand. Watch them when they avoid written reports and resort to oral reports to the people. Watch them when they start appealing to precedence instead of the by-laws and want the procedures changed so as to give themselves tighter controls.

Especially watch them when this type of article makes them mad. "The hit dog barks." They will never believe that the only motivation for this particular article is the necessity of writing a monthly column for *The Tie*.

Southern Baptists Plan Three Series Of Television Films

Within the next sixty days, the Southern Baptist Radio and Television Commission will begin production on three separate series of television films. Dupree Jordan, acting director of the Commission, says that according to present plans Southern Baptists should have from twenty to thirty good religious films available for television distribution this fall.

One series of programs will be made up of 15-minute dramas designed to promote Christian home life. The second series of films will be Bible stories for children, and the third series will be made up of various devotional broadcasts. Announcement of more specific plans will be made within the

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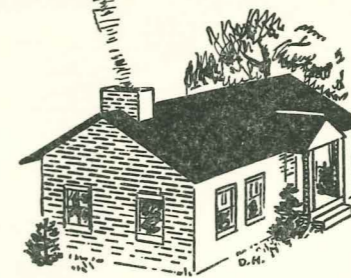
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