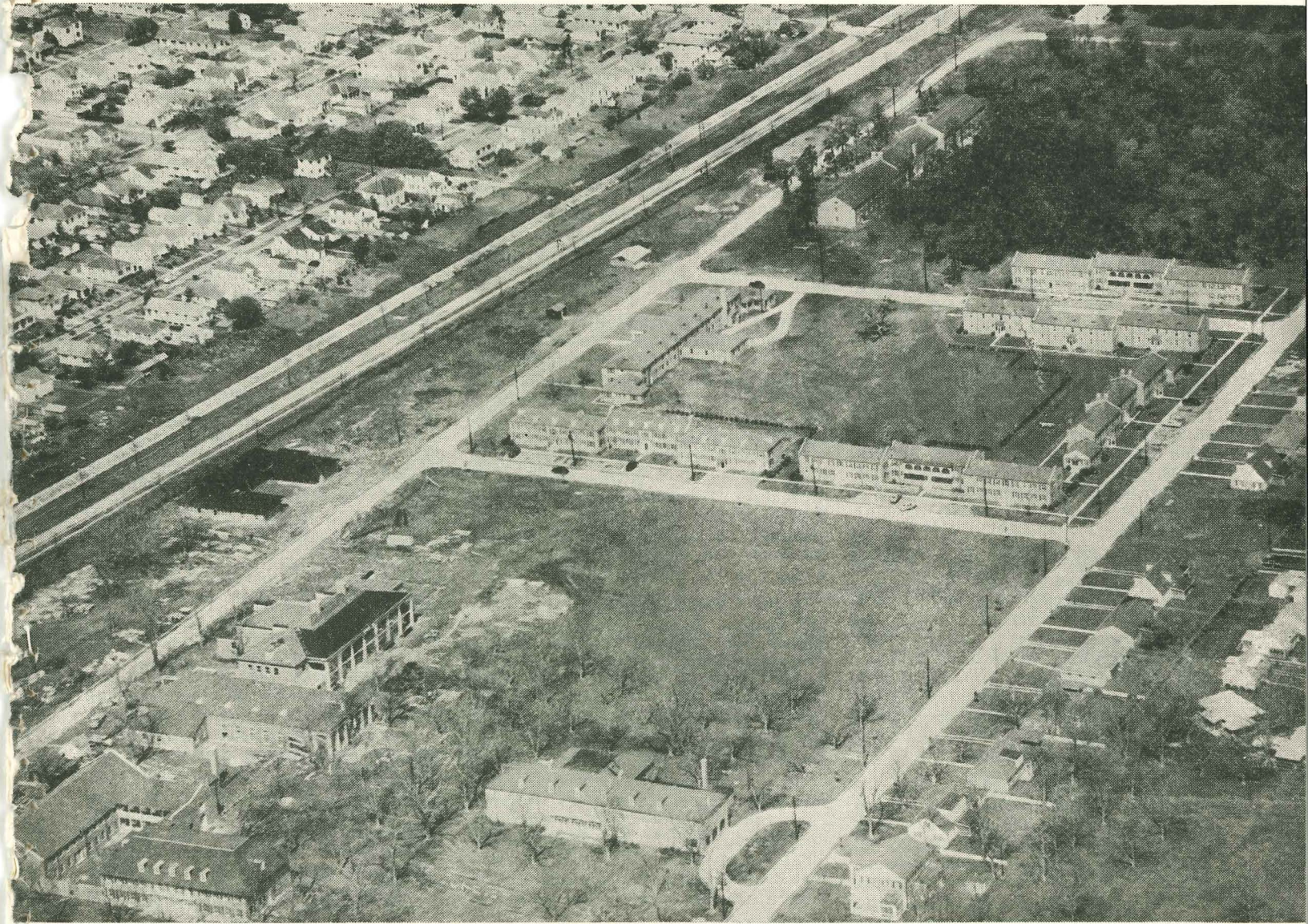


Western Recorder

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Air photo of about two-thirds of the 75-acre tract showing the present state of New Orleans Baptist Theological Seminary's building project (See Page 14).

Rev. H. C. Hedgespeth, formerly of Willisburg, preached his first sermon on his new field at the Morgantown Baptist Church on Sunday, May 3.

Harry T. Copeland, Barlow, Ky., has been elected state Training Union secretary in Missouri, effective May 18. Copeland has been associate in the Sunday School Department in Illinois.

Evangelist Bert Caldwell recently conducted a revival in the Irene Cole Memorial Baptist Church of Prestonsburg, Ky., of which L. W. Benedict is pastor. Pastor Benedict is happy over the results.

A Warren Huyck, pastor of First Church, Augusta, Ga., succeeds R. Kelly White as pastor of the First Church, West Palm Beach. Dr. White is now the capable president of Belmont College (Baptist), Nashville, Tenn.

The 100th anniversary of the invention of the bedsprings was observed April 13 in Watertown, N.Y., where James E. Liddy first conceived the idea of using a buggy spring to provide more comfortable sleeping for mankind.

The new quarters of the Southern Baptist Historical Society will be formally dedicated on the fourth floor of the new Baptist Sunday School Board Building, 127 Ninth Avenue, North, Nashville, Tennessee, June 16 and 17.

Everett L. Deane, treasurer of the Foreign Mission Board, reports that the Lottie Moon Christmas Offering for 1952 totals \$3,280,372.79, an increase of \$612,321.49 over 1951. Largest offering came from Texas and totaled \$1,249,769.98. North Carolina was second with \$263,241.44; and Virginia was third with \$201,732.73. Books are closed on May 1 each year.

George Munro, pastor, Gano Avenue Baptist Church, of Georgetown, Ky., recently was evangelist in a revival with Central Baptist Church of Knoxville, of which Henry M. Chiles is pastor. There were 51 additions, 40 of those by baptism. The evangelist is a native of New Zealand. Pastor Chiles states, "I am indebted to Kentucky Baptists, having pastored in your state during and after student days at the Seminary."

Lightweight auto bodies, weighing only 132 pounds, and fabricated of magnesium may be in the offing. A prototype of one went on display in Washington recently. Magnesium is expected to become more available since a method of extracting it from sea water is now being developed. Sufficient magnesium exists in the oceans to cover the entire surface of the earth to a depth of nine feet.

Rev. Lester C. Cornett has accepted a call to become pastor of Woodlawn

Mission, Lebanon, Ky., which functions under the sponsorship of the Lebanon Baptist Church of which Rev. A. B. Colvin is pastor. Pastor Cornett is a graduate of Stetson University and is a student at Southern Seminary. Mrs. Cornett is a native of Florida, and is now a house mother in the Kentucky Children's Home, Lyndon, Ky.

The Wolf Creek Baptist Church, Salem Association, had Rev. W. H. Curl, Louisville, with them in its recent spring revival. Attendance was splendid, with a record of 110 in the Sunday school, and nearly 200 for the morning worship. There were five additions by baptism and many determined and resolved to live better lives, according to Pastor John E. Douglas. This is the third time Brother Curl has been to the Wolf Creek Church.

The Dry Run Baptist Church, near Georgetown, had a one-week Youth Revival with the theme, "Get Right With God Today." Marvin Gochenour was the evangelist; Jim Coldiron the song leader; Peggy Chambers pianist; and Estelle Abbott, chalk artist. There were eighteen for baptism and two by letter. The church also observed Youth Week. Gene Kenley served as Sunday school superintendent and Lloyd Barrow served as Training Union director.

The 777 prayer program at the Clover Bottom Baptist Church, Versailles, was climaxed Sunday with six additions to the church, with a record attendance in Sunday school of 194 and 95 in Training Union. The W. M. S. has reorganized the Young People's auxiliaries. Brother Robert Shelton is R. A. counselor and the boys gave a program at the church Thursday night. About 35 boys and girls were enrolled the first meeting, according to Mrs. William Chapman, director. Brother Robert Wallace is the pastor there.

Pastor Delmer Rice, Mt. Tabor Baptist Church, LaRue County, was ordained by Pleasant Grove Baptist Church, Sunday, April 12, at 2:30 p. m. Dr. W. W. Stevens, pastor of Hodgenville Church, was moderator of the council, and Talbert Smith, of Pleasant Grove Baptist Church, was clerk. Pastor Billy Rivers, Union Band Church, brought the charge to the candidate and church. Pastor Conrad R. Willard, Pleasant Grove, preached the ordination sermon; Rev. L. B. Cantrill the ordination prayer; and the Bible was presented on behalf of the Pleasant Grove Church, the candidate's home church.

Pastor George M. Trout, Grace Baptist Church, Lexington, Ky., preached in a revival recently with Pastor H. T. Brown at the Watertown Baptist Church, Watertown, Tenn., resulting in 22 additions. During the past 12 months

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there have been 108 additions to the Sunday school; 51 to the Training Union; and 40 to the church rolls. A Brotherhood has been organized, as well as an extension department and a cradle roll. A men's club meets once a month. The prayer service room and four other rooms have been reworked and refinished. The pastor's study has also been refinished, the outside of the church has been repainted, the windows caulked, and Mrs. Betty Nichols has given an Outside Amplifying System as a memorial to her husband. Through this they play Chime and Vibraharp records. The parsonage has also been repainted. Editor R. T. Skinner was in former years pastor of the church at Watertown, Tenn.

The Home and the Church

By JAMES L. SULLIVAN

For what is a nation profited, if it shall win all its wars, and lose its own homes? Or, what shall a nation give in exchange for its homes?

This pertinent question is asked in seriousness, because in recent years we spent some \$2,000 per second in our participation in military struggle which history labels World War II. Our justified purpose was to defend ourselves against the military strength of mighty aggressor nations. But if in our preoccupation and in the pushing of national defense then and now we repeat the idiotic blunder of the overbusy farmer who built the \$10,000 fence around his corn field, and then in ruthless carelessness left his gate wide open for the cows to enter and devour his crops, what then?

While our fears of enemy nations may be justified, these nations do not constitute our worst enemy. The devil ever stands as our most dangerous foe. And while we have been spending our time busily building our extensive and expensive military fences, the devil has walked through the unguarded gate of our carelessness bent on devouring us without mercy. And he is having his heyday. What damage, even of the mightiest military foe, can compare with the harm which he can do us?

In bold unadmitted invasion, the devil has infiltrated his forces, and he works desperately to destroy us from within. His major energies are being expended against our major institutions. Church leaders are aware of his efforts to paralyze the church as he seeks to lure the many aside in his worldly enticements, and then by his devilish devices confuse those of us who remain.

Satan is in his glory in all too many classrooms of our tax supported schools, especially those of higher learning. He revels in the loophole of law which forbids the teaching of religion, but does not restrict teaching against religion. All too often, and to his sheer delight, he is digging at the vitals of faith in the hearts of our boys and girls, which under God we have planted there.

But it is against the home that the devil has centered his primary endeavors. Knowing the home to be the most indispensable institution, he has given it the brunt of his most brutal attacks. To prevail here is to control completely, and Satan is determined to win America by this shrewd strategy.

God's Design

Take a hasty glance at the home as God shaped it. It did not take its own design, nor did society form it. It was given a definite pattern by the same God who made the world and gave life

to those who would constitute that home. The home was designed for a specific purpose. The very design proves God's purpose in bringing it into existence and his wisdom in giving to it its function.

The home is to society what steel is to the sky-scraper—the very framework on which civilization is built. As it takes on the design and serves the purpose He had in mind, it affords a wee bit of heaven on earth. But to refuse either His design or purpose, is an effort to substitute our own whims, is to make it a foretaste of hell.

Dad

A Christian home is to have a husband—one husband. His place is purposeful and unique. He is the provider, defender, instructor, and example. His very walk is to set the pace for the feet of that home in the paths of God. If father fails in his responsibility to the home, he has forced that home to fail. With all the harrowing pressures of modern-day living, it is difficult for Dad in his hectic hurry to take time to be a father as well as a bread-winner. Too many fathers growl at their businesses all day, and then come home dog-tired at night. No wonder we put dens in modern homes. God give us fathers like Joshua, who can say in deep conviction "As for me and my house we will serve the Lord."

Mother

What is a home without a wife and mother? Wonderful as fathers are, God never made a man who could take a mother's place. The very life of Adam was so incomplete that God counted his creation incomplete until he had made an helpmate for him. Dad can build the house, but it takes mother to build the home. She is the helpmate, her touch gives the finish, her spirit affords the nurture and glow which is so necessary. God bless that mother who fulfills God's desire and Christ's demands in guiding a home in love and truth.

Two primary dangers which mothers face are these. One is to be more of a housekeeper than a homemaker. As though carpets and dishes made the home, she is so busy chasing dust and dirt that she has not time for the higher

things. I am glad I am not married to the Old Dutch Cleanser woman. The other danger is for her to be domineering, and thus destroy the confidence her husbands needs. She is supposed to inspire and encourage him, not depress him. Yet I know some husbands who are so hen-pecked that they feel in their pockets every time they pass a mail box.

Children

God's design, however, is not complete with the husband and wife, as deep as their love for each other might be. It is the child that makes the home a place of glory and joy. When that bundle from heaven comes, it is then that the father and mother realize how deep their love for each other has been all the while.

I would not say that, without exception, children are necessary in the building of a happy home. But I would say that, without exception, the love of children is essential to the building of a home of happiness.

Before a home can fulfill its required task, Father must be looked upon as more than a paymaster, Mother more than a feedmaster, and the child as more than a broadcaster.

Dangers

I stated that the devil uses his shrewdest strategy against the home, because it is our most indispensable institution. This I believe sincerely to be true.

What has undergone such drastic changes in our day as much as have homes of our nation? Our shift from rural to urban life in America has affected this tremendously. Economic pressure has exacted its toll. The Christian home has had more encroachments upon its high place of honor and respect than one would ordinarily imagine.

One man expressed the modern idea with a question "A home? What do I need with a home? I was born in the hospital, placed in a nursery, sent to a boarding school, sent away to college, and now by profession I am a traveling salesman. All in the world I need is a garage." Others see the home as a place to hang one's hat, and at that most of us go bareheaded. Still another viewpoint is to see it as a depot, a sort of clearing station, where a part of the family waits for the rest of the family to get back with the family car so they themselves can start a trip elsewhere.

(Continued on Page 6)

Louie D. Newton has been named the "Nation's outstanding minister of 1952" by "Church Management."

Bernard Baruch Blames Communications And Higher Education Methods For Neglect of Thinking But Are There Other Factors?

Bernard Baruch, internationally famous financier and counselor for statesmen, is reported by the *Associated Press* (May 7) to have charged that what we hoped would be the "age of enlightenment" is degenerating rapidly into the age of distraction.

Baruch blamed both modern means of communication—television, radio, etc.—and current methods of higher education, saying, "Jet propelled means of communication appear the enemies of thinking," and "Our colleges and universities have tended more and more to emphasize technical skill rather than thinking ability . . . We perform miracles daily in our laboratories but fumble like children in governing ourselves."

Obviously Mr. Baruch's statements carried political undertones, which we shall not consider here. However, if his words are given broader application, then they are in a measure timely, even though he may have blamed the wrong causes.

One real cause of distraction lies in the indisposition of people to think for themselves. Far too many times, men rely on what others think, and rest on borrowed conclusions. This fallacy in practice brings personal degeneration and is extremely dangerous in a system of government which stresses both the rights and responsibility of the individual.

Democracies—systems of self-government—depend for their effectiveness and even their continuance upon the ability of the individual to think and his *will* to respond under his rights and responsibility. And because the inherent principle of democracy embodies this ideal, each citizen must be, in so far as possible, mentally and spiritually equipped to do his own thinking and to stand on convictions personally reached.

The citizen neglecting to think for himself soon becomes a mere tool in the hands of demagogues and spellbinders. And though he may outwardly exercise his suffrage, he nevertheless is but the voice of those doing his thinking.

Partly to avoid this hazard, our system of public schools was established and brought to its present high effectiveness. Citizens must be informed; must know how to think discriminatingly; must reach their own conclusions; must be personally responsible. Under our Constitution the right to vote cannot be denied any citizen; but his ability and will to vote wisely can in some instances be

questioned seriously. It is unconstitutional for any man to cast more than his own vote; yet this is done exactly when unthinking, conclusionless minds fall into the clutches of the demagogue. For the sake of the American principle of self-government, we need to avoid falling prey to the ambitions of others. "What do I think?" and "What am I going to do in the light of known facts?" are highly important questions for each American to ask himself.

Mere technical skill can become destructive unless behind it are heads and hearts which discerningly weigh ideals and decide that skill shall be used only for high purposes. If modern methods of communications have brought distractions, they have entered through individuals' refusal to think for themselves. And if modern methods of education have produced more technical skill than thinking, the blame lies in part with the individual; and the rest of the censure is on those who seek to use him.

Threat Not New

The threat of an unthinking-day is by no means new, nor is it confined to government circles and material things. It has long existed in religious spheres. And there, of all places, the blame lies with ecclesiasticisms which deliberately seek to dictate the thinking and convictions of adherents. Such ecclesiasticisms are a menace to human rights and personal liberties and responsibilities. The Dark Ages will not have passed for all men until religious systems which deny the right and competency of the individual to think and act for himself have passed. They create darkness as the sun sheds light. Baptists have held for the spiritual rights of the individual; the doctrine of soul competency has been the battleground on which ecclesiastical despotisms have fought personal religious liberty, and the war rages on. "Thou shalt have no other gods before me" warns modern man against the gods of hierarchal ecclesiasticisms as much as it warned the Israelites against enthroning the heathen gods of their day. One is as much pagan as the other.

A Corollary

In the wake of the doctrine of individual soul competency, follows its corollary—the individual's right and responsibility to read and interpret, under the Spirit's guidance, the whole Bible for himself. None has the right (though it is being done every day, no matter who may deny it) to decide what portions of the Bible may or may not be read. And on the other hand none has the right to sin against his own soul by submitting to such spiritual despots, no matter what their religious titles nor how rich their robes. God Himself bestows personal soul

liberty, and He gives to all. It is therefore every man's duty to cast away the shackles which have been formed and fastened by spiritual dictators. It is every man's duty to think for himself; to repent for himself; to confess his own sins to God personally and with no mediator save Christ; to experience God's saving grace for himself.

While we pray for the politically enslaved peoples of the earth, let us, in Christian spirit, plead for those who are bound by fetters which false religious systems have placed about unthinking minds and hearts. "If the Son shall make you free, ye shall be free indeed."

Our Baptist Heritage

By W. R. WHITE, President
Baylor University Waco, Texas

Address before the Southern Baptist Convention

Early Christians were known for their simplicity, directness and sincerity. They worshipped God in spirit and truth. Ritual and liturgy were almost nonexistent. They spoke to each other in psalms, hymns and spiritual songs, making melody in their hearts unto the Lord. They were convinced that while man looks upon outward appearances, God searches the heart.

The religions they knew, whether Jewish or pagan, were encumbered and weighed down with complicated forms and ceremonies. A number of years ago, it was claimed that a tribe had been found in Australia that had no religion; however, it had a long series of ritual and ceremonies but Spencer and Gillen claimed that these exercises were a meaningless repetition of performances without religious content. Kindred tribes in the same country produced similar ceremonies with definite religious significance. Without doubt the particular tribe to which the anthropologists had referred is a degenerate people held by habit to practices whose significance has been lost. This illustrates the lurking danger in form devoid of power. From this the early Christians revolted. This revolt was led by their Lord.

Baptists have generally reflected this apostolic spirit. They have not been affected with ritualism. Sometimes they have been cursed with a barren orthodoxy. Others have often substituted form for fact, shadow for substance, ritual for righteousness and liturgy for life. Some Baptists have too often substituted doctrine for duty, profession

for practice, creed for character, concentration on trivialities for dedication to vitalities.

Our Baptist brethren have ever championed the supremacy of the Spirit. To them all things are spiritually discerned. Man cannot have spiritual discernment without being born of the Spirit. Even then he must be spiritually minded. It is by splendid insights that man evaluates all reality. It is through the Spirit and in the Spirit that man apprehends God and the things of God.

The Spirit begets simplicity and directness. A complicated worship obscures the Spirit. Intermediaries substitute for the Spirit and for Christ. They put God far off. Involved worship diverts and perverts. Man must come directly and boldly to the throne of grace. The people love simplicity and genuineness. This is why the common people who follow our Lord so easily become Baptists in great numbers. The stilted and stereotyped repel the rightful constituency of Baptists. It is not so apparent at first; but someday, if we forget, we will look back and see the masses going in another direction.

Baptists Have Contended For The Sacrosanctity of Individual Competence With God.

By sacrosanctity we mean that which is most sacred, irreplaceable and inviolate. By individual competence we mean that each individual can and must make his own solitary approach to God for a saving union with God. Others may witness, encourage and

We believe not in the divine right of kings, except as they are part of the humanity for which Christ died. We believe, rather, in the divine right of every soul. Every believer is royal—a king and a priest under Christ.

There are larger factors, then, than communications and educational methods, responsible for men's distractions. We blame neither of these. The censure rests rather on those undertaking to usurp prerogatives of the individual soul, whether in governmental circles or religious spheres, and on those who make suicidal surrender of their personal rights and responsibilities to others.

pray, but as in death, no human being can accompany or be proxy for us as we come into a personal encounter with God in Christ. A friend or loved one may have an arm around us, but there comes a sacred moment when the individual must appear naked and alone into the saving presence of the Lord.

Both the idea of baptismal regeneration and infant baptism violate this sacred principle. In the Catholic Churches, Roman and Orthodox, these are siamese-twins. In Pedo Baptist Churches there has been an operation, severing the twins. One group has kept one twin while another group has clung to the other twin.

Voluntariness grows out of the sacrosanctity of the competence of the individual under God. There can be no coercion or force. It must be of and by the individual. No duress is permitted here. The state cannot make Christians. The sword may convey to outward conformity but cannot change the heart. This is one reason that so much Christianity has been sheep's clothing on a pagan wolf. This type of Christianity has been a caricature which has written such a bloody, disgraceful page in history.

The great freedoms grow out of this principle. It is interesting to observe that in our Bill of Rights the first amendment which starts with separation of church and state includes freedom of speech, freedom of assembly and the right to petition the government for the redress of grievances. In the first government Baptists ever controlled, they granted complete religious liberty. This was the first time history ever witnessed such a freedom. With this, all other freedoms coupled with a keen sense of justice dominated Rhode Island.

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"We cannot all play the same instrument but we can all play on the same pitch."

The Home and the Church

(Continued from Page 3)

Mighty homes, however, cannot be built out of shallow concepts of the home as a divine institution. As long as the home is looked upon as a mere boarding house and laundry station, we will have a dearth of Christian homes in our land.

Not only are families scattered to the four winds daily and nightly, but living standards are so high and living expenses so great, that father is forced to a harrowing schedule which is far too long and pressing in order to make financial ends meet. Some men are so wedded to their businesses that marriage to their wives constitutes a sort of bigamy. But wives must realize that they are often times unconsciously forcing this self-imposed loneliness upon themselves by their exorbitant living standards.

Many wives are barnaced with jewelry and furred with ermine, when the husband is on a gingham wage or calico salary. The only reason some wives don't have elephants in the living room is because no department store has offered them for one dollar down, and one dollar a week into infinity.

These points of friction are taking their tragic toll. In the county where I pastor the inevitable result of such frictions is seen by the fact that last year for every ten marriages there were six applications for divorce. Broken hearts, broken homes, blasted hopes—the devil is on parade against the homes of America.

Perhaps in final analysis the basic cause of ninety per cent of the divorces is selfishness—the determined "I will have my way, or else." The "or else" is shaking the foundations of our land.

Duties

God's design suggests God's purpose for the home. Hear God saying to man "Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh." Listen, love your wives," and "Wives, submit yourselves unto your own husbands as unto the Lord," and "Children, obey your parents in the Lord." The frequency of such commands gives evidence of multiplicity and variety of home responsibility.

We would name three of the major duties—perhaps the most needed for now.

One is welcome. The home owes the child born into that home a cordial welcome. Hanna expressed the true concept for mothers of all time when she held the infant Samuel in her arms and

Delights

It is not always true that those things which cost the most produce for us the greatest delights, and purchase for us the most wonderful happinesses. But I would remind you that every duty of the home produces a dozen deep delights when that obligation is truly met.

Why is the song "Home Sweet Home" so dear to us all? It is not accidental that the word "home" is the dearest word in the vocabulary. Life's sweetest memories for me are in the home. How well do I remember the mixed smells at our home on Saturday night—of shoe polish, newly laundered clothes, and cooking roast. Or of the lessons learned at a mother's knee, or the songs we sang there together. Home, if built on God's plan, is a veritable foretaste of heaven.

Parents who have done well in parenthood are earth's richest couples. They have the cleanest feelings inside, a sense of achievement because of a consciousness of a hard task well done. Never did an athlete receive a loving cup with more delight. Nor did a teacher watch the success of her pupil with more thrill than parents idolize that son or daughter who has gone forth from the home to make a noted mark in the world. Life's greatest product is the product of the home—the worthy child.

And then there's the fellowship of the home. What can compare with it? Brother and sister who pull hair over balls and dolls, come to the depth of love where each would die in defense of the other. Have you ever been to a family reunion to register the delights expressed on the faces of those who have come that the family might be together again just for a day? Father is on his throne. Mother is queen. Children's joys are inexpressably deep.

Not the least of the delights is the sense of security felt in the home. Just being "at home" is enough. Let the hair down. Kick the shoes off. Prop both feet up. That's home. The most relaxed place on earth. A man's home is his castle. Let's keep it so. But the greatest sense of security is in the assurance that come what may the family will stick together and through thick and thin each will see the other through. As long as there is bread, each will have a morsel, and together they will eat. What can compare with it?

Its Diligent Defender

Delights like that of the home are worth struggling for. But the tasks of the home are so tremendous, and the responsibilities are so staggering that parents cannot be equal to the high task without divine help. There is no father so capable, nor a mother so winsome that success in the serious duty of parenthood can come for them without God's help.

(Continued on Page 18)

New Orleans's R. Q. Leavell Continues His South American Tour of Seminaries

By ROLAND Q. LEAVELL, President
New Orleans Baptist Theological Seminary

President Juan Peron isn't having it too easy, building his "New Argentina." He is pestered with inflation, riots, looking for a new wife, and all the fears accompanying a dictatorial regime. Every block in Buenos Aires has inscribed on it, "Peron cumble (fulfills his promises), Evita dignificata." They have sainted her, even praying to her.

The "New Argentina" Peron seeks can be built better through hundreds and thousands of ministers and young women to be trained in the International Baptist Theological Seminary. The opening of three new buildings by President William Lowrey Cooper and his colleagues on April 5, was the focus of the trip made by Mrs. Leavell and me. This institution serves Paraguay, Uruguay, Chile and Bolivia as well as Argentina Baptists.

Buenos Aires (Beautiful Air) is the third largest city in the Western Hemisphere, and one of the most beautiful. Greater B.A. has about 4,500,000 population. It is the most powerful country in South America. All its people are of the white race, descendants of various European immigrants. Foreign trade has transformed Argentina's beef, wheat, corn and flax seed into fast automobiles, a sleek subway system, modernistic apartments and skyscraper buildings. Only Christ and his gospel, such as they teach in the International Baptist Seminary, can transform those potential people into honest, peaceful, useful citizens with Christian homes, spiritual churches and worthy schools. On Sunday afternoon I had the honor of delivering the opening address on "Theological Education In Our Day." Each morning we conducted two-hour conferences on evangelism with pastors and Seminary people from the five Latin American countries mentioned. These were most rewarding to me. Great groups of alert, interested and responsive ministers packed the Floresta church for conferences on soul-winning, church evangelism, two-and-two visitation and conservation of evangelistic results. They fired questions, took friendly issue, and weighed carefully every method suggested. That same group, plus many other church members, came nightly to the beautiful and more commodious Sudoeste church for sermons on evangelism. There were professions of faith at every invitation given.

Many New Orleans Seminary graduates in South America delighted my heart. I must mention Alfonso Olmedo,

graduate of 1946, President of the Baptist Convention of Argentina and Paraguay, Pastor of San Luis, one of the most successful evangelists in Latin America. He was converted from Catholicism while trying to persuade a Baptist to become a Catholic. His sister is a nun, his uncle a priest. He has suffered an amazing amount of persecution for Christ's sake. He was wonderful to Lilian and me. I enjoyed everything about him except some of his driving through Buenos Aires traffic. I told him he made me feel like the apostle Paul, who said, "I count not my life as dear unto myself." This brave soul has won about 1,300 Catholics to Christ through his brilliant witness for the Saviour.

The flight over the Andes, from Buenos Aires to Santiago, Chile, 22,000 feet high across perpetually snowcapped peaks of beauty and majesty, was something one could never forget. The visits to Chile, Peru, Ecuador and Panama were crammed full of delight and inspiration. The whole adventure proved to be an enrichment of our missionary concern in every way. We have never had so profound an opinion and admiration for our missionaries as now.

In twenty-eight days it was my opportunity to deliver thirty-seven sermons and addresses. I met many scores of missionaries, and saw some fruits of their labors. At the close of my sermons a goodly number of nationals in various countries made professions of faith. My contacts with the Seminaries, both the faculties and the students, have been most satisfying to me and encouraging. I was never so convinced as now that we must give ourselves unceasingly and unselfishly to the task of making disciples of all nations, in obedience to the word of our Lord.

We returned to New Orleans on Saturday, April 18, more determined than ever to dedicate ourselves and the New Orleans Seminary to the task of world evangelization in the Saviour's name.

Pastor J. Kenneth Allaby, Clifton Church, Louisville, reports a revival in which there were 51 professions of faith, 33 rededications, and four other additions by letter. Vincent Cervera, 25 Bradley Blvd., Greenville, S. C., was the evangelist, and George Starke, minister of music in the West Broadway Baptist Church, Louisville, and a student in Southern Seminary, was singer. Pastor Allaby is high in his praise of these men.

Paul Charged With Heresy!

By O. W. TAYLOR

Paul said before Felix: "But this I confess . . . , that after the way which they call heresy, so worship I the God of my fathers, believing all things . . . written in the law and the prophets" (Acts 24:14). "They" meant the opposing Jews, the Sadducees and Pharisees. These viewed Paul's preaching as contrary to the Scriptures and as factional and schismatic. The fact was that he gave the true interpretation of the Scriptures.

The Sadducees rejected the doctrine of angels and spirits and the resurrection (Acts 23:8). They were religious rationalists, the doctrinal "liberals" of their day. It was an honor to Paul to be charged with heresy by them.

The Pharisees accepted the doctrines which the Sadducees rejected. But they so interpreted and perverted the Scriptures as to reduce religion to mere form and ceremony and did not receive Christ as the prophesied Messiah and Lamb of God and rejected the idea of salvation by grace.

Paul believed the Scriptures *in toto*, even as his Jewish opponents professed to do (Acts 24:14). He preached nothing except what the Scriptures taught, the redemptive verities of the gospel of grace and the triumph of Christ and His kingdom (Acts 26:22, 23).

But the unbelieving Jews expected a Messiah who would establish a kingdom with pomp and power in which the Jews would be exalted governmentally over their enemies and over all nations. Paul, having once held the same view, came along and taught that "the hope of Israel" was realized through the reign of the grace of God in Christ received by faith on the basis of the atoning cross (Acts 13:34; 20:20-25; 26: 6, 7; 28:23-31). Not one time did he encourage them in their pet concept, so they said he was a heretic!

The Biblical references which have just been given teach certain important things.

1. The preaching of the gospel of grace is the preaching of "the gospel of the kingdom." Paul "expounded and testified the kingdom of God, persuading them concerning Jesus . . ." The gospel of grace and "the gospel of the kingdom" are the same.

2. Neither Jews nor Gentiles have any true hope or promise except that which is realized, in both its beginning and its future climax, through faith in Christ and salvation by grace through the atoning cross. There is no promise to anybody who does not bow at the cross and receive Christ, who was crucified there in a substitutionary atonement transaction and was later raised from the dead.

3. Let us just keep on preaching the gospel of grace, even if theorists do feel disposed to call us heretics for doing so.

Preach the Word

By HOMER G. LINDSAY, Pastor
First Baptist Church
Jacksonville, Florida
(Sou. Bap. Convention)

I read to you from Paul's second letter to Timothy, Chapter 4:1-5 (A. S. V.): "I charge thee in the sight of God, and of Christ Jesus, who shall judge the living and the dead, and by his appearing and his kingdom: PREACH THE WORD; be urgent in season out of season; reprove, rebuke, exhort, with all long suffering and teaching. For the time will come when they will not endure the sound doctrine; but, having itching ears, will heap to themselves teachers after their own lust; and will turn away their ears from the truth, and turn aside to fables. Be thou sober in all things, suffer hardship, do the work of an evangelist, fulfill thy ministry." ("Carry out the full commission that God gave you."—Phillips.)

The last words of great men are always significant. It was so in the case of Paul. He was writing from his prison cell in Rome. It was his second imprisonment. His preliminary hearing before Nero was over, and he was expecting the final trial, and death.

His letter was written in Greek to a young preacher whose father was a Greek and his mother a Hebrew. Paul, a son of Hebrew parents had, besides his training under the Jewish scholar Gamaliel, a well rounded schooling in Hellenistic culture, the Greek language, Greek philosophy, rhetoric, logic, argumentation, and literature.

Timothy knew both Hebrew and Greek, and Paul chose Greek to write his final charge to the young pastor. Timothy had splendid moral and spiritual qualities, but he lacked the dogged perseverance and tremendous moral courage of the great apostle. Hence this strong word. Paul delivers this solemn charge to Timothy, conscious of the fact that he was doing so in the sight of God, and he wished Timothy to ever so regard the charge.

Verses 1-5 are a rousing appeal to Timothy to fulfill his ministry. In the words before us, he throws his whole soul into the task of urging Timothy to carry on the work of the ministry with a vigor equal to his own. Paul was living in the expectation of the imminent return of the Lord. Paul solemnly charged Timothy by the appearing and the kingdom of the Lord Jesus. Thus by the most solemn motives, speaking as in the immediate presence of the great Judge of the quick and the dead, with the expectation of the second coming of Christ in view, with all the glories

of the mediatorial kingdom spread out before his mind's eye, he urges him to the work—the ministerial work; the evangelistic work; the work in which Paul had spent his strength, and ungrudgingly spent his splendid faculties; the work which is described in three words, "PREACH THE WORD."

The charge is to preach the Word. It is a sharp command as in military language. It should be the pattern of the preacher today. His preaching should be characterized by that dignity which comes from the consciousness of the fact that he is an official herald of the King of Kings. It should be accompanied by that note of authority which will command the respect, careful attention, and proper reaction of the listener. There is no place for clowning in the pulpit of Jesus Christ.

Timothy is to preach the Word. The Word here refers to the whole body of revealed truth—the word of God. The preacher is not to occupy his time with book reviews, politics, economics, current topics of the day, psychology, unproven theories of science, but the Word. The preacher as a Herald cannot choose his message. He is given a message to proclaim by his Sovereign. If he will not proclaim that, then let him step down from his exalted position!

Preach the Word which tells of Jesus Christ, of death to sin, by his death upon the cross, of life to God by his resurrection from the dead. Preach the word of holy obedience, of charity, purity, patience, gentleness, and peace; the word of like-mindedness with Christ, of conformity to the will of God; the Word of truth and righteousness; the unerring Word, which is like God, and cannot lie. Preach the Word as one who knows its worth and its power; as one who knows that the issues of life and death are bound up with it. Preach it with special application to the varying needs of those who hear it. Reprove sin by its searching light. Rebuke offenders by its sharp two edged blade. There is life in the Word of God. It is living and active to awaken the slumberer, to cut deep beneath the surface and make man know himself. God's Word has not lost its power to cut sharp between the higher and lower life, or to discern the secret things of the heart. It is the infinite love of God that leads us to use the sharp sword of his Word in opening up to our gaze the wickedness of our hearts. God's Word has not lost

its power. We have witnessed men and women pierced to the heart by the simple Word of God, and beheld them turning to Christ and finding in him the joy of salvation.

Never lose your sense of urgency "Be urgent in season, out of season." The preacher is to proclaim the Word when the time is auspicious, favorable, opportune, and also when the circumstances seem unfavorable. There is no closed season for preaching. One of the tragic sins of the ministry today is that we do not preach with the urgency we ought. Richard Baxter said: "I preach as a dying man to dying men, and as never sure to preach again." Sylvester Horne said, "The one supreme qualification for the ministry is a soul of flame." Paul said, "Never lose your sense of urgency, in season or out of season."

"Reprove, rebuke, exhort, with all long suffering and teaching." Reprove those in error as to doctrine, rebuke the unruly or immoral in life. The preacher is to deal with sin either in the lives of his unsaved hearers or in those of the saints to whom he ministers, and he is to do it in no uncertain tones. The word "sin" is not enough in the vocabulary of our preaching today. And as he deals with the sin that confronts him as he preaches, he is to expect results, the salvation of the lost and the sanctification of the saints.

Not only is he to speak in stern language against sin, but he is to exhort. This word has in it the idea of "please, I beg of you, I urge you." Thus, there is to be a mingling of severity and gentleness in his preaching. Paul says to Timothy, "Reprove, rebuke, encourage, using the utmost patience in your teaching."

The exhortation to proclaim the word is given in view of the coming defection from the Faith once for all delivered to the Saints. In view of this sad condition in the church, Timothy is exhorted by the great apostle to do four things in connection with his proclamation of the Word:

First, "Be thou sober in all things." The presence of false teachers necessitated a wakeful attitude, a constant presence of mind, a quick discernment of opportunity for advancing the truth. All preachers must one day give an account of their stewardship. Such a thought ought to stimulate them to greater faithfulness. Watch thou in all things, stand fast in all that you are doing.

(Continued on Page 17)

The Ninth and O Church, Louisville, has set the period of June 1-7 for nightly services at Sylvania. The men of the church will have charge of the meeting and will do the speaking. This is definitely a move which should be considered by more churches—using their men in special ways, even including evangelism.

Sunday School Department

ROY E. BOATWRIGHT
State Secretary

Standard Schools

We have received to date 156 applications for Standard recognition of local schools. How about your school? Your school may be Standard but you have failed to apply for recognition. Remember last year Kentucky led all other states on Standard schools. We are proud of the work of Kentucky churches. Help us to lead the Convention for 1953. Thank you very much.

Heard at the Sunday School Clinic, Kansas City, Missouri

In speaking of Baptists and their buildings one speaker said, "Baptists fill anything they build." This is an encouraging sign of our growth, however, we should spend much time in studying our present building and the one we might plan to build.

Do You Know That—

Sixty percent of the existing Adult Classes have already saturated or are near that point? Very little additional growth can come here. These classes can only be kept active by grading, promotion, sending out workers, narrowing the age range, and making new units possible.

Preparation Week—September 20-27

Much of the success of "A Million More in '54" will depend on how many and how well our churches observe this opportunity for growth. Now is the time to place it in your church calendar.

September 20-27 is the logical time for such a week. Many new teachers and officers will be installed in October and this week of study and training will give them the needed inspiration and information. Many new classes will be started in our churches at this time.

Purpose of Preparation Week

Our churches must not wait until September 20-27 to start preparing, in fact, preparation in most churches has already begun. This week is to intensify every means to advance our local work.

Dr. J. N. Barnette has written a book, "The Pull of the People," to be taught by every pastor in every church. If the pastor cannot teach then the church should seek someone else.

Sunday school credit will be given for the study of this book to all who are fifteen years old and above. This book was written to inform, inspire and guide Sunday school workers to enrol more people in Bible study.

Another reason for Preparation Week is to give us a definite time to organize new departments and classes and to enlist a staff of new workers. New workers will fill vacancies and take over new departments and classes.

Who Should Attend Preparation Week?

The entire church membership should attend, but by all means all present teachers and officers and all new ones. This should be an "all out" week of intensive work on the part of the churches.

How to Prepare for Preparation Week

Set the date, September 20-27. If this date does not suit then set one near this time. We urge our churches to make this a simultaneous work. Inform the people as to what it is and why have it. Publicize extensively. Use your bulletin board. Place on it the poster you have already received. Use your church bulletin. Announce in your departments and classes and any other method you desire, but get the work moving forward now.

Order your book, "The Pull of the People" now from your Baptist Book Store. They sell at thirty-five cents each.

Some Definite Aims for Teachers of Intermediates

1. To see that each Intermediate has a definite experience of salvation.
2. To strengthen in each the desire to seek and to follow God's will.
3. To help each find and adopt New Testament standard for Christian living.
4. To lead each to gain an increasing understanding of the Bible.
5. To help each develop Christian attitudes.
6. To lead each to form Christian habits.
7. To guide each in Christian experiences.
8. To help each become better acquainted with his church and denomination.

Standard Schools

Bardstown Junction—Pastor Mark Fairless; Superintendent Lee Watkins.
Sturgis, First—Pastor I. L. Baughn; Superintendent E. M. Cullen.

Do You Know That—

Half of last year's Vacation Bible Schools were only five days? Only 31% of the 1952 Schools had 10 days. A positive note of our promotion must be on having ten-day schools for three hours each day. Potentially half of the Million More in '54 are within our reach through the one-day pupils registered in our schools and the ones not in Sunday school. If we will lead our people to follow up these contacts seriously a great harvest is in store.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, MAY 10, 1953

Church	T.U.	S.S.
Arlington, First	63	146
Ashland, Unity	121	510
Bardstown	---	372
Bellevue	---	470
Berea	---	418
Bowling Green, First	299	1,126
Buffalo	---	276
Burlington	74	252
Campbellsville	---	553
Pleasant Hill	146	296
Clay, First	---	229
Cloverport	---	220
Corbin, First	129	356
Central	93	525
Covington, Calvary	---	674
Covington, First	81	313
Latonia	172	1,057
South Side	87	501
Cumberland	---	225
Cynthiana	---	361
Danville, First	186	721
Lexington Avenue	---	494
Dawson Springs	---	206
Dayton, First	---	255
Dayton, Ohio, Westwood	---	706
Elizabethtown, Severn's Valley	---	750
Evansville, Ind., Calvary	83	568
Grace	226	---
Walnut Street	---	404
Fairfield, Little Union	---	205
Falmouth	---	258
Ferguson	---	216
Ft. Thomas	63	263
Franklin, First	---	332
Frankfort, First	152	812
Thorn Hill	---	334
Fulton, First	---	445
Georgetown	170	588
Glasgow	86	739
Glendale, Gilead	171	358
Greenville, First	133	373
Harlan	172	688
Harrodsburg	---	---
Bruner's Chapel	121	228
Deep Creek	---	205
Hawesville	63	275
Blackford	---	228
Hazel	60	285
Henderson, Audubon	78	390
First	141	451
Bellfield	105	---
Immanuel Temple	152	622
Hickman, West	---	289
Hima, Horse Creek	---	270
Hodgenville, First	---	471
Hopkinsville, First	103	641
Second	137	847
Jeffersonton	86	---
LaGrange, DeHaven Memorial	---	334
Lebanon	96	487
Leitchfield	60	240
Lexington, Calvary	---	771
Felix Memorial	70	353
Grace	---	658
Immanuel	221	862
Porter Memorial	157	806
London, First	---	606
Ludlow, First	184	606
Louisville, Baptist Temple	72	397
Audubon	---	314
Baptist Tabernacle	171	646
Beechmont	163	801
Bethany	---	231
Carlisle Avenue	202	1,339
Clifton	107	451
Crescent Hill	178	991
Deer Park	---	483
Eastern Parkway	53	591
18th Street	81	404
Fairdale	150	270
Farmdale	---	317
Harmony	111	380
Highland Park, First	---	484
Immanuel	49	376
Lynn Acres	84	222
9th and O	179	1,237
Okolona	65	394
Parkland	250	1,051
St. Matthews	---	560
Shively	---	668
South Jefferson	96	516
South Side	---	465
Third Avenue	69	420
Twenty-third and Broadway	136	723
Victory Memorial	256	764
Virginia Avenue	83	298
Walnut Street	257	1,568
West Broadway	134	636
Madisonville, First	166	897
Middlesboro, First	78	657
East Cumberland Avenue	---	403
Monticello, First	---	277
Mt. Washington	---	257

(Continued on Page 21)

Baptist Training Union Dept.

BYRON C. S. DeJARNETTE
State Secretary

AWARDS FOR MARCH 1953

ASSOCIATION	OTHER BOOKS	TOTAL	METHOD
Baptist			
Old Yellow Creek Baptist	9	9	
Bell County			
Riverside Baptist	36	36	
Bethel			
Russellville, First	19	19	
Forest Park, Bowling Green	16	16	
Guthrie Baptist	31	31	
Blood River			
Hamlet	7	7	
Boones Creek			
Central Baptist	27	27	
Caldwell			
Cedar Bluff Baptist	13	13	
Northside Baptist	38	38	
Campbell County			
Newport, First	9	9	
Fort Thomas, First	10	10	
Christian County			
Hopkinsville, Second	1	1	
Crittenden			
Gardnersville	11	11	
Daviess-McLean			
East Union	1	1	
Hall Street	10	10	
Temple Baptist	9	9	
Elkhorn			
East Hickman	30	30	
Georgetown, First	30	30	
Grace	24	24	
Mt. Sterling, First	8	8	
Nicholasville Baptist	48	48	
Versailles Baptist	18	18	
Franklin County			
Bethel Baptist	1	1	
Lebanon Baptist	26	26	
Pleasant Ridge	1	1	
Freedom			
Albany Baptist	46	46	
Gasper River			
Big Muddy Baptist	9	9	
Morgantown Baptist	13	13	
Graves County			
Mayfield, First	9	9	
Greenup			
Ashland, First	3	3	
Greenville			
Magoffin Baptist Institute	38	38	
Henry County			
Smithfield Baptist Church	21	21	
Laurel River			
London, First	3	3	
Liberty			
Cave City, Salem	26	26	
Lincoln County			
Hustonville Baptist	42	42	
Parlor Grove	17	17	
Stanford Baptist	7	7	
Logan			
Green Ridge Baptist	18	18	
Long Run			
Audubon Baptist	1	1	
Baptist Tabernacle	12	12	
Bethany Baptist Church	15	15	
Bethlehem	2	2	
Calvary	12	12	
East Baptist Church	16	16	
Twenty Third and Broadway	7	7	
Seminary	895	895	
Shively Baptist	32	32	
Mount Zion			
Main Street Baptist	52	52	
Muhlenberg			
Friendship, Greenville	11	11	
Graham	14	14	

Nelson			
Mt. Moriah	20	20	
North Bend			
Decoursey Baptist	47	47	
Fort Mitchell Baptist	52	52	
Ohio County			
Beaver Dam	53	53	
Fordsville Baptist	11	11	
Owen County			
Lusby	10	10	
Pulaski County			
First Baptist, Somerset	1	1	
Salem			
Muldraugh Baptist	41	41	
New Highland Baptist	24	24	
Severns Valley			
Cecilia Baptist	10	10	
Glendale	4	4	
Shelby			
Salem Baptist	69	69	
South District			
Danville, First	1	1	
Three Forks			
Jeff Missionary Baptist	5	5	
Vioco	15	15	
Union			
Berry Baptist	14	14	
Upper Cumberland			
Loyal, First	10	10	
Warren			
Bowling Green, First	10	10	
Burton Memorial	20	20	
Calvary	7	7	
Forest Park	4	4	
Glen Lily	7	7	
West Kentuckiana			
Audubon	24	24	
Spottsville	23	23	
West Union			
Paducah, First	44	44	
Twelfth Street	1	1	
West End Baptist	23	23	
White Water			
West Side Baptist	50	50	
TOTAL	1,450	4,018	5,468

Two Wedded Libraries Now Set up Housekeeping in New S. S. Board Building

NASHVILLE, Tenn. — In the spring of 1951 in a quiet wedding that attracted little attention the Sunday School Board's Dargan Memorial Library and the library of the Historical Commission of the Southern Baptist Convention were united in marriage. They were never able to set up housekeeping together until the completion of the new building. Now they are happily living together in their new home. One cannot tell to whom a book belongs except that on the inside there is an identifying property mark. They are catalogued according to proper library classifications. They are available for the use of all Sunday School Board workers according to the rules of circulation and use. They also will serve any of our Baptist people who want to come and study here or who have questions that the library can answer.

Nothing has been said about who's the bride and who's the groom. They are so completely wed that they are one. Their one desire is to serve for the praise of Christ and the blessing of our Baptist cause.—*The Circle*.

It seems at times slow progress, but the victory is what counts. God blesses; we are to serve.—Horace E. Buddin, missionary to Brazil.

Rural Church Program in Younger Creek Church

A few weeks ago our Associational Missionary, Rev. H. D. Standifer, presented to us an opportunity to have an Eight Day Rural Church Program at Youngers Creek. The Church voted unanimously for the program.

We have just completed this eight day effort, and with much success. We were led by Bro. G. R. Pendergraph, the Rural Church Worker for the state of Kentucky.

We went together, in teams, the first Sunday afternoon of the campaign, and "surveyed" the entire community. The results of this survey shall be felt for months to come, for we found 335 prospects for the Sunday school and 139 people who are "lost." What a challenge this is to all of us here at Youngers Creek!

Brother Pendergraph placed emphasis upon the entire program of the church. He began on Monday night talking about the Sunday school, and a goal of 100 was announced for the following Sunday, and we had 106. (Our average attendance for the preceding month was 64.) On Tuesday night the emphasis was given to the Training Union, and a goal of 50 was announced for the following Sunday, and we had 70. (Our average in Training Union for the preceding month was 36.) Then, Brother Pendergraph spoke to us on Stewardship on Wednesday night, and on Thursday night he placed his attention on Missions. Then, on Friday night, we thought together about our Cooperative Program, and Saturday he brought the emphasis to a climax, as we considered the total Church Program, and Church Budget. The services throughout the week were also evangelistic. After the emphasis of each night, Brother Pendergraph brought an evangelistic message, and during the eight days there were 11 additions to the church; 9 for baptism, 1 by letter, and one on statement.

A Cradle Roll and Extension Department was started. Mr. and Mrs. Ben Howard accepted the responsibility of both departments. On the last day of the program they brought their lunch so they would not have to go home after the services but could go right to visiting. During the afternoon, they made twenty-five visits.

We, at Youngers Creek are grateful to our Missionary who first informed us of the Rural Church Program, and to Bro. G. R. Pendergraph who led us. I trust that other rural churches will take advantage of our Rural Church Program.—W. R. Cook, Pastor.

"By every step we take toward making the state the caretaker of our lives, by that much we move toward making the state our master."—Dwight D. Eisenhower.

WOMAN'S MISSIONARY UNION

MRS. GEORGE R. FERGUSON, Executive Secretary
MISS BEULAH WINGO, Young People's Secretary
Mr. J. C. BALLEW, Royal Ambassador Secretary

Following is a list of W.M.S.'s by Associations, for last year 1951-52. These Societies have been awarded the A-1 Certificate through their Associational Superintendents. We want to congratulate them on this achievement and to give them this added recognition for reaching the Standard of Excellence. It is our hope and prayer that many more will strive for this goal this year. May the Lord's richest blessings be yours as you labor in the vineyard of the Master.

Allen—Scottsville
Bell County—Pineville, First and Riverside
Bethel—Adairville, Post Oak, Russellville First, Trenton, New Hope
Blood River—Hazel
Boone's Creek—Boone's Creek, Irvine First
Booneville—Oneida
Bracken—Flemingsburg
Breckenridge—C o r i n t h, Hardinsburg, First, Irvington
Caldwell—Crider, Donaldson, Princeton, First, Macedonia, Princeton Second.
Campbell County—Fort Thomas, Cold Springs 1st, Silver Grove
Casey County—Middleburg
Christian County—Pembroke
Crittenden—Crittenden, Pleasant Ridge, River View
Daviess-McLean—Buena Vista, Eaton Memorial, Utica
East Union—Clairfield, Pruden
Edmonson—Brownsville
Elkhorn—Calvary, (Lexington) Durbin Memorial, East Hickman, Dry Run, Georgetown, Grace (Lexington) Great Crossing, Midway, Paris 1st, Mt. Freedom, Mt. Sterling, Nicholasville, Trinity (Lexington)
Enterprise—Belfry, Irene Cole, McVeigh, Pikeville, Van Lear, W. Liberty, Paintsville
Franklin—Cedar Grove, Thorn Hill, Frankfort 1st
Freedom—Albany, Brahams
Gasper River—Big Muddy, Morgantown
Greenup—Ashland 1st, Ashland 2nd, Pollard, Unity, Wildwood, Willard
Henry County—Smithfield, Turner's Station
Irvine—Oakgrove
Laurel—East Bernstadt 1st, London 1st
Liberty—Glasgow, Salem
Lincoln—Houstonville, McKinney, New Salem, Stanford
Little Bethel—Earlington, Hanson, Madisonville 2nd, Morton's Gap 1st, Nortonville
Little River—Blue Springs, Hurricane
Logan County—Mt. Pleasant
Long Run—Audubon, Baptist Temple, Carlisle Avenue, Calvary, Cedar Creek, Crestwood, East Audubon, Elk Creek,

Deer Park, Fourth Avenue, Garfield Avenue, Highland, Highland Park 1st, Immanuel, Jeffersontown, Kenwood, Kings, North 42nd Street, Parkwood, Pleasant Grove, B.C., Southside, Victory Memorial, West Broadway, West Side.

Lynn Camp—Piney Grove
Mt. Zion—Corbin (Central), Corbin (First)
Muhlenberg—New Cypress
Nelson—Bloomfield, Chaplin, Mill Creek
North Bend—Crescent Springs, Erlanger, Ft. Mitchell, New Bethel, Oak Ridge
Ohio County—Beaver Dam, Rockport, West Point, Reynold's Station
Ohio River—Dyer Hill, Inka, Marion, Mexico, Smithland, Sulphur Springs, Union
Ohio Valley—New Harmony, Poole, Sullivan, Sebree, Sturgis 1st
Owen County—Concord, Owenton
Pine Mountain—Cumberland, Lynch
Pulaski—Bethlehem, Pleasant Hill No. 2
Russell County—Clear Fork
Russell Creek—Campbellsville
Salem—Muldraugh, Raymond
Severns Valley—Mt. Zion, Severn's Valley, Sonora, Tunnell Hill
Shelby County—Burk's Branch, Buffalo Lick, Dover, Hempridge, Simpsonville, Waddy
Simpson—Shady Grove, Sulphur Springs, Middletown, Whipperwill
South District—Cornishville, Danville 1st, Lexington Avenue (Danville)
Sulphur Fork—Antioch
Tates Creek—Liberty, Mt. Tabor
Ten Mile—Macedonia
Union—Beaver (Cynthiana)
Upper Cumberland—Black Mountain, Harlan, High Splint, Kelly Street, (Harlan) Lenarue
West Kentuckiana—Evansville, Calvary, Keck Avenue, New Bethel; Henderson 1st; Mt. Pleasant (Smith's Mills)
West Kentucky—Bethlehem (Cunningham)
West Union—Bandana, Barton, 1st, Lone Oak, Trinity
White's Run—Jordon (Eagle Station)
White Water—Dayton: Dayton, Northside and Westwood, Cleves, Hamilton Westside, Cincinnati Westside

We had a total of 194 Standard W. M. S.'s last year—a gain of 50 over the previous year. The above list is complete and correct according to information sent to us at the end of the W. M. U. year (October 1952). If your Society was A-1 and you have not received a Certificate, please notify your Associational Superintendent or the W. M. U. Office.

There was a total of 598 A-1 Young People's organizations last year—a gain of 221 over last year.

We are so thankful to faithful workers who make these records possible. It takes a lot of time, prayer and consecration to the task, and our work is growing because you are willing to give of yourselves.

Mark your Standards—strive for the goals—report them at the end of the year. Let's go FORWARD—always FORWARD in growth, study and giving as we "Labor together with God."

AN APOLOGY

It is necessary that I rectify a mistake in recent presentation of Young People's Trophy and A-1 Certificates.

Because of an error on my part while Young People's Leader of Boone's Creek Association, the 1952 Silver Loving Cup, presented for the highest percentage of A-1 young people's organizations, and subsequent Certificates were presented to Boone's Creek Association at the State Meeting at Lexington in April. After closer investigation into the matter, I found that this Association did not qualify on several points, so with more effort in 1953 it is possible that it can rightfully recover these awards.

The State Office, at a future date, will announce the Association that is entitled to this recognition.

"I press toward the mark for the prize of the high-calling of God, in Christ Jesus." Phil. 3:14.—In Christ's great faithfulness, MRS. RUTH HIGHLAND, Boone's Creek Association.

SCHOLARSHIP FUND

We have had a reprint on the Dollar-a-month offering envelopes for the Scholarship Fund. Is your Society using them each month? Is your Anniversary Chairman keeping this fund before your women? These envelopes are available now in any number you need—either for individual gifts or for the group plan. We have the envelopes and would like to see every one of them used. Order them accordingly to your needs.

BOOKS

The life story of Miss Annie Allen—"Beautiful Upon the Mountain" is a treat you will not want to miss. If you have not read it, by all means order it today from your Baptist Book Store, read it and present it to your church library. The price—clothbound \$1.25; paper 60c.

The State W. M. U. Office now has, for your use, the teaching helps for "Golden Remembrances of Kentucky Woman's Missionary Union." Get your book now if you have not already studied it and begin to plan for a wonderful trip through the history of Kentucky W.M.U. The teaching helps are wonderful and will make your study a time of golden opportunity. These helps are free and will be sent upon request.



James Acree Lunsford BRAZIL



Mrs. Maxie Crawford Kirk BRAZIL



William Levi Walker JAPAN



Mrs. Martha Boaz Robinson NIGERIA



Hubert L. Hardy, Jr. CHILE



Mrs. Ruby Brown Hardy CHILE



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Mrs. Dorothy Carver Garrott JAPAN



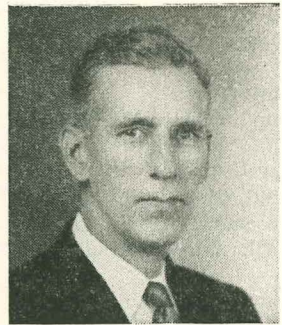
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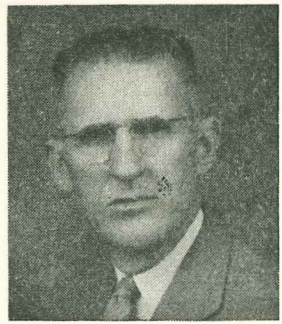
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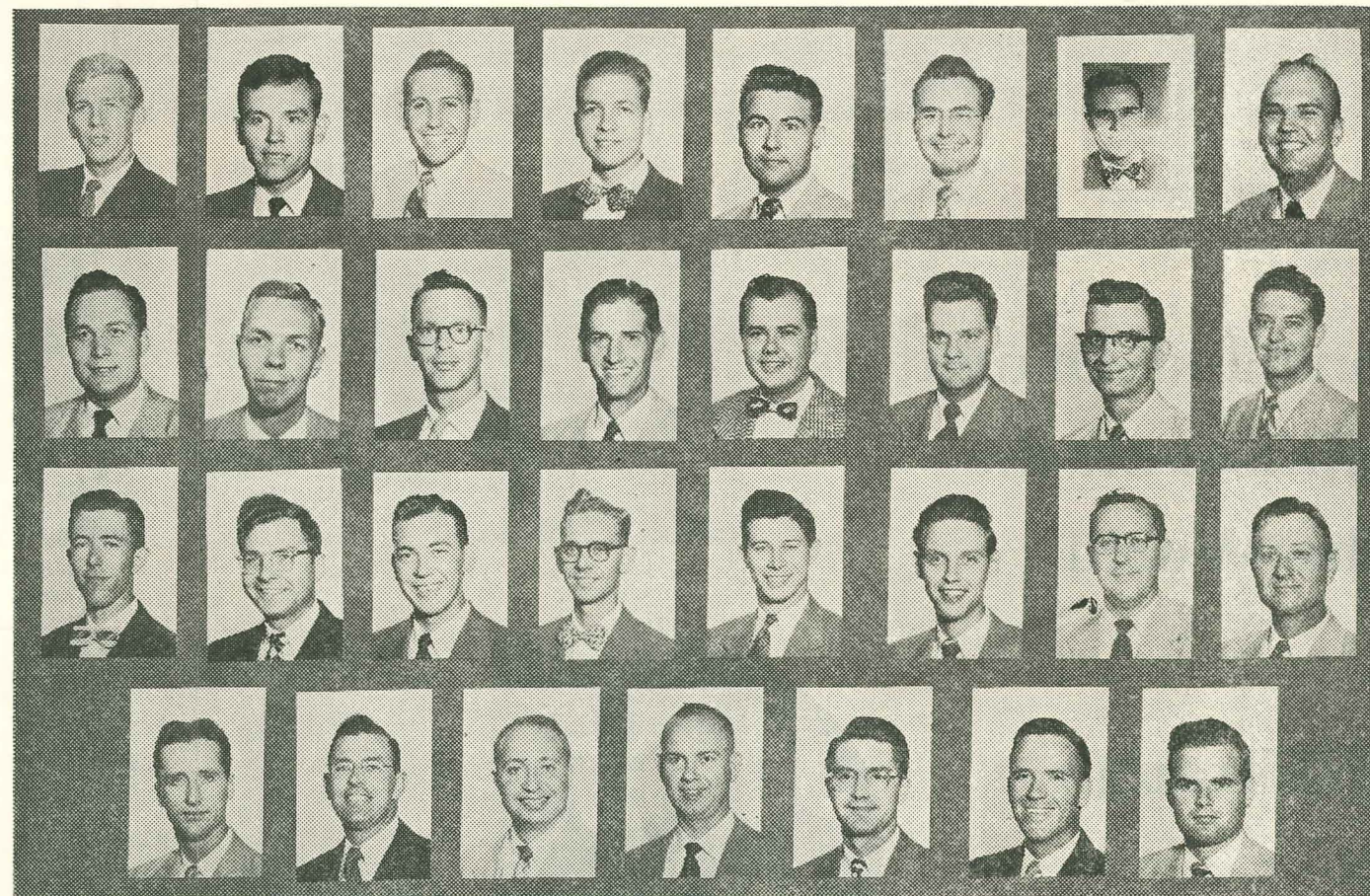
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Southern Seminary Confers Degrees Upon 31 Kentuckians This Spring



The thirty-one men above were the recent Kentucky graduates from the Southern Baptist Theological Seminary. The individuals, their home towns and the degrees awarded them are as follows:

Top Row (left to right): (1) Earl S. Bell, B. D., Lexington; (2) James Curtis Blanchard, Th.M., Russellville; (3) Andy Q. Blane, B. D., Hopkinsville; (4) George A. Canzoneri, B. D., Lebanon Junction; (5) George E. Clark, Th. M., Benton; (6) Walter B. Clayton, Jr., Th. B., Louisville; (7) Donnie Crenshaw, Th. B., Louisville; (8) James E. Cunningham, B. D., Clinton.

Second Row: (9) Jesse A. Hatfield, Jr., B. D., Louisville; (10) Samuel S. Hill, Jr., B. D., Georgetown; (11) Norris G. Hite, B. D., Gracey; (12) William A. Holladay, Th. B., Burlington; (13) William R. Howard, B. D., Loyall; (14) Chester

C. Irvin, B. D., Louisville; (15) Robert W. Ivey, B. D., Lowes; (16) Asa W. Jones, B. D., Hodgenville.

Third Row: (17) James Eldon Jones, B. D., Loyall; (18) Frank J. Kuriger, Jr., B. D., Louisville; (19) Thomas L. Lewis, B. D., Franklin; (20) William Harold Matthews, B. D., Falls of Rough; (21) Vernon P. Perkins, Th. B., Hall's Gap; (22) Walter K. Price, Th. B., Lexington; (23) Everett V. Reneer, Th. M., Centertown; (24) Gordon L. Reynolds, Th. M., Louisville.

Bottom Row: (25) Olive Rice, B. D., Eubank; (26) Raymond I. Sanderson, B. D., Frankfort; (27) Harold A. Shoulders, B. D., Franklin; (28) Z. Earl Vaughn, B. D., Kevil; (29) Harry Lee Wainscott, B. D., Union; (30) Donald B. White, B. D., Frankfort; (31) Barnett L. Williams, B. D., Berea.

New Orleans Seminary's 75-Acre Campus Looms Into French Colonial Pattern

NEW ORLEANS, La. — Work is almost done on the minimum buildings so the New Orleans Seminary can open on the new campus in September 1953. The late air photo on page 1 of this week's Western Recorder shows about two-thirds of the 75-acre tract facing highway 90 and 11.

Faculty homes line Seminary Place, the long street at the right, extending beyond that shown in the picture.

The library is at the right foreground.

To its left, the B. H. DeMent Administration Building, and the John Bunyan Classroom Building. Back of this, the cafeteria, and the E. O. Sellers School of Sacred Music Building. A foundation for the Baptist Book Store barely shows.

The one-story building across the street is for a combined nursery and the Demonstration School for Elementary Education. This is both for teaching, and to care for children of students.

Five student apartment buildings show at the right of the second quadrangle. The William Carey Residence Hall for Women is at the left rear corner. Just back of it is the men's dormitory, its

three sections named for M. E. Dodd, P. I. Lipsey and Charles H. Spurgeon. A caretaker's home is farther back.

Giant pecan trees shade the front of the campus. A cypress grove, with the famed Louisiana hanging moss, is back of the men's dorm.

The next buildings scheduled include a religious education building, between the library and the highway and a chapel. This will go in the vacant spot in the back half of the first quadrangle.

"Some wake up in the morning to find themselves famous; others stay up all night and become notorious."

Louisville Area News

DeHaven Memorial Church, LaGrange, Reports Progress

LaGRANGE, Ky. — During the four months in which Rev. A. L. Meacham has been pastor of the DeHaven Memorial Baptist Church of this city, 28 have been added to the church—17 coming by baptism and 11 by letter. Also, Miss May Lou Taylor and Miss Gayle Heilman have dedicated themselves to full-time Christian service. A youth team from Georgetown College recently conducted a week end youth revival resulting in five decisions. On the youth team were: Dick Allison, Jackie Garvey, Bill Cropper, and Mabel Martin.

On April 26 the church ordained as deacons George Winburn, Virgil Gowin, and Harold Snook—the first new deacons ordained by the church in 25 years. Pastor Roy Wyatt, Ballardville Church, delivered the charge to the deacons, and Pastor Joe R. Estes, Crestwood Church, brought the charge to the church. Others taking part in the ordination were Clyde Taylor, Pastor A. L. Meacham, A. H. McKechnie. Two others were recognized as deacons—Mr. Clyde Taylor and Mr. Alton Ross. The church recently adopted the rotation system of deacons—five new deacons to be elected each year.

Missions Emphasis Weekend Observed at Clarkson And Caneyville Churches

LEITCHFIELD, Ky. — The First Baptist Church of Leitchfield, the Clarkson Baptist Church and the Caneyville Baptist Church observed Mission Emphasis Week-end recently. Leitchfield and Caneyville held Saturday services. Those taking part included missionaries on furlough, foreign students, missionary volunteers and guest speakers. The programs included messages, testimonies, special musical numbers, chalk talks and slides on Hawaii. Those taking part included:

From Nigeria: Students—Rev. Emmanuel Ogboola, Rev. and Mrs. Emmanuel Dahunsi; from Israeli—Missionary Robert Lindsey; from Korea: Bro. Lindsey's mother-in-law, Mrs. Lutz; from China: Student—Miss Lillian Lu; from China and the Philippines—Missionaries—Rev. and Mrs. James Foster; from New Zealand: Dr. Hugh R. Peterson, dean of students, Southern Baptist Theological Seminary.

Student missionary volunteers included: Miss Marlyn Dennis, Alabama; Miss Nancy Bergman, Kentucky (She did summer mission work in Hawaii in 1952); Rev. and Mrs. Marlowe Link, Florida and South Carolina, volunteers in Nigeria; Miss Mavis Shiver, Alabama, volunteer to the Orient; Miss Evelyn

Owen, Georgia, volunteer to the Orient; and Rev. Howard Hovde, Wisconsin, volunteer to Japan.

The students from foreign countries, as well as our missionaries told of the mission work in various countries around the world and how the Lottie Moon Christmas Offering had blessed their own lives as well as the lives of thousands of the people. These students were a living testimony of what has been accomplished through our Co-operative Program and foreign mission work. It was a thrilling experience to hear them present the need and the challenge and have the missionary volunteers there to respond.

The Caneyville Church began their special mission emphasis the previous Sunday with Rev. and Mrs. Leon Chow, and son, Joel, from Shanghai, China, being present.

Pastor Lester Roach, of the Caneyville Church, stated that plans are already under way to have another Mission Emphasis Week this fall in these same churches, and if other churches in Goshen Association are interested in such a program they will be invited to participate.

Weaver Memorial, Louisville Experiences Spiritual Awakening

Pastor John Boykin of the Shawnee Baptist Church in Louisville was the evangelist in a revival meeting recently at the Weaver Memorial Church. According to a report by the pastor, B. B. Fletcher, the crowds were the best in years and the church truly experienced a revival in the real sense of the word. There were 14 professions of faith in Christ, 8 rededications, and 2 came into the membership by transfer of letter.

Since Brother Fletcher became pastor of that church some few months ago the Sunday school attendance has jumped from 65 to 150, and the Training Union has increased from 30 to 87. Truly the Lord is sending a Revival!

Highland Church, Louisville Breaks Ground for Educational Building

The Highland Baptist Church, Louisville, of which Dr. Hankins F. Parker is pastor, broke ground May 10 for a new educational building to cost \$250,000. Ernest Loessner, member of faculty of the new school of religious education at Southern Seminary, spoke. He was formerly educational director at Highland.

Following ground-breaking services, Dr. T. D. Brown, Sr., former Highland pastor and now member of faculty of

Clear Creek Mountain Preachers' Bible School, brought the 60th anniversary message for the church. In this service all members who had been with Highland for forty or more years were recognized. Only two charter members of the church remain: Misses Louise and Florence Tucker.

C. R. Willard Resigns Pleasant Grove; Goes to Kansas City Pastorate

HODGENVILLE, Ky. — Brother Conrad R. Willard, after a pastorate of three and one half years, resigned the care of the Pleasant Grove Baptist Church, near here, effective April 19, to become pastor of the Calvary Baptist Church, Kansas City, Missouri.

The Pleasant Grove Church has purchased a new piano, with organ attachment, rugs and other church furnishings, since the coming of Brother Willard. Also, the Sunday school has shown a substantial increase since his coming.

Week-End Layman's Revival at the West Broadway Baptist Church

Sponsored by The Baptist Brotherhood, the men of the West Broadway Baptist Church, Louisville, conducted a week-end layman's revival each evening, April 17-19. Also a Brotherhood supper was held Friday evening at 6:30. Thirty laymen were in the choir, a deacon was at the organ, and the song service was in charge of the minister of music. Young men served as ushers. Each evening a layman presided, and a layman brought the message.

Dr. E. F. Estes, the pastor, says: "It was a great experience and did much for our laymen. Good crowds attended each night and the results were wonderful."

The laymen were acting on the high challenge enunciated by Mr. Howard Butt, Corpus Christi, Texas, in his recent city-wide revival in Louisville.

"It is all right for a wagon to have a tongue, but a Christian has no business with a waggin' tongue."

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Georgetown Confers LL.D. On President S. S. Hill; And Citations to 8 Alumni

GEORGETOWN, Ky.—Dr. S. S. Hill, winding up 10 years as president of Georgetown College, was awarded an honorary Doctor of Laws degree at the first annual Achievement Day program held in the John L. Hill Chapel on the Georgetown College campus April 21.

He was one of nine persons honored at the ceremonies, the other eight are noted alumni of the college who have made outstanding success in their chosen profession.

Receiving citations were:

(1) Dr. Herbert Anderson, Class of '22, a noted Los Angeles surgeon. A native of Paducah, Dr. Anderson was a commander in the Navy during World War II, serving in Guadalcanal, Guam, Leyte, Samoa, Okinawa and in the Bismark Sea.

(2) John A. Browning, Class of '22, assistant vice-president of the Harris Trust and Savings Bank of Chicago, Ill. He is a member of his bank on the Board of Regents for the American Institute of Banking.

(3) Miss Margaret Bruce, Class of '33, Young People's Secretary of the Woman's Missionary Union. She began her Christian service as part-time student secretary at Georgetown College in 1932.

(4) Dr. Harley C. Chiles, pastor of the First Baptist Church, Murray, and a member of the board of trustees of Georgetown College. Dr. Chiles has served as president of the Kentucky Baptist Assembly and assistant moderator of the Kentucky General Association of Baptists and now serves as a member of the executive committee of the Baptist State Board of Missions.

(5) Judge H. Church Ford, U. S. district judge of the Eastern District of Kentucky. He holds the honorary degree of Doctor of Laws, conferred by Georgetown College in 1937 and in 1942 by the University of Kentucky.

(6) Dr. R. Harper Gatton, executive vice president of the Kentucky Chamber of Commerce. He served as superintendent of schools at Madisonville from 1914-1952 and is a member of the board of trustees.

(7) George A. Jacoby, director of personnel services of General Motors. He graduated in 1924 and is a director of the National Safety Council and as chairman of the Sub-Committee on Manpower Mobilization of the Business Advisory Council. He is past president of the Alumni Association of Columbia University, from which he received the Master of Science Degree.

(8) Allan M. Trout, Class of 1926, columnist and a staff member of the

Courier-Journal of Louisville for the past 24 years. He has written a daily "Greetings" column for the past 14 years.

The Georgetown College choir, under the direction of Dr. John E. Davis, sang two numbers at the convocation program and also two at the Alumni luncheon program. The college band, under the direction of Prof. A. G. Thomson, accompanied the gathering in the singing of the National Anthem to open the convocation program.

Ira J. Porter, of Louisville, chairman of the board of trustees, conferred the Doctor of Laws degree upon Dr. Hill.

President Hill made the "Achievement Day" address at the alumni luncheon in Rucker Hall.

Six of the eight citation winners held informal lectures and discussions among the student body on the afternoon of the gala "Achievement Day" celebration. Speaking were Dr. Anderson, Miss Bruce, Mr. Browning, Dr. Chiles, Dr. Gatton and Mr. Trout.

Kentucky Baptist Children's Home Received Bequests

In recent weeks the Kentucky Baptist Children's Home received \$15,000 from the estate of Sallie Wylie of Princeton; \$1,830.17 from the estate of S. F. Whiteley of Whitesville; and \$500 from the estate of Ellen B. Blakey of Louisville, Ky. All three of these bequests have been placed with The Kentucky Baptist Foundation for administration.

Cooke Library to be Ready For Georgetown's 125th Anniversary in 1954

GEORGETOWN, Ky. — Work has begun on the \$250,000 Cooke Memorial Library on the Georgetown College campus and the beautiful structure is expected to be ready for use for the gala 125th anniversary celebration of the college in 1954.

A large portion of the funds for the building, which will be erected near the heart of the spacious and beautiful Georgetown College campus, were supplied by the Cooke brothers—Almond and V. V. Cooke of Louisville, and L. R. Cooke of Lexington.

The library, which will be of fire-proof structure, is expected to be one of the most beautiful buildings of its type in the South.

The present library, or Arts and Crafts Building, will be converted into a Religious Education Center—a needed building on the campus.

Also included in the plans for the summer will be the erection of a new college cafeteria which will comfortably

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seat 300 persons. The cafeteria will be erected at the southeast corner of Rucker Hall. Work has started on the addition of Calhoun Hall Annex which will house 100 freshmen boys at the start of the 1953-54 year in September.

The Cooke Library, the cafeteria and the freshmen dormitory are in keeping with the college's vast expansion program set three years ago for the 125th Anniversary celebration in 1954.

President S. S. Hill and Chancellor Leonard C. Smith have been highly instrumental in realizing the goal.

Gleanings

Pastor W. J. Owen, Pellville, recently conducted a revival in Hall Street Mission, Owensboro. Ernest Anderson, who recently surrendered to the ministry, preached at one of the morning services.

Rev. Sam L. Branham has resigned his work as associational missionary in North Concord Association to accept the pastorate of Crescent Springs Baptist Church near Erlanger. Brother Branham has held pastorates in different parts of Kentucky and West Virginia, but for the past four years has been associated with the State Mission Board. He is already on the new field.

Pastor Henry M. Downing, South Elkhorn Baptist Church, has accepted the pastorate of Northside Baptist Church, Neosho, Mo., and he and Mrs. Downing have moved on the new field, address—703 High Street. Pastor Downing had been with the South Elkhorn Church five and one half years, during which time more than 400 were added to the membership, 254 of those coming by baptism. A \$20,000 debt was paid and the church building refurbished at a cost of nearly \$5,000.

TITHING FILM

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Tecumseh, Michigan, Department WR
Write Perry Hayden, "The Michigan Miller"

May 21, 1953

♦ ♦ Informed Baptists Are Cooperative Baptists ♦ ♦

Baptist State Papers Report Million Total Circulation

By Louie D. Newton, pastor, Druid Hills Baptist Church, Atlanta, Georgia. Dr. Newton is chairman of the committee to increase circulation of Baptist State Papers.

HOUSTON, TEXAS. — The Southern Baptist Convention responded to a request of the Editors of the State Baptist Papers in 1940 to appoint a Committee on Circulation of the State Baptist Papers. When our committee explored the situation, we found that the total circulation of the 19 State Baptist Papers at that time was 200,000. We went to work, in cooperation with the Editors and State Secretaries, to increase the circulation of the papers to 500,000 by the Centennial of the Convention in 1945. By 1945 the circulation was 547,254.

In 1946, at the Miami Convention, we set a goal of 1,000,000 circulation, and at the 1952 Convention, meeting again in Miami, we pledged ourselves to reach that goal of 1,000,000 circulation by the meeting of the 1953 Convention in Houston. On February 1, 1953, the circulation of the 21 State Baptist Papers was 1,017,496. Below we give the comparative figures of circulation in 1940 and 1953:

Paper	Circulation	
	1940	1953
The Alabama Baptist	9,744	58,449
Arizona Baptist Beacon	1,000	7,500
Arkansas Baptist	6,558	37,000
The California Southern Baptist		12,000
Florida Baptist Witness	9,520	32,200
The Christian Index	11,500	64,194
The Illinois Baptist	3,600	10,500
Kansas Southern Baptist Beams		2,125
Western Recorder	18,000	61,000
The Baptist Message	10,870	46,500
The Maryland Baptist	1,400	7,350
The Baptist Record	20,033	78,559
Word and Way	8,000	40,000
Baptist New Mexican	1,450	14,000
Biblical Recorder	13,589	52,273
Baptist Messenger	12,500	65,546
Pacific Coast Baptist		
The Baptist Courier	10,000	85,534
Baptist and Reflector	7,500	56,753
Baptist Standard	46,736	262,931
Religious Herald	8,000	18,000
Totals	200,000	1,017,496

Preach the Word

(Continued from Page 8)

Second, the preacher is to endure afflictions. "Stand fast in all that you are doing, meeting whatever suffering this may involve." What "softies" we sometimes are, afraid to come out clearly in our proclamation of the truth and our stand as to false doctrine, fearing the ostracism of our fellows, the ecclesiastical displeasure of those we consider superior, or the cutting off of our immediate financial income. I had rather walk a lonely road with Jesus than be without his fellowship in the crowd, wouldn't you? I would rather live in a cottage and eat simple food, and have Him as head of my home and the unseen guest at every meal, than to live in royal style in a mansion without Him.

Third, the preacher is to "do the work of an evangelist." As Timothy had been lately occupied in organizing the church life at Ephesus, the admonition was not needless that he should henceforth devote himself to the direct work of evangelism, as the best antidote to heresy and impiety.

gelism, as the best antidote to heresy and impiety.

Sylvester Horne said, "The ministry that is not an evangelistic ministry is not in the full sense a Christian ministry, for we cannot obey our Lord's command and leave His divine appeal unuttered to those who are heedless and unresponsive." Wherever people were, Jesus preached to them and taught them. The church and the ministry will have to get back to that. Only as she expresses herself in faithful witness will she save herself. We are to evangelize the world by witnessing to it concerning the redeeming, risen Saviour. "Witnesses unto me!" This is our commission to the world, to witness to it. Not to set the world straight, nor to reform it, nor to seek to save civilization.

The world's slogan is "the survival of the fittest," but God's evangel to human hearts is "the making of the unfit, fit." In fulfilling this task, we are to set individuals straight as they become right with God. We are here to witness to Christ and to manifest lives that would banish in themselves, and

from the earth all social ills. Preachers of the Word of God have ever summoned believers to holy and righteous living, and told the story of a saving Christ to a dying world.

If this sin-cursed race has changed at all, it seems to be, inwardly at least, for the worse. If that be true, men need, more than ever, the message of the Cross. There is no other gospel; none other is needed! The souls of men demand as never before a ministry of healing power in the midst of a world that suffers from the wounds sin has made. What our age and every age needs is warm, spiritual, and positive preaching of the Word, holding up Jesus Christ as the Saviour of men, preaching salvation fully and freely to all. A great evangel like this is never out of date.

We can never forget that it was Paul, the most accomplished and erudite of the apostles, whose soul was fired most with a passion for evangelism, before which all the old racial barriers went down like a bowing wall and a tottering fence. The church and the ministry of today needs to ponder deeply on this fact, that it was the man of most massive intellect and most varied scholarship, who was the first Christian evangelist, who said to Timothy, "Do the work of an evangelist."

Fourth, and finally Paul said to Timothy, "Fulfill thy ministry," or as Dr. Philips paraphrases it, "Carry out to the full the commission that God gave you." A great evangel like this is never out of date. Times have altered in outward appearance, methods and manners have changed in like degree; but the heart of man remains the same. Because this inner need has been untouched by the changing order, the same old gospel is indispensable to lead him to salvation. We are not permitted to delete it, to meet fluctuating currents and conditions. It is not a new message this age needs, but the full and final gospel. To an ever-changing and perishing world we must take this message that is able to "save to the uttermost" who will come unto God by Christ, who is the way, the truth and the life. May it be yours through the passing years, whatever change may come, to take to a hot, restless, feverish world this message of good news, the old, old Gospel of the redeeming love and saving grace of God!

Finally, my brethren, "PREACH THE WORD!"

If you succeed without suffering, someone has suffered before you; if you suffer without success, someone will succeed after you.—Quoted at South Brazil Mission meeting.

Children Hold Prayer Meeting While Adults Hold Theirs



The Children's Prayer Meeting of the First Baptist Church of Hodgenville, Kentucky, meets in one of the Sunday school rooms of the church at the time the adult prayer service is held in the sanctuary. It is under the direction of Mrs. William W. Stevens, back row left, who is assisted by Mrs. Howard Sandidge, back row right. Flannel board talks, stories from the Old and New Testaments, and children's choruses are used. There are discussions on what it means to be a Christian, church membership, baptism, the Lord's Supper, Christian stewardship, our relationship as Christians to other people, etc. At the time of prayer practically every child will pray.

The church is at the present time engaged in a CHURCH LOYALTY CAMPAIGN, which began on April 12, and will run for eight Sundays. The Sunday school attendances for the first three Sundays of the campaign have been 593, 510, and 536, with unusually large crowds in both morning and evening services. There have been additions to the church every Sunday since the first of March, with as high as nine on one Sunday.

The Home and the Church

(Continued from Page 6)

This is where the church comes in. God does not desire that the home meet its struggles and fight its battles alone. He gave a kindred institution, the church, and secured its permanence with the blood of His son, to guarantee the home a helpful ally and perpetual defender in every crisis.

Both home and church can be thought of as divine institutions. The home was born in the heart of God. The church was bought by the blood of the Son of God. Because they issue from the same heart, and are taught by the same Book, they serve a kindred purpose.

The home and the church are not competitors. They are contemporaries. Homes are to support the church. Churches are to defend and promote the homes. Both have righteousness as their goal.

The church is an indispensable ally of the home. It is known that our homes cannot prosper without the helping hand of the church. It is doubtful that the home can even survive without

the defending hand of the church. If the Christian homes of America are made secure, they will not be preserved by the theatres, business houses, community centers, or social and civic clubs of our community. The church is the perpetual and diligent defender of the Christian home.

If you parents honor God in the home, it is not difficult to lead your children to honor God in the pew, serve Him in the classroom, or glorify Him in the office or factory. If religion is a force in your life, it is easier to make it a power in the lives of your children. Your spirituality inspires them to be spiritual. Your deep experience inspires them to a reality in religion.

But I would warn. If religion is a mere form to you, it will be a farce to your children. Your formality will produce in them a shameful depravity. Your home failure can easily shape their tragic eternity. No failure in this life can be greater. The home and the church working together will each find the task easier, the victories more eternal, and the delights more rewarding. It is all for the glory of God!

American Tract Society Meets Korean Challenge

With pleas for tracts in the Korean language coming from both natives and Americans now stationed on the peninsula of heartbreak and tears, the AMERICAN TRACT SOCIETY, 21 West 46th Street, New York 36, N. Y., has thrown out the lifeline and already thousands of tracts have arrived as fire-brands to light the darkened hearts in need of Jesus Christ.

Because of the interest stirred up by the Christian General who is the Chief Delegate of the United Nations Truce Team at Panmunjon, Lieut.-Gen. William K. Harrison, "The General Speaks" (one of ATS' most popular English titles), was immediately translated and rushed overseas.

Reports trickling back from Korea indicate that hearts are hungry for the message of salvation, peace and joy which Christ alone offers. The natives eagerly grasp whatever material is passed out to them, which is a challenge to born-again Christians to stand behind those organizations which are distributing the true Word of God.

A young Canadian Medical Corps Corporal recently stopped in the ATS offices and told of his own missionary efforts to those who are allied with us in the fight against Communism. While carrying the wounded from the front lines to the field hospitals, the Corporal would always keep a pocketful of tracts and hand them out along the way.

Christian friends are urged to pray for this particular phase of the Society's ministry and, if so led, to contribute in order that the work may be enlarged to an even greater extent.

As I lay outside the operating room ready for the ordeal, watching all the masked, gloved, and aproned figures like so many ghosts floating about me, I asked the Lord for a whisper. The big clock in the hall caught my eye; its hands pointed out the answer—7:7. Why, Matthew recorded that—Matthew 7:7—and I drifted into insensibility hearing, "Ask, and it shall be given you; seek and ye shall find; knock, and it shall be opened unto you."—Southern Baptist missionary.

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Lexington, Ky.

Western Kentucky News

Charles W. Burklow Was Ordained by Old Bethel

STURGIS, Ky. — Charles W. Burklow was ordained to the gospel ministry April 26 by the Old Bethel Baptist Church near here. Pastor Bob Wallace, Pride Baptist Church, was moderator; I. L. Baughn, pastor of the First Baptist Church of this city, delivered the charge both to the candidate and the church; Ben Hall of the First Church, Sturgis, presented the Bible, and Bro. Sherman Riddle of Tabernacle Church, Sturgis, offered the ordination prayer.

Ordination was held at the request of Mount Moriah Baptist Church near here, to which Brother Burklow has been called as pastor. The pastor of the ordaining church, and brother of the candidate, Rev. J. D. Burklow, returned from a revival meeting in Immanuel Church of Albion, Ill. in time to take part in the service.

Gleanings

The First Baptist Church, Central City, Kentucky, is loud in its praise of Dr. E. C. Masden, teacher in Bethel College, Hopkinsville, Ky., who has been serving them as interim pastor until the coming of their new pastor, Brother C. W. Divine, from Scottsville. Pastor Divine arrived on the field the last Sunday in April.

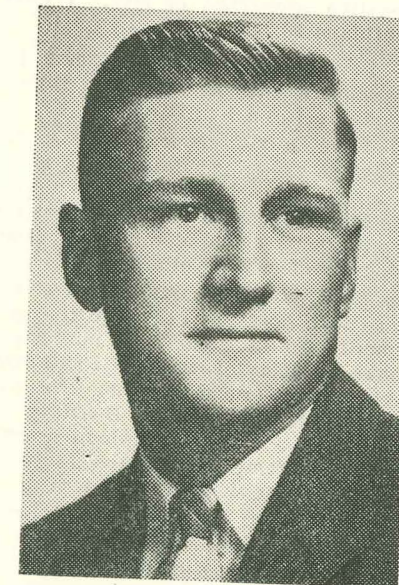
A revival just recently closed at the Bardwell Baptist Church with 39 additions by baptism, 17 by letter, and 6 rededications. Rev. F. C. Tuttle, a State Board missionary of Stanton, Ky., was the evangelist. Mr. W. C. Moreland, Blytheville, Ark., was the song leader, and Brother Harry Harp is the pastor. Members of the church say that this revival is the greatest within their memory in the history of the church, with the greatest attendance in Sunday school and Training Union. The church is now having two Sunday school services and two preaching services on Sunday morning to accommodate the crowds.

Dr. Harry McCormick Lintz, Redlands, Calif., was the evangelist, and James Wainner, local member, the song leader, recently associated with Pastor H. B. Kuhnle in a revival meeting at the Third Baptist Church, Owensboro. Pastor Kuhnle says of Dr. Lintz: "He is a Southern Baptist, born in Tennessee, and now holds his membership with the First Baptist Church, Frankfort, Ky. He is one of the outstanding evangelists of our land and has a message which is sane, practical, and thoroughly saturated with Scripture. . . I take this opportunity to recommend to any of our Kentucky churches this man in the event they are looking for someone to lead them in a revival effort." There

were 202 decisions. This number included 131 rededications, 46 professions of faith, and 25 additions on promise of letter.

Gates Bowman Licensed To Preach by the Island Baptist Church

ISLAND (McLean County), Ky., Apr. 16.—One highlight of a recent revival at the Island Baptist Church, in McLean County, was the night Brother Gates Bowman announced his call to the ministry. Brother Bowman is heartily commended by his home church to any field where he may serve. He is



Gates Bowman

a fine, consecrated young man. He has served his church as Training Union director, and is now superintendent of the Sunday school. He is a graduate of the Sacramento High School, and plans to begin college work soon. He is the son of Deacon and Mrs. R. T. Bowman, Sr., of Island. He is married to Norma Jean Rickard, Sacramento, Ky., and they have two little daughters.—Joe C. Prater, pastor, Island Baptist Church.

Foreign Mission Board Enters New Areas

In accepting the report of its committee on Latin America, the Foreign Mission Board has voted to appoint a representative to be associated with the Jamaica Baptist Union in an advisory capacity. This representative will work with the Jamaica Baptist Union in training their pastors and developing the churches in religious education.

The action came in response to an invitation extended the Board by the

Jamaica Baptist Union after 77 Southern Baptist pastors and evangelists held a simultaneous revival on the island which resulted in more than 2,200 professions of faith in Christ.

The Board will also appoint a representative to be associated in an advisory capacity with the Southern Cross Radio Station, La Paz, Bolivia, the highest radio station in the world. This work in Bolivia is sponsored by the Canadian Baptist Foreign Mission Board.

Dr. George W. Sadler, secretary for Africa, Europe, and the Near East, reported on his recent study of the Gaza hospital, an institution now sponsored by the Church Missionary Society of England. He said the hospital, which Southern Baptists have been asked to take over, is the only Christian witness in the whole Gaza strip—four by 25 miles where about 300,000 persons, 280,000 of whom are Arab refugees, live miserably. The Board asked Dr. Sadler to make further exploration and investigation and report at a later date.

Golden Gate Seminary Reports Capacity Enrolment for 1952-53

HOUSTON, Texas. — Golden Gate Baptist Theological Seminary, Berkeley, California, enrolled a capacity student body this year. The report was made to the Southern Baptist Convention in session here by Dr. Harold K. Graves, president of the institution. Two hundred and forty-six students enrolled during the 1952-53 school year. One hundred ninety-nine registered in September, and one hundred ninety were in attendance at the spring semester.

The student body represented 26 states and Hawaii, and six foreign countries: China, Japan, Brazil, Canada, England, and Ireland. Eleven students were from these countries and three from Hawaii.

Texas topped the list of states sending students to Southern Baptists' only western seminary with 41 included in the year's enrollment. Twenty-nine Californians made up the second largest group, and Oklahoma and Arkansas claim 28 and 21, respectively. Tennessee and New Mexico each had 14 while Missouri followed with 12.

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For May 31, 1953

By H. C. Chiles

The Way of Christian Love

I Corinthians 13

This is one of the outstanding chapters of the Bible. It is a masterpiece of literature. It has proved to be inexhaustible as men through the centuries have brought forth its precious truths in many choice expositions.

This profoundly rich chapter should never be divorced from its context. In the preceding chapter Paul discussed "gifts," which had been bestowed by the Holy Spirit. He made it clear that each believer in Christ is the recipient of a spiritual enablement or a capacity for specific service. In this chapter Paul shows that the supreme motive for and the superior value of these gifts are found in love. The gifts are the manifestations of the Lord's power, while love is the manifestation of His nature. All spiritual gifts are without value apart from love.

There are those who emphasize the fact that the name of the Lord does not appear in this chapter. This reminds us of the fact that in Washington D. C. there is a beautifully engraved copy of the Constitution of the United States in which the lettering has been shaded so wonderfully that when one stands back and looks at it as a whole the face of George Washington appears. In like manner, this chapter is arranged in such a manner that, although Christ is not mentioned, His face appears clearly when the passage is viewed as a whole. In this connection James H. Brookes said, "It is the only chapter in Paul's Epistles that does not directly mention the Lord Jesus Christ in one or more of His names or titles. Yet this is no exception to the rule, for he draws a portrait of the Master so exquisite in coloring, so lovely in its lineaments that no one can fail to recognize the striking likeness even without the name attached." Truly, this is a beautiful dissertation on love, which was something that was seemingly lacking in the thoughts and conduct of the church members in Corinth.

I. THE PREMINENCE OF LOVE I Corinthians 13:1-3

Life has many excellent gifts and men desire to have them. The list of endowments mentioned in these verses is a respectable one, and to enumerate them is to appreciate their worth. Eloquence, prophecy, wisdom, knowledge, faith, charity and martyrdom are of great value among men. However, all of these coveted gifts are without value apart from love. Paul emphasizes the

preeminence of love by saying that it is greater than eloquence, prophecy, wisdom, knowledge, faith, benevolence and martyrdom. Love adds great value to each of these desirable and highly praised gifts.

II. THE PROPERTIES OF LOVE I Corinthians 13:4-6

1. Negative properties of love. I Corinthians 13:4-6.

(1) Love is not impatient. (verse 4). Love suffers provocation and injury from others for a long time.

(2) Love is not envious. (verse 4). Envy is the grudging admission of relative inferiority. Being the very opposite of jealousy and envy, love has no ill feeling whatsoever at the honor, success or prosperity of others.

(3) Love is not boastful. (verse 4). Just as love does not begrudge the endowment of others, so it is not eager to make a display of its own. Pride and self-conceit never spring from love but always from selfishness. Boasting is prompted by a desire for human praise. Instead of looking for applause, love is interested in the welfare of others.

(4) Love is not rude. (verse 5). Love is not discourteous or unmannerly. It always recoils from rudeness.

(5) Love is not selfish. (verse 5). Love is self-emptying instead of self-seeking. Love is never self-assertive. It delivers from inbred selfishness and carnal self-seeking, and seeks the welfare of others.

(6) Love is not easily provoked. (verse 5). Love does not keep a record of the wrongs and injuries it has suffered and then give way to anger. It is the lack of love which makes people sensitive, easily hurt, and likely to think evil about others.

(7) Love is not resentful. (verse 5). Love is never fiery with resentment at slights but rather ignores them. It is always ready to give as charitable an interpretation as possible to the weaknesses of others.

(8) Love does not take pleasure in evil. (verse 6). Instead of rejoicing in things that are wrong, love rejoices in that which is right. No faithful Christian ever rejoices over the downfall of another.

2. Positive properties of love. I Corinthians 13:6-7.

(1) Love rejoices in truth. (verse 6). Love always rejoices in the propaga-

tion, progress and triumph of the truth. Love rejoices when people accept the truth, live in conformity to it, and faithfully proclaim it.

(2) Love bears all things silently. (verse 7). Love bears all hardships and trials without complaint.

(3) Love believes. (verse 7). Instead of suspecting or surmising, love believes the best rather than the worst about others.

(4) Love is hopeful. (verse 7). Love looks at things in the best light instead of the worst. It is optimistic in the face of all unfavorable appearances and adverse circumstances.

(5) Love endures. (verse 7). This sort of love is exemplified by the poor old mother who was seen waiting in the entrance of the penitentiary to take home with her a son who was soon to be released.

III. THE PERMANENCE OF LOVE I Corinthians 13:8-13

Love is permanent and imperishable. In a splendid manner these verses bring out the glorious truth of the eternal durability of love. It simply never fails. It began with God and will go on with Him through eternity. The time will never come when love will give way to some higher quality. It will never cease to be, for it is eternal.

Radio and Television Workshops At Ridgecrest And at Glorieta

A week of Radio-TV Workshops will be conducted by our Radio and Television Commission at Glorieta, New Mexico, June 8-14, and at Ridgecrest, North Carolina, August 25-31. The sessions will be open to all pastors and other church leaders interested in learning how to use radio and television most effectively on a local basis.

Participants on the program will include representatives from the major television networks, and from various stations and film production agencies all over the country.

All of those attending these meetings will be asked to take part in the creation and production of at least one radio program and one television program. Radio recordings will be made by each workshop group, and some television films will be produced. Further details on this work can be obtained by writing to the Radio and Television Commission, Station E, Box 8, Atlanta, Georgia. Reservations should be made as early as possible.

George E. Spann, pastor, Knob Creek Baptist Church, has been confined to his bed for several weeks, following serious surgery. He is now improving but is still unable to be out of bed. His wife's father, Rev. James S. Bell, is supplying his pulpit.

1952 in Retrospect

By J. P. EDMUNDS, Secretary
Department of Survey, Statistics, and Information
Baptist Sunday School Board
Nashville, Tennessee

Southern Baptists reported a membership of 7,634,493 at the close of 1952. We can reach the eight million mark in 1953 by reporting a gain of 365,507 for the current year. By so doing, we would be gaining our last million in three years, a record unparalleled in our history.

Our 1952 record brings to light several encouraging facts about our Southern Baptist growth. May we note a few:

Baptisms in our churches have increased 50.9 per cent during the period 1947-52, compared with a similar six-year period 1941-46. Total baptisms from 1941-46 were 1,349,304, compared with 2,036,264 from 1947-52. In other words, Southern Baptists have baptized over two million persons in six years, for an average of 339,377 per year. And, our record for the past four years is even better, with an average of 360,211 baptisms per year for the four years. Our program of evangelism is paying rich dividends.

Southern Baptists are also growing in their stewardship. Since 1944, our total per capita gifts have increased from \$13.51 to \$32.48; and mission per capita gifts have increased from \$3.05 to \$6.00 in 1952. Total gifts during this period, 1944-52, increased from 76 million dollars to 248 million dollars in 1952.

Recently, we have had an occasion to check the record of Southern Baptists from 1935-52, the period during which Dr. T. L. Holcomb served as executive secretary of the Baptist Sunday School Board. During that period our church membership increased 73.9 per cent; Sunday school enrolment, 73.9 per cent; Training Union enrolment, 150.6 per cent; Vacation Bible school enrolment 1,361 per cent; W. M. U. enrolment 92.7 per cent; and total gifts increased 891 per cent.

Southern Baptists have great cause for rejoicing, but likewise, have an impelling motive to push back their frontiers until the last frontier is a Baptist stronghold.

We list below a summary of our 1952 record.

1952 SOUTHERN BAPTIST STATISTICS

	1951	1952	Gain Over 1951	Percentage Gain	Numerical Gain
Associations	992	1,001	.09		9
Churches	28,289	28,865	2.0		576
Open Country	14,531	14,502	-0.2		-29
Village	4,905	4,934	0.6		29
Town	3,654	3,806	4.2		152
City	4,918	5,323	8.2		405
City Suburban	281	300	6.8		19
Membership	7,373,498	7,634,493	3.5		260,995
Baptisms	375,525	354,384	-5.6		-21,141
Number Sunday schools	27,340	28,040	2.6		700
Sunday School Enrolment	5,253,695	5,491,056	4.5		237,361
Number Training Unions	16,886	17,781	5.3		895
Training Union Enrolment	1,554,660	1,677,293	7.9		122,633
W.M.U. Enrolment	1,087,427	1,143,993	5.2		56,566
Brotherhood Enrolment	185,587	214,486	15.6		28,899
Church Property Valuation	\$761,510,838	\$890,697,339	17.0		\$129,186,501
Total Gifts	\$222,838,109	\$248,004,289	11.3		\$25,166,180
Mission Gifts	\$37,268,172	\$45,822,830	23.0		\$8,554,658
Per Capita Total Gifts	\$30.22	\$32.48			\$2.26
Per Capita Mission Gifts	\$5.05	\$6.00			\$0.95
Vacation Bible School Enrolment	1,770,418	2,059,163			

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, MAY 10, 1953

(Continued from Page 9)

Murray, First	155	849
Nicholasville	350	792
Newport, First	128	792
Trinity	63	210
Owensboro, Buena Vista	125	420
First	263	1,138
Hall Street	96	473
Seven Hills	96	279
Third	354	1,304
Paintsville, First	52	264
Paducah, East	165	460

First	109	596
Immanuel	153	675
Twelfth St.	---	363
Perryville, Beech Grove	---	207
Pikeville	---	278
Pineville, First	158	419
Prestonsburg, Irene Cole	---	---
Memorial	---	316
Princeton, First	---	556
Northside	---	226
Second	---	97
Richmond, First	---	98
Russellville, First	---	79
Shepherdsville	---	203
Somerset, First	---	153
Pleasant Hill No. 2	---	60
Sonora	---	103
Springfield	---	491
Stanford	---	63
Sturgis, First	---	261
Versailles	---	74
Whitesburg, First	---	456
Williamsburg, First	---	43
Main Street	---	85
Williamson, W. Va., East	---	369
Winchester, Central	---	74
First	---	138

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\$5000 Radio Station Given To Mississippi College

CLINTON, Miss.—(BP)—Mississippi College will soon be able to present full training in the field of radio following the gift of \$5,000 worth of shortwave radio equipment to the college by Mr. and Mrs. W. L. Newcomb.

The one thousand watt short-wave radio outfit of the late Baxter Newcomb was presented this week by his parents, Bay Springs, Miss., as a memorial to their son.

Conversion of the transmitter for standard and carrier broadcasting will be done soon and the equipment will be employed to teach the many phases of radio.

Pastor Charles L. Garringer, Southside Church, Covington, reports in his bulletin a gracious revival in which there were 30 additions by baptism and 11 by letter, another coming by statement.

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Baptists and Lent

By W. BARRY GARRETT
Editor, Arizona Baptist Beacon

The Lenten season is over and we have not paid our respects to it. For the information of our Baptist readers we set forth the following facts and observations about Lent.

Lent is a Catholic practice, although some Protestant groups observe the season in a modified fashion. What we have to say here is about the Catholic practice. Our information comes from "Our Sunday Visitor," national Catholic weekly, and from "The Faith of Millions," a book by a Catholic on Catholic doctrine.

Lent this year was from Ash Wednesday (Feb. 18) to Easter Sunday (April 5).

Lent is observed by fasting and by doing penance. In emphasizing the necessity of fasting the Catholic Church cites the example of Jesus after his baptism. The scriptures say that he fasted 40 days in the wilderness. Thus, they say, "By action not less than by word He proclaimed to the people: 'Unless you do penance, you shall all likewise perish'."

(Note: The correct translation is: "Unless you repent you will all likewise perish." There is a fundamental distinction between "do penance" and "repent." Doing penance is not taught in the Bible before anyone can be saved.)

In explaining the reasons for this command of the Lord the Catholic says, "We do penance for a twofold purpose. First, to atone for our past sins and to satisfy the temporal punishment due for them. Secondly, to strengthen our wills so as to prevent our falling in the future."

A further explanation about the meaning of "doing penance" is offered by "Our Sunday Visitor." We quote: "Penance means, first, hatred and sorrow for sin, especially for the dominant sin in our life, be that great or small

"Penance means, secondly, the determination and promise to break yourself of sin, a campaign that is to begin in real earnest during Lent. This is the change of heart

"Thirdly, penance means doing something to make up for your sins—doing something extra, like attending daily Mass; or giving up something like movies, dances, sweets"

So you see in reality "doing penance" nullifies the sufficiency of the sacrifice of Jesus Christ on the cross for the atonement for the sins of the world. And, it appears, that it is necessary to supplement the work of Christ with our

own good works to help make atonement for our sins.

We Baptists believe that Jesus Christ is the only and all-sufficient Saviour from sin, and that the sacrifice he made on the cross completely satisfies the requirements of God in atonement for our sins and for our sinful nature. Our salvation is wholly of grace, not of works which we do ourselves, and Jesus Christ is the only absolutely adequate atonement for our sins.

As well as violating the fundamental Bible teachings the way of salvation, the practice of self-denial during Lent violates the scriptural teachings on abstinence from sinful or harmful practices.

In an article addressed to "non-Catholics" Our Sunday Visitor explains that the main idea during Lent is to give up food, or fasting. The paper says, "the church normally binds all its children over 21 and under 60 to eat only one full meal a day, excepting a few days when all meat is entirely taboo." But it explains that some people such as workers and those in ill health may be excused from these regulations. In that case they are to give up something of their own choosing.

The article continues, "Most Catholics, whether they fast or not, give up one or more of such luxuries and pleasures, such as candy, tobacco, liquor, movies, and the like. Many assist at Mass daily and attend the evening Lenten devotions."

To which things we ask a few questions. If such things are harmful, why give them up only during Lent? If self-discipline is good for the soul, why confine the practice to 40 days during Lent? For instance, if it is harmful to smoke or to drink liquor, what good does it do to give up these practices only during Lent, and immediately return to them on or after Easter?

The Baptist answer to the Catholic practice of Lent is twofold:

I. Jesus Christ alone is the sufficient way of salvation. Those who trust in him are saved, and there is nothing a person can do to add to the salvation provided by Christ.

II. We believe in separation from the ways of the world in self-denial and self-discipline throughout the Christian life is a race, and we must be in training all the time, not for a short season only.

In brief, the Baptist interpretation of salvation and the Christian life and the Catholic practice of Lent are diametrically opposite and contradictory. We

rest our case with the scriptures and will have nothing to do with Lent.—
The Arizona Baptist Beacon.

Dr. W. C. Boone Returns To Kentucky After Revival At West Lynchburg, Va.

LYNCHBURG, Va. — The West Lynchburg Baptist Church has experienced a great blessing in a revival, which was led by Dr. W. C. Boone, general secretary-treasurer, during April 12-19. We are grateful to Kentucky Baptists for lending us this great preacher and Christian leader for this revival. The attendance at every service was large and the messages by Doctor Boone were greatly appreciated by our people. There were 30 additions to the church during the series, 21 by profession and baptism, and 9 by transfer of membership.

We rejoice at the way the Lord has blessed the ministry of Doctor Boone through the years and trust that he will continue to use his many strong talents in the advancement of His Kingdom. We sincerely hope that it will be possible for Doctor Boone to come to Lynchburg again and that his work among Kentucky Baptists will continue to prosper as it has in the past.—L. E. Martin, Pastor.

[EDITORIAL NOTE.—The foregoing Dr. L. E. Martin, pastor of the West Lynchburg Baptist Church, is the same Dr. L. E. Martin who used to be pastor of the Second Baptist Church of Hopkinsville, Ky., and the Severns Valley Baptist Church of Elizabethtown, Ky. He is one of about four or five ex-Kentucky Baptist pastors now located in Lynchburg churches. It begins to look like Lynchburg's Baptist churches would be satisfied with nothing but Kentuckians for their pastors.]

The article published several weeks ago about the Sunday school of the Latonia Baptist Church, Covington, should have used the name of Mr. Stanley Hurd as the superintendent of that body, and not Mr. W. T. Perry. We regret the error.

Advertisement for The LUXWOOD Folding Table. The ad features a photograph of a folding table. Text includes: "SERVING All INSTITUTIONS", "The LUXWOOD Folding Table", "ALL PURPOSE Folding Table", "ALL POPULAR SIZES", "Folding benches, chairs and other equipment", "WRITE FOR DETAILS NOW!", "FAST DELIVERY", "Manufactured Exclusively by The JAMES P. LUXEM CO., 1344 Lincoln Street, Franklin Park, Illinois."

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The Enlargement of the Executive Committee

By M. A. HUGGINS, Exec. Sec.
North Carolina Baptist Convention
Raleigh, N. C.

There appeared in the Baptist press recently an article by Dr. L. E. Barton of Montgomery, Alabama, concerning the enlargement of the Executive Committee of the Southern Baptist Convention. In the article Dr. Barton pointed out what he considered to be some dangers involved in such a change. We read with interest what Dr. Barton has to say because he has been associated with Baptist life for many, many years, and anyone would hesitate to question his sincerity. For my part, I am willing to concede that he wishes to see done that which is best.

Many of us, however, believe that a greater danger lies in NOT providing an Executive Committee that is representative; and certainly I think one could not now contend that the committee is in any sense representative of the great hosts of Southern Baptists.

In the first place, it should be pointed out that the membership of the committee has not been increased except slightly since its organization in the decade of the 1920's. It is my information that at that time one member was selected from each cooperating state, plus nine members at large. These members elected at large, so Dr. Austin Crouch has told me, were selected so that they could be reached quickly for meetings and were therefore chosen somewhat because of their proximity to Nashville.

Not only has our membership doubled in these twenty-five years, but also the income of the convention has grown from some four millions a year to some thirteen millions. Dr. Barton thinks that herein lies one of the dangers, that we might have a committee too powerful. The answer to that, it seems to me, is that the committee has to be a committee with some power. One principal argument for the enlargement of the committee is due to this very fact. If we need and must have a powerful committee, then it ought to be a representative committee. At the present time some of the smaller states with not more than thirty to forty thousand members have one representative on the committee, while states like Texas or Georgia, under the present limitations, can have no more than two.

Dr. Barton points out that the Southern Baptist Convention is not made up of the state conventions any more than the state convention is made up of the several associations. I submit that point

is correct. The fact remains, however, that you have to have some plan for the selection of the Executive Committee. Under the present system one member is selected from each cooperating state. After all, the state is simply designated as a well defined area from which a member may be selected. Members of the committee appointed by the Southern Convention do not, of course, represent states. If some other division could be decided upon as fair, I think we would be just as willing to adopt that as to use the state boundaries as we do now.

Once again, the question of the added cost is used as an argument against such enlargement. Let us submit that it will cost a little more money, but it seems to me that I have read somewhere that "in a multitude of counselors there is safety."

Let us point out that under the present proposal the far larger states like Texas, Georgia, North Carolina, would not have more than four or five members, while each of the smaller states, say with fifty thousand members, would have one member. It is a change, but certainly not a radical change. To many of us the proposed change seems more democratic and much fairer than what we now have.

This statement is in no sense a reflection on the present members of the Executive Committee. I have met with and worked with them for many years and hold them in high regard both as to ability and devotion to the job for which they have been selected. I can testify to the fact that they are very sensitive to the directions of the Convention. In the opinion of many of us, however, the time has come when the committee should be larger and more representative of the various interests of Southern Baptists.

Another Armed Mob Provokes Persecution; Net result—3 Conversions

RIO de JANEIRO, Brazil (ANS)—An Armed mob was successful in breaking up a Baptist preaching service in the state of Santa Catarina, Brazil, but the disturbance resulted in the conversion of three men. This report was given by Adrian Blankenship, field missionary for Santa Catarina. He wrote as follows:

"We have just returned from the State Convention in Urubici, in which there were 30 professions of faith and a number of decisions for special service. However, we had persecution on Sunday when we tried to conduct an open air service in the public square. A group of men, half drunk, and armed

with revolvers and big knives, appeared shortly after we arrived at the meeting place. They began yelling threats, waving their arms in the air, and creating confusion in general.

"Soon the reason for this opposition came out. The local priest, hearing that our service was to be held, had talked for a long time on the public address system of the city both Saturday afternoon and Sunday morning. He told the people, 'These Baptists are wolves in sheep's clothing! They are of the Devil! They shouldn't be allowed to hold services in our public square.' The priest came down to where we were during the disturbance, and we tried to reason with him. However, he refused to say anything to the mob, and said he couldn't be responsible for our safety if we remained.

"After roughing up a thirteen-year-old boy who had made a profession of faith that morning, the armed men succeeded in creating such confusion that we couldn't hold the service. As we left, the men tried to let the air out of my car's tires, and attacked a group in a truck as they drove away. Several rocks were thrown, and several were hit with rocks."

Missionary Blankenship concluded his report as follows: "Three of the men who witnessed the disturbance said they were disgusted with the priest's actions and that they would never enter a Catholic church again. They returned to the Baptist church with us. That night all three gave their lives to Christ, and want to become Baptists."

G. R. Pendergraph, Rural Worker, has just finished a two weeks revival with the Stearns Baptist Church of which Rev. Robert O. Fitts is pastor. There were nine additions while Bro. Pendergraph was there. The church voted to continue the revival for two more days with Bro. Fitts bringing the messages. During this time there were two other additions.

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Our Baptist Heritage

(Continued from Page 5)

Baptists Were Pioneers in Concept of Sovereign, Spiritual, Local Nature of Church.

The idea of a regenerate church membership is our trophy. It does away with salvation through a church. It requires believers' baptism. It makes the institutional idea of the church impossible. As the concept becomes real, it will eliminate the world from the church.

The sovereign nature of the local church requires the non-ecclesiastical nature of our deliberative bodies such as associations, conventions and alliances. If honored and preserved, no great ecclesiastical hierarchy could develop. No totalitarian church could grow were this concept respected. It dignifies the local church and makes it equal to all other churches, regardless of size.

The general bodies can neither legislate nor form creeds for the churches. They may make declarations of faith, but they have no right to impose them on local congregations. Baptist bodies have been averse to creed-making. They have left that to Catholic and related groups. We have insisted on the New Testament as our only rule of faith and practice. Drs. Boyce, Mullins, Carroll, Gambrell and Truett always opposed creedal statements by and alliances being made as doctrinal tests for membership. At one time Southern Baptists were fairly closely divided on some issues but now an overwhelming majority hold to one position. What if we had split asunder back in those earlier days? Our hope is great expository, doctrinal preaching and teaching and not overhead mechanics.

Baptists Have Stood For The Divine Order of The Ordinances.

There is the divine order of salvation first, and then the ordinances. They are not essential to salvation, but salvation is essential to them. It would violate the absolutely divine and spiritual nature of salvation to make it de-

pend on material symbols administered by human beings. Salvation depends on truths symbolized by ordinances and not upon their observance. Such observance could become an easy substitute for vital saving experience. In fact, that is what so often happens.

Our Baptist position prevents sacramentarianism and sacerdotalism. The ordinances do not convey grace; they portray grace. Another human being is indispensable in the immediate act of salvation if the ordinances are essential to salvation.

Baptism comes before the Lord's Supper in the divine order. Of course, it demands scriptural baptism. Just any thing called baptism administered for most any kind of purpose would not do. There are church prerequisites and personal prerequisites to the ordinances. The church must pass on confession of faith of the applicant for baptism. He must search his own heart. The church must pass on the baptism, faith and conduct of participant of the Lord's Supper. He must examine himself as to his inner motive.

To keep away from sacramentarianism and institutionalism we must follow the New Testament pattern. It seems that so many who minimize baptism magnify the so called sacrament. Those who do not, pervert its meaning and purpose. The ordinances are to show the burial, resurrection and death of the Lord till he comes. The Lord's Supper is a communion of the body and blood of Christ. The one observing it must discern the body of Christ.

Among the ancient cults there were mystical meals where solemn fellowship and ecstatic experiences were common. The Lord's Supper is no mystical meal. It is a teaching ordinance, seeking to keep alive a great truth.

The strict observance of the ordinances in the right spirit will save us from pagan perversions and diverting emphases. It will preserve the ordinances as symbols of saving truths. The ordinances must be kept in their place in order to keep them pure.

Baptists should be humble but courageous. We are needed in this day. In this time of regimentation our irrepensible individualism is the answer. In this hour of enslaving totalitarianism we will nourish the very roots of freedom. In this moment of devitalizing conformity we will dare to be different. In this epoch of external, mechanical

ecumenicity we will cultivate the deeper ecumenicity of the spirit—the communion of the saints. We will not seek to press the spirit into an ecclesiastical conformity, we will release the spirit to create its own fellowship according to the New Testament pattern. In this age of lifeless formalism and modernism we will present a dynamic revivalism and biblical essentialism.

Campbellsville College Trustees Vote to Expand Service of College

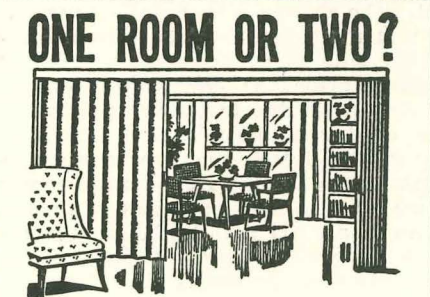
CAMPBELLSVILLE, Ky.—Because of the policy of Campbellsville College not to turn away students whom we can help, and due to the large number of ministerial students who are enrolling at Campbellsville College who have not completed high school, the College will expand its services and add a new department beginning with the fall term of 1953.

This department will be organized and special classes will be provided for men not ready for college work. Tests may be given students enrolled in this department at the end of each semester to determine their ability to do college work at that time. The student may enter the college department as soon as he is able to carry this work.

The College has found the new department necessary. First, in order to maintain the high level of college work offered in the college department and secondly, to offer courses more suitable to students over 21 who are not ready to enroll in college classes.

Tests will be given at the college each month during the summer for any student desiring to determine his ability to do college work, and for the purpose of helping students in choosing the correct courses and schools.

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