

KENTUCKY SOUTHERN COLLEGE
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Western Recorder

1953
JULY 15-22

4th BAPTIST YOUTH
WORLD CONFERENCE



RIO DE JANEIRO

►Rev. E. D. Estes, P. O. Box 211, Biloxi, Mississippi, found a watch at the Southern Baptist Convention in Houston, Texas, in May. He promises to return it to the owner if he will properly identify it.

►Missouri Baptists have completed a \$60,000 press building which will house the Missouri Baptist Press. A new press and other equipment are being added. The building will be occupied the middle of July.

►Dr. M. Theron Rankin, executive secretary of the Foreign Mission Board, was reported by Dr. George W. Sadler to be seriously ill. All engagements for the summer have been cancelled on doctors' orders, and he is resting in a cabin on the shores of the Potomac River.

►The Wing Avenue Church, Owensboro, is having its largest V. B. S. at this time, following the conclusion of which, on June 22, Pastor Joseph Richard Estes, Crestwood, and W. Rudolph Howard, minister of music at the First Baptist Church of Owensboro, are assisting Pastor Frank Borich in a tent meeting.

►Pastor Eugene I. Enlow preached and Earl Bell led the singing at historic Hillsborough Church, Versailles, July 5-12. On July 5, Brother Enlow addressed the Evangelistic Rally for Woodford County. During his absence from Louisville the Bethany pulpit was supplied July 12 by Dr. Theron Price of the Seminary faculty.

►E. R. Cunningham has resigned the pastorate of the Mt. Tabor Baptist Church, Paint Lick, Ky., to accept the pastorate of the Willisburg Baptist Church, Willisburg, in Washington County, Kentucky. He began his ministry at Willisburg June 14. The Willisburg Sunday school attendance June 28 was 323 and the Training Union 77.

►Japan's Baptist leaders have released \$700 appropriated by the Baptist World Alliance to cover expenses of Akiko Endo to the Baptist Youth World Conference to be held in Rio de Janeiro, Brazil, July 15-22, according to Miss Johnni Johnson, Southern Baptist missionary to Japan. Miss Endo is secretary of the youth department of the Japan Baptist Convention.

►Dr. Claude M. Almand, assistant to the dean of the School of Music, University of Louisville, and teacher on the faculty of the School of Church Music, Southern Baptist Theological Seminary, has accepted a position as dean of Stetson University's School of Music, DeLand, Florida. At Stetson he succeeds Dr. W. E. Duckwitz who became dean emeritus one year ago.

►The Quarterly Meeting of the Long Run W. M. U. will meet at the Beechland Baptist Church, located on Greenwood Road near Dixie Highway, next

Wednesday, July 22 at 10:00 o'clock. The young people of Long Run Association will be in charge of the program. It will be directed by Mrs. Paul Linds, young people's leader of Long Run Association. Officers for the new year will be elected.

►William J. Fallis, book editor, Baptist Sunday School Board, Nashville, Tenn., is attending the International Conference of Baptist Authors, Editors and Publishers, in Zurich, Switzerland, July 10-16, 1953. He is one of the main speakers on the conference program. He will visit Paris, missionaries in Rome, and the British Baptist Headquarters in London before returning to the states.

►Dr. Duke K. McCall, president of the Southern Baptist Theological Seminary, Louisville, was one of the featured speakers on the new series of radio broadcasts produced by the Columbia Broadcasting System. He was on the CBS Radio Network on Monday evening, June 29, from 6:15 to 6:30 Eastern Daylight Savings Time. We regret that we did not receive this item in time to give it publication ahead of the event.

►Dr. Warren Angell, Oklahoma Baptist University, Shawnee, Okla., has been named to direct the music for the Southern Baptist Convention meeting in St. Louis, Mo., next June, according to an announcement made by Dr. J. W. Storer, president of the convention. Dr. Angell is a familiar figure before the Southern Baptist Convention. For years he has been directing his students in special choral numbers before the convention, and led the convention in its music at Oklahoma City.

►Stanley Williamson, Oklahoma City, Okla., has been elected superintendent of Intermediate work in the Sunday School Department of the Baptist Sunday School Board. He succeeds Mary Virginia Lee, who retires in June. He is a graduate of Ouachita College, and was given the M. R. E. and D. R. E. degrees by Southwestern Seminary. Previous work has taken him to Cullendale, Ark.; Fordyce, Ark.; B. H. Carroll Church, Fort Worth, Tex.; and Poplar Avenue Church of Memphis, Tenn.

►Dr. W. Marshall Craig, Dallas, Texas, has been assisting Pastor J. V. Carlisle in evangelistic meetings at the First Baptist Church, Rolla, Missouri, July 5-12, with Mr. Mel Dibble, Cincinnati, as the singer. More than 1,200 new members have been received in the Rolla Church since October 15, 1943, when Dr. Carlisle went there. On June 1 Miss Joyce Courson, graduate of Oklahoma Baptist University and of New Orleans Seminary, and a Foreign Mission volunteer, became the youth and educational director. Missouri School of Mines and Metallurgy students from some 24 foreign countries and 45 states

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offer a great missionary and youth chal-
lenge to the Rolla Church. Pastor
Carlisle attended Southern Seminary
from 1925 to 1930. Mrs. Carlisle is
from New Castle, Ky.

►Mr. and Mrs. Blake Godfrey have
been elected to have charge of the music
at the Bethany Baptist Church, Louis-
ville, and they have accepted. Mr.
Godfrey is from Tuscaloosa, Ala. She
is from Burlington, N.C. She received
her Master's degree this past com-
mencement at the School of Church
Music, Southern Seminary; and he ex-
pects to spend one more year in the
School of Church music. She has been
organist for some time of the Hazel-
wood Church, Louisville. They were
married recently at Burlington, N. C.

Jefferson and the Baptists

By C. SPURGEON PASCHALL, Th. D., Pastor
Belmont Baptist Church, Charlottesville, Va.

Recently a communication came to me from Secretary R. Dean Goodwin of the American Baptist Convention asking if the little Baptist church near Monticello where Thomas Jefferson is alleged to have attended still exists. If so, Mr. Goodwin felt that the Baptists of our country might do something toward dramatizing the contribution Baptists have made toward freedom of worship and democratic action in our land.

The question struck a responsive cord in my own mind, and consequently led me into a rather interesting and, I think, fruitful study. Did Thomas Jefferson really attend a Baptist church in his early years? If so, what church was it, and how much if any did its activities affect his thinking?

Being within reach as I am of both the University of Virginia library and also the denominational library at Richmond, besides having at my disposal the help of court records, local tradition, plus on-the-spot investigation, I have been able to make a very careful study of this question, and would like, therefore, to share my findings with others.

In his younger years Thomas Jefferson did attend a Baptist church in his home community many times. Often he was accompanied by his favorite Aunt, Mrs. Woodson, who belonged to that church. It was then known as the Albemarle Baptist Church organized in 1773 with 48 members, which held services until 1801 in what was known as Lewis' Meeting House located about one and a half miles west of the city of Charlottesville.¹ No vestige of that building remains today, but we have much evidence that points to the general locality, to say the least, of this original building. We know the hill on which the Lewis' Meeting House stood, and can with reasonable certainty point out the spot not far from which was the site of this early church²

The Albemarle Baptist Church (later called Buck Mountain, and finally taking the name Chestnut Grove) is the oldest church in the Albemarle Association. Its pastor in Jefferson's day—1777 to 1785—was Andrew Tribble. Tribble was succeeded by William Woods, better known as "Baptist Bill," who was a personal friend to Mr. Jefferson. Woods often visited Jefferson at Monticello, and Jefferson frequently

went to hear Woods preach at Lewis' Meeting House.³

And although we have no word from Jefferson's own pen stating that he attended this church and had intimate fellowship with its pastor and members, we do have evidences leading to that conclusion. For example, we have record of the following letter under date of April 13, 1809, written by Jefferson on the occasion of his return to Monticello after serving as President.⁴

"To the Members of the Baptist Church of Buck Mountain: I thank you, my friends and neighbors, for your kind congratulations on my return to my native home, and of the opportunities it will give me of enjoying, amidst your affections, the comforts of retirement and rest. Your approbation of my conduct is the more valued as you have best known me, and is an ample reward for any services I may have rendered. We have acted together from the origin to the end of a memorable revolution, and we have contributed, each in the line allotted to us, our endeavors to render its issues a permanent blessing to our country. That our social intercourse may, to the end of our days, be cheered and cemented by witnessing the freedom and happiness for which we have labored, will be my constant prayer. Accept the offer of my affectionate esteem and respect."

In this letter Jefferson acknowledges that the addressees not only "knew him best" but also held him in their affections.

Once while attending a business meeting of the Albemarle Church, the pastor asked Jefferson how he liked the church government. Mr. Jefferson said that it struck him with great force, and had interested him much, that he considered it the only form of true democracy in the world, and had concluded that it would be the best plan of government for the American colonies. This incident took place eight or ten years before the American Revolution.⁵

The building which the Buck Mountain congregation moved into in 1801 when they quit Lewis' Meeting House still exists and is fully in tact. Moved one mile from its original site, it is to-

day known as the Buck Mountain Episcopal Church where regular services are held.

As to what influence Baptists may have had on Jefferson's thinking, Thomas Armitage in his book titled *History of Baptists* has this to say: "Many historical writers have told us that he, Jefferson, was in the habit of attending the business and other meetings of a Baptist church near his residence; that he closely scrutinized its internal democratic policy and its democratic relations to its sister churches; that he borrowed his conceptions of a free government, state and federal, from the simplicity of Baptist Church independency and fraternity, and that frequently in conversation with his friends, ministers, and neighbors, he confessed his indebtedness to their radical principles for his fixed convictions on the true methods of civil and religious liberty."⁶

Jefferson understood Baptist aims perfectly, for he was in perpetual intercourse with their leading men, many of whom entrusted him with the charge of their public documents. At some place

(See picture of church on page 13)

the question was raised as to whether Jefferson got his idea of civil freedom from attending a Presbyterian church. The answer to that question comes to us from Mrs. Madison, wife of the fourth President, who is quoted by author Thomas F. Curtis as expressing "a distinct remembrance of Mr. Jefferson speaking on the subject, and always declaring that it was a Baptist church from which these views were gathered."⁷

Statute of Religious Freedom

The first Virginia settlers had no grievance against the Established Church. In fact, they planned to recreate in the new land the England they had left. They soon enacted laws of intolerance aimed at suppressing dissenters. Thus came the Dale Code in Virginia. It was both brutal and bloody. For blasphemy, a bodkin was thrust through the tongue. Failure to observe the Sabbath meant torture by the whip. To utter doubts about the Trinity would cost one's life.⁸

In October 1776 when the Assembly of Virginia was called together, Jefferson was placed on the Committee of Religion. The Assembly had been

(Continued on Page 23)

1. Rise and Progress of the Baptists, Semple, p. 223.
2. History of Albemarle County, Wood, p. 132.
3. Brief History of Albemarle Association, Turpin, p. 27.
4. History of the Baptists, Armitage, p. 799.
5. Progress of Baptist Principles, Curtis, p. 799.
6. History of the Baptists, Armitage, p. 733.
7. History of the Baptists, Armitage, p. 734.
8. The Young Jefferson, Bowers, p. 193.

"A Rebellion Is On?"

A highly respected, thoughtful and experienced professional man recently remarked to the writer and others present, "A rebellion is on among the people and against the high charges being made for services rendered."

As a member of his profession the man went on to remark that "something very akin to hate" is, in many instances, developing against certain groups for this and other reasons. He rightly expressed regret that conditions are what he believes them to be.

The professional man's remarks are, to say the least, thought provoking and disturbing.

Is there a mass attitude such as he described? and has it reached the point of being something akin to hate with some?

In studying the problem one must not commit the blunder so frequently made in the past—that of seeing only one side. All sides of every question must be studied and understood before anything like a just and safe solution can be found.

To this end we must as thoroughly as possible understand the matter from the viewpoint of the professional man and the businessman. They have been put to great expense in preparing for their life work and a great outlay is necessary in pursuing their careers. They must therefore realize a satisfactory and just return from those whom they serve.

And on the other hand we must not fail to understand the problem from the angle of the masses. As indicated above, failure to view the whole picture delays remedial procedure, should such be found necessary. Refusal to recognize the total problem involved has swept whole nations into the deadly maelstrom of socialism, or, if that extreme did not result, certain strata of the economic life were socialized.

Of this, most of us are certain: We live in a time of great stirrings, unrest. The symptoms are all around us. Even those unaccustomed to delving into inter-group relations can discern this. And these stirrings, whether warranted or not, can cause trouble for us all. Under these conditions, strong and fair minded leaders are needed in all business and professional and institutional fields and also among the masses.

Lurking Dangers

The vast majority of Americans believe strongly in our system of free and private enterprise. It encourages personal initiative. It has made America economically great because it recognizes the inalienable right of the individual to improve his condition and to receive a just reward for exercising his abilities.

But even under the system of private enterprise there can appear dangers against which all must guard if this cherished system is to survive—dangers inherent not in the system itself but in abuses of the system.

Democracy, in order to function at its highest level of effectiveness, requires a higher personal integrity of its people than any other form of government.

In the truest sense you cannot make men do right under all circumstances. The only effective compulsion is from within. In the last analysis, man's behavior is governed by his own integrity. He has at least two reasons for doing the right thing: (1) because right is right; (2) because doing the right thing is practical—it is unprofitable in the long run to do the wrong thing. One has rightly said, "It is greed on all levels that has put sand in the bearings of democracy."

When greedy men abuse their liberties under the system of private enterprise, rebellion is sparked. And this rebellion, unfortunately, does not always stop with the correction of the abuses but frequently goes on until it has destroyed the system itself. Socialism is not the answer, but anger has a way of blinding the eyes. When the masses, or institutions, or businessmen, or professional men become oppressive in their demands, going beyond what is just and right, the foundations are shaken. Abuse, no matter from what source, destroys.

We have of late been living in what men call "flush times." The rule has seemed to be in many instances, "Get all you can while you can, no matter what happens to others while you get it." Yet Jesus has been saying, "Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you. . . ."

No matter how much the worth of the individual may be proclaimed, it is of no avail if that individual feels the heel of the proclaimer in his face and knows that more is being taken from him than is due and right. And this is true whether the oppressed individual be among the business or professional groups or among the masses. We have a way of saying, "The eyes of the world are on America," and that is true. But is it any less true that the eyes of Americans are on Americans?

So far as we know, socialism, in whatever form and to whatever extent, has come as an expression of resentment against abuses under the system of private enterprise and not against the system itself. To safeguard our American way of life and to keep our liberties, under the grandest flag that ever flew above a free people, businessmen, professional men, institutions, laboring men, all, must face the issue squarely for themselves and adopt a strict code of personal morals and self-discipline. The grab-system, no matter by whom practiced, means ultimate destruction of our cherished system of private and free enterprise.

In most groups there may have been those who, by their lack of ethics, caused trouble for all the rest. If this be the case, the solution to the problem lies in each group setting its own house in order. And the broom is needed in every unclean house, not just in the one way up in the next block.

Jesus gave the answer and it is good for all the ages: "As ye would that men should do to you, do ye even so to them likewise." Our system is safe on that basis and, with this attitude in practice, each toward the other, men can dwell together as brothers. "No man liveth unto himself" but integrity has never been other than a personal matter.

Humanism Not a Religion

JOHN W. BRADBURY, Editor

Watchman-Examiner

At a meeting of the First World Congress on Humanism and Ethical Culture, Dr. Julian Huxley, the British biologist, offered "evolutionary humanism" as a new world religion. He said that the main elements of evolutionary humanism are based on the premise that man is the highest type known to evolutionary biology and that he was not replaced as the dominant type for hundreds of millions of years and has the possibility of "guiding change by means of conscious purpose in the light of rational experience." All of which means that man is to save himself out of all his troubles. We believe that if that had been possible, it would have happened long ago.

Humanism was the prevailing philosophy of the first half of the twentieth century. It was the creed of modernism, and what is left of it still is humanism. It is the belief that man inherently has the ability for his own salvation. All he has to do is work at it hard and long enough, and he will arrive at a perfect condition. Said Huxley: "If men believe that the right development of natural and human resources is the nearest we can find to absolute destiny for our species collectively and individually, this will spell a fundamental change in the social and political outlook." The implication is, of course, that human improvement does not need God.

Self-development is a technique of Communism, which has no philosophy of God. We disagree with those who look upon Communism as a religion, just as we do with humanists who, likewise, would place it among the world's religions. Even the meaning of religion ought to be held sacred. Religion is the outreach of the inward man Godward. Religion is part of the life of the world. Nations may differ in their religious expression, but they are all seeking to work out their own salvation, in one way or another.

Christianity is the antithesis of all of this. Christianity is God coming out of the eternal into the temporal, incarnating Himself as man in the form of His beloved Son, our Lord and Saviour Jesus Christ. In and through Him, God has accomplished the justification of the holiness of His government of the universe.

Christ revealed the true nature of God as absolute in perfection. Yet, as only divine wisdom could devise, an atonement was accomplished whereby God would be just and the justifier of

the ungodly because He believes in Jesus (Romans 3:26).

To be ungodly does not necessarily mean to be unruly and debased sinner. To be ungodly is the chief of all sins, because it means that man, who was created to be in the likeness and image of God, falls short of that (Romans 3:23). It is in such falling short that the character of all outbreaking sin is hidden.

If men are inhuman in their treatment of each other, it is not due to any political or economic system, but because they are ungodly—because they have failed to fulfill the objective of their creation, which is to be in the likeness and image of God. In this sense, a Huxley is as great a menace to the welfare of mankind—perhaps more so since he comes with the device of a new religion called "humanism"—as those more out-breaking in the manifestation of their ungodliness or vulgar sin, which, we believe, Huxley would despise. It is simply this, that there is in the nature of many "good" people a desire to exclude God as revealed in Christ; to fulfill the exclusion by ignoring Him. Whoever does that imperils the human race, closes the door of divine grace, dooms mankind—if they succeed—to endless strife in the realm of ideas, to a maze of struggling policies and methods, to the inevitability of war and race suicide.

With that sort of thing Christians will have nothing to do. We may treat such "religion" as comparative and curious exploration, but we know it to be disillusioning. In the end, it turns out not to be religious. The only true objective of religion can be the unity of the human race and its emergence as the family of its Creator. Christianity imparts an eschatology which answers the crying need of the burdened hearts of this world.

Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light (Matthew 11:28-30).

That rest is found, corporately, only when the prophecy concerning Christ shall be fulfilled:

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Won-

derful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace (Isaiah 9:6).

We are looking right now, in our contemporary world, at the fruition of historical humanism. A creed of man in human progress has at last emerged into its awful and evil splendor. Karl Marx was a humanist. He was a by product of apostasy in the Judaic-Christian area. He threw Christianity to the unbelieving plunderers. His theories were humanistic—man attempting to advance without God. Because apostate Christendom was ready for the Marxian scourge, God turned it over to that reprobate mind. Thus we have world revolution. This is not progress; it is divine judgment. That is how a Christian sees it (Galatians 6:7, 8).

Christianity is the antithesis of modern humanism. That does not mean that there is no humanism in Christianity. It is the foundation of all true love for mankind. But this love is the consequence of a true and pure love for God. The holiness of God is reflected in the perfection with which we as Christians love. Pure love is the essence of holiness. Love without righteousness is never truly love. There can be no true love when the moral code is ignored. The Ten Commandments are the moral code of love. Therefore, Christian love for humanity is a moral activity not dependent upon any system of politics or economics. Unless politics and economics themselves are under the moral code of love, they will be corrupt and rapacious, no matter under what party or national system they may be brought to us.

The emphasis of Dr. Huxley, therefore, is a misplaced one. We do not need his humanism. Progress without the perfections of Almighty God is a descent towards paganism, with all its cruel culture and futility. Death is at the end of it all, its ultimate, crassest form being the Communist firing squad. Nor do we need that peripheral type of Christianity that flirts with a goddess "progress" and keeps the garments of religion. It is redemption mankind needs. We need to be redeemed by a Power outside ourselves. We need that same Power to live the redeemed life. And the only means whereby this need is supplied abides in the Word of God.

For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith (Romans 1:16, 17).

►The second catalogue of the Baptist Theological Seminary, Ruschlikon-Zurich, Switzerland, has been received from President Josef Nordenhaug. This announces the courses being offered for the academic year of 1953-54.

Family Night Prayer Service

By JAMES S. DAY, Jr., Pastor
Calvary Baptist Church
Spartanburg, South Carolina
(Southern Baptist Convention)

A little orphan boy who had been reared by a maiden aunt who took him dutifully to all church services—"dull or otherwise" including prayer service—was invited to spend a week with relatives.

His host took the boy to his first circus on a Saturday. Enthusiastically the boy wrote his aunt on Sunday afternoon as follows: "Dear Auntie—I am having a wonderful time. Yesterday I went to a circus, and Auntie, if you ever went to a circus just once, you'd never go to prayer service again!"

Naturally, we do not want our prayer service to become a "circus"—though I am told this happens in some Baptist churches on business conference nights—but we do want our midweek service to be attractive, even to little boys! Far too many of our pastors and churches, large and small, are perfectly content to have an unattractive, dull mid-week service attended by a faithful few—churches which have large audiences on Sunday. Many of them are resigned to the idea of the death of prayer service and either do not have it at all or have substituted promotional meetings instead.

Many pastors are like a friend of mine, who, when asked what he did about prayer service answered, "Well, there's not much anybody can do about it. I conduct it until it dies—then I turn it over to the deacons until it dies—they turn it over to the women or young people until it dies—then they turn it back to me!"

Many of our members are like the two deacons who were out fishing late one Wednesday afternoon. One deacon, looking at his watch said, "We ought to quit and get back to town for prayer service." To which the second deacon replied, "Yes, you're right. But then if I were back in town, I couldn't go—my wife's sick!" Far too many of our deacons are like the one who, upon learning that his church had discontinued prayer service, was greatly agitated, until he learned from another deacon that prayer service in his church had been discontinued for over a year and he was just learning about it.

Facing the Problem

We faced prayerfully and squarely this problem "What shall we do with our prayer service?"

As anyone knows, who has given this question even slight attention, the mid-

week service has been crowded out of the favored position it once held in the hearts and minds of our people by three things. First, by the increased complexity of our church organizations—second, by the multiplicity of other promotional meetings to keep these complex organizations working efficiently—and third, by the numerous calls of secular and social organizations upon the time and talents of our church members.

We faced realistically the problem of maintaining and enlarging our four basic unit organizations, the Sunday school, the Training Union, the W. M. U., and the Brotherhood, to which we have added a fifth unit, the Music Department, with six graded choirs. All of these made a demand for the time and talent of our church members during the week as well as on Sunday.

Emphasizing the coordination of all of our unit-week-time meetings possible on Wednesday night, we have averaged 326 each Wednesday night for the first six months of 1952, out of a resident membership of 905. This is 38% of the resident membership and is said to be one of the largest—if not the largest—midweek prayer service of any church with less than 1,000 resident members among Southern Baptists. This emphasis upon our midweek service has not detracted from, but has increased the efficiency of all other unit organizations. As an example, the Brotherhood during this period has averaged over 100 men, including visitors, at each of its monthly supper meetings. Spiritual growth is indicated by the reception of 171 new members—75 by baptism—during this six months' period. One mission was organized with 102 charter members, our church building the church building and a new modern \$10,000 pastorium. This makes two missions organized into churches since the spring of 1951.

Factors of success include the willingness of our people to try something "new," and the deep spiritual foundations laid by my two predecessors.

How Did We Do It?

1. By magnifying an informal season of real prayer for specific objects—not just duplicating the Sunday worship services. These objects include the lost, the sick, the bereaved, new homes just formed, homes where new babies have come, members in service, specific cur-

rent church needs, and above all, praise for prayers already answered. Just as a family has an altar, so our church has its weekly "church family altar."

2. By meeting—not in some crowded little room or small chapel—but in the church auditorium, the lower floor of which seats over 600. This shows "Faith in action"—we expect and prepare for a large group—and we have not been disappointed. Attendance has reached as high as 642 and has dropped as low as 125 in very stormy weather.

3. By naming our midweek service "Family Night" and constantly keeping in mind the needs of the whole family, especially those under 25. Sometimes words get associated with bad or unpleasant things, like the fine New Testament word "bishop," which is a good word that got into such bad company that we Baptists have to say "pastor" today instead of "bishop." So with the word "prayer service."

4. By placing all of our week services possible on Wednesday night. This is the heart of the whole plan. We did not "eliminate" meetings: we "coordinated" them on one night—Wednesday—as follows:

(1) Wednesday after first Sunday, Training Union Workers' Council supper at 6 p. m., Family Night Prayer Service at 7:30 p. m., Deacon's meeting after Family Night.

(2) Wednesday after second Sunday, Brotherhood Executive Committee 6:30 p. m., W.M.U. Executive Committee 6:30 p. m., Monthly Business Conference and Family Night at 7:30 p. m., followed by Pastor's Cabinet.

(3) Wednesday after third Sunday, Missions Night with W.M.S. Program and Business meetings, Junior and Senior Brotherhood and all auxiliaries at 6:30, Family Night at 7:30, Sunday school superintendent's Cabinet meeting after Family Night.

(4) Wednesday after fourth Sunday, monthly Sunday school Workers' Council supper at 6 p. m., Family Night at 7:30 p. m., Training Union Executive Committee meeting after Family Night Prayer Service.

This leaves one extra Wednesday night each quarter for some special emphasis, like church-wide training periods, welcome for new members, etc. All suppers are financed by free-will offerings. There has never been a deficit. If it should occur, it is provided for in the budget.

5. By appealing to secular organizations, (particularly public schools because of children) to reserve Wednesday night as "Church Night," and to our own members to "save Wednesday night for Christ and His Church." Wednesday afternoon is a year-round holiday in Spartanburg, which helps Family Night. Recently, primary election political meetings were held each week-night, except Wednesday. The Spar-

tanburg baseball club plays early Wednesday afternoon, though all other games are played at night, so as to avoid conflict with prayer services.

6. By giving Tuesday to Visitation and Thursday to our Music Department. So many churches neglect constructive, organized soul-winning visitation, because members are always attending some promotional meeting just to "talk" about soul-winning but never find time to get around to do it.

7. By using Visual Aids—religious moving pictures, film strips and slides. Formerly this field was limited. Now there is a wide selection of subjects, approved by or produced by our Sunday School Board and other denominational agencies. Our largest attendance has been on nights when Visual Aids were used.

8. By recognition and counting of visitors and members. Somebody counted the first New Testament prayer service—120 were present. We count all young people 24 or under, all men 25 and up, and all women 25 and up. The women usually lead with a little over one-third present, the men with a little less than one-third present, and the young people with about one-third present. On Mission nights the men lead other groups.

9. By publicity and planning. We give our very best efforts to Family Night. Our 16 ushers function just as on Sunday. We have special music. Remembering there are many young children present, we keep the service within one hour. We try to make it attractive, informal, varied, and different. Family Night gets the same publicity—or better—in radio and newspaper publicity and in our church paper, "The Calvarette," as we give our Sunday services.

Family Night has not solved all of our church problems. We have made mistakes and have tried to profit by them. But we have had some great spiritual victories. Our promotional meetings, designed to build up our unit organizations, have been better attended and have had more spiritual fervor and power when connected with the Wednesday Family Night Service than when held on other nights. Our people much prefer to come in the family car "together" to several meetings on one night than to attend several meetings separately on different nights. By concentrating our local church meetings on Wednesday night, we also avoid conflicts with associational and state promotional meetings.

Through the Training Union, Sunday school, preaching services, the church program in general, and fellowship with other Christian young people, God worked silently and steadily in my heart, training me like a vine in the direction he wanted me to go.—Alex Franklin Garner, missionary appointee to Argentina.

A Happy Retirement

By BRUCE H. PRICE

"Retirement is good," writes Dr. John D. Freeman in an article on the topic, "A Retired Preacher." Though I am in my forties this is good news to me because the older I become the faster the years rush by. For all of us retirement time is nearer than we think. Unhappy is the person who is like the man writing the annuity board of his denomination saying, "On my next birthday I shall be seventy. I wish to begin paying on an annuity for I shall soon retire."

Two Reasons

There are two reasons why Dr. Freeman finds retirement good. As soon as it was available he joined the annuity plan of Southern Baptists for pastors and denominational workers. This gives him a stated income each month. If any preacher is in doubt about becoming a member and paying a small premium to assure himself of a monthly income after retirement, well, let him contact Dr. Freeman, or better still, talk to a man I know who neglected taking an annuity and has now retired to poverty and want without an income.

There may be little that we can do to prevent a large number of pastors from coming to this unfortunate state; but deacons and church leaders, as well as pastors who have annuities, can remind those who have not accepted the protection of its great value. May no pastor be able to say as he reaches the end of the way, "Nobody told me of an annuity with the Relief and Annuity Board."

The other reason why Dr. Freeman has found a happy retirement is because he has continued to have opportunities to be of service.

To retire from an active and useful life to nothing but to sit in a rocking chair, may cause one to lose a sense of being needed and useful. The shock of the sudden change in life may bring illness and even death. It is true many do not live long after they stop work.

While we are active on the job there is something we can do for those who have joined the ranks of the unemployed because of age. We can use them in our churches as supplies, interim pastors, revival services, study courses, mission preachers, and other places.

Valuable Service

There is often valuable service which a retired minister can do better than a younger man. For three months before I came to my present pastorate Dr. John Jeter Hurt, Sr., had served as interim pastor. He was what the church

needed for the transition period. Dr. Strother A. Campbell became disabled and found it necessary to resign. The people loved him and their hearts were broken by his illness. Dr. Hurt rendered the kind of service the church needed while the pulpit committee was seeking a man. And knowing preachers as I do, I am sure Dr. Hurt was able to use the income he earned.

Former pastorates of the retired minister should have him back for anniversaries or other occasions. It will be a blessing to the people who remember him, as well as to him. The pastor with green eyes of jealousy will not do this, but the big-hearted Christian will be glad to have him return.

The Honorarium

Please do not forget the honorarium when you invite him. He continues to pay traveling expenses and hotel bills. A friend of mine returned 500 miles to a former pastorate at the invitation of the church to take a leading part in a celebration. They were glad to have him and gave him a royal welcome, but that was all. In this case, as usual, the failure of the church to do what the entire membership would have been glad to do, rested on the pastor. It was his responsibility to make satisfactory financial arrangements with the church about what they would do for the visitor. Pastors, and at times deacons and treasurers, may be little; but I have never heard of a church that was not willing to be generous and thoughtful in caring for its obligations when given an opportunity by the leadership.

As I write this I have arranged for a retired minister to supply my pulpit on a Sunday when I shall be away. It will be a blessing to me to have him as well as to the people and to himself.

Yes, "retirement is good" for those who have an income and do not have to spend too much time in idleness. A creative hobby will often help solve both problems. But this is another story.—Newport News, Virginia.

►The Mt. Zion Baptist Church, Pekin, Indiana, experienced the greatest revival in its history when Pastor Floyd T. Whistler, of the Butler Baptist Church, did the preaching, and Pastor Harold Ware, Victory Chapel, led the music for Pastor R. J. Whistler. The revival resulted in ten baptisms, five being received by letters from other churches, and twelve rededications. Pastor Whistler had previously baptized eighteen.

Baptist Training Union Dept.

BYRON C. S. DeJARNETTE
State Secretary



Miss Etta Sue Potts, First, Madisonville, who won first place in State Intermediate Sword Drill and will represent Kentucky in Southern Baptist Drill at Ridgecrest, N. C. July 18 (next Saturday).

Study Course Awards or Six Months

From October 1, 1952 to March 31, 1953 there were 13,866 awards earned by individuals from 328 churches in 60 associations. By the end of the year we hope the number will be 30,000 in 600 churches and 80 associations.



Mrs. Roy Johnson, State Approved Worker, Birmingham, Alabama, who will conduct a conference for Leaders each morning, at Cedarmore, during State Training Union Assembly, August 17-21.

Awards for April

In April were 4,674 awards as follows: Administration diplomas 248, seals 108; Adult diplomas 353, seals 1,559; Young People's diplomas 126, seals 466; Intermediate diplomas 182, seals 504; Junior diplomas 407, seals 721; 48 associations.

Standing of Awards by Courses in April

Adult—42, 620; Junior—24, 265; Young People's—18, 815; Administration—10, 251.

Standing of Awards by Books in April

In April the standing of awards by books was as follows: The Baptist Adult Union Manual—12,022; Baptist Junior Union Manual—10,305; Baptist Intermediate Union Manual—7,863; Studies in Philippians 5,539; Building a Church Training Program—4,368; Baptist Young People's Administration—3,838.



Dr. J. Estill Jones, Assistant Professor of New Testament Interpretation, Southern Baptist Seminary, Louisville, who will be in charge of "Lakeside Meditations" at Cedarmore during State Training Union Assembly, August 17-21.

Youth Week Report Wolf Creek—Salem

The pastor, Rev. J. E. Douglas, gives the report of Youth Week observed by Wolf Creek Baptist Church in Salem Association. There were six Intermediates and seven Young People who held offices. This was the first time the Church had observed Youth Week but the plan is to make it an annual affair. The pastor writes: "I believe in it whole-heartedly and if we are to have efficient strong churches we must train and give our youth opportunities to be trained. My young people did not refuse to undertake the task."

District Associational Dates

Date	Association	Place
July		
29-30	Simpson	Hillsdale
29-30	Blackford	Roseville
August		
4-5	Rockcastle	Brodhead
4-5	Henry County	Bethlehem
4-5	Tates Creek	Kirksville
5-6	Bracken	Ewing
5-6	Liberty	Beach Grove
5-6	Union	Lenoxburg
6-7	Gasper River	Chapel Union
6-7	East Lynn	Holly Grove, Green Co.
11-12	Owen County	Mussell Shoals
11-12	Casey County	Chestnut Grove
11-12	Goshen	Caneville
12-13	Ten Mile	Glencoe
12-13	Ohio County	Adaburg (near Hartford)
12-13	Logan County	New Cedar Grove
13-14	Shelby	Shelby Co. Baptist Camp Ground
13-14	Crittenden	Mt. Carmel
13-14	Nelson	Cedar Creek, Mill Creek
15-	Green River	Zion, Louisville
18-19	Boone's Creek	Kiddville & Calvary
18-19	Ohio River	Second, Marion
19-20	Barren River	Skaggs Creek
19-20	Franklin	Evergreen
19-20	South District	Gethsemane, Danville
20-21	Salem	Raymond
26-27	Muhlenberg	Bethlehem, Bremen
27-28	Enterprise	West Van Lear
27-28	Campbell County	First at Coldspring
27-28	Baptist	Mt. Freedom
27-28	Breckinridge	Corinth at McQuady
27-28	Lincoln County	Double Springs, Waynesburg
28-29	East Union	Saxton
28-29	Bell County	Riverside, Four Mile
September		
2-3	Edmonson	Bee Spring
2-3	Greenup	Catlettsburg
3-4	Warren	Barren River
3-4	White Water	Blue Ash and North Dayton
9-10	Allen County	Hopewell
9-10	Russell County	Welfare
10-11	Wayne County	Meadow Creek
11-12	Booneville	Manchester
11-13	Greenville	Cane Creek
15-16	Severns Valley	Buffalo
15-16	Pulaski County	Vine Grove
15-16	Mt. Zion	Pleasant Hill No. 2
16-17	Lynn	First, Williamsburg
16-17	North Concord	Mt. Moriah
16-17	North Concord	Friendship No. 2
17-18	North Bend	White at Greasy Creek
17-18	Upper Cumberland	Elsmere, Erlanger
17-18	Upper Cumberland	Highsplint
18-19	Lynn Camp	Kelly Street
18-19	Jackson	Piney Grove, Corbin
19-20	Three Forks	Grayhawk
19-20	Three Forks	Smithsboro Mission at Smithsboro
22-23	Elkhorn	Nicholasville
22-23	Christian County	South Union
22-23	Ohio Valley	First, Sturgis
23-24	Russell Creek	Salem, Trammel Creek
23-24	Central	First, Springfield
23-25	Goose Creek	Hubbard Cemetery
24-25	McCreary	(to be named)
24-25	Freedom	Central Grove
24-25	Caldwell	Second, Princeton
25-26	South Union	Walnut Grove, Habersham, Tenn.
25-(26)	Irvine	Egypt
30-Oct. 1-	Sulphur Fork	Union Grove
October		
2-3	Laurel River	First, London
2-4	South Concord	Chestnut Grove at Sandcliff
6-7	Bethel	Second Russellville
6-7	West Kentucky	First, Clinton
7-8	Little Bethel	Victory, Providence
7-8	Little River	Donaldson Creek
7-8	Whites Run	English
8-9	Pine Mountain	Fleming
14-15	West Union	West End, Paducah
15-16	Daviess-McLean	Livemore
15-16	Long Run	Long Run Church, Immanuel
20-21	West Kentuckiana	Washington Ave., Evansville
21-22	Blood River	First, Murray
28-29	Graves County	Trace Creek—5 mi. North East of Mayfield
		—Middle Fork (undecided)

*(Not yet confirmed) Where one name is beneath the other is meeting place for 2nd day.

WOMAN'S MISSIONARY UNION

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

Highlights of Kentucky Keynotes for Third Quarter, 1953

Important!

October has been designated as Christian Education month in Kentucky W. M. U. (The time has been changed since the Christian Education issue of the Western Recorder, in order not to interfere in any way with the best possible observance of the Week of Prayer for State Missions in September.) We are urging that all circle programs in October be given to a study of our Baptist schools and colleges in Kentucky. If you do not have your WMS divided into circles use the program in your general WMS meeting. An attractive well-prepared special sixteen (16) page booklet is being supplied by the Department of Christian Education for program material. More than two hundred speakers, consisting of the Presidents of our schools, members of the faculties, trustees, alumni and the Board of Directors of the Department of Christian Education will be available for these meetings. A list of these speakers will be announced soon along with further details of the plan. Be sure to report on your card on which you send us the list of your new officers, the number of circles in your WMS so that you will receive plenty of material. A booklet for each circle will be mailed out in the annual packages.

Urgent!

Included with the July issue of Keynotes are the cards for reporting new officers to our office. Remember! We cannot mail your annual package of material for the new year beginning October 1, until this card is returned to us with the names of your offices for the coming year. We hope to begin mailing the new materials soon after names of the officers are received in our office. Please help us by being prompt and accurate.

Save our Guide Book

Be sure to preserve your Guide Book and pass it on to your successor in office if you are not serving next year. No Guide Books will be published until 1955, in keeping with your vote two years ago, in order to conserve our funds. There will be no Guide Books in the Annual Packages this year.

Cedarmore Notes

See the June 11 issue of the Western Recorder, this page, or Kentucky Keynotes for the announcement concerning rates for WMU Week at Cedarmore and the BWC Camp. Remember the dates—

August 24-28 for WMU and September 5-7 for BWC. Make your reservation early.

The special emphasis at Cedarmore this year will be Stewardship. Please urge that your Regional, Associational and WMS Stewardship chairman attend these important conferences. Stewardship will be emphasized in the program each day with Thursday being the special Stewardship Day, planned by our State Stewardship Chairman, Mrs. Frank Norfleet. Fill a car or several cars and bring your officers and chairmen to Cedarmore.

Many new improvements have been made in the grounds and equipment at Cedarmore. You can't afford to miss these days of inspiration and re-creation!

Week of Prayer for State Missions, September 14-18

Again we call your attention to the change in date, voted at the State Meeting in April, due to Labor Day coming late in the month. We urge that each WMS make use of the publicity suggestions mailed out with Keynotes. Do make good preparation for a fine observance of this important week. Kentucky needs Christ Now! We must take the message! You can help by observing the Week of Prayer!

The Eyes of the World Are Upon You

This is the theme for the 1953 series of Foreign Mission study books, which will be released to the Baptist Book Stores about August 1. Leader's helps will be available free on request to the State Office of the Baptist Book Stores.

ADULT—Let's Listen by H. Cornell Goerner

Most of our mission books have been centered on mission countries as seen through the eyes of Southern Baptists. In this book, Dr. Goerner has made himself the spokesman for Christians in other lands to show us Southern Baptists as seen through their eyes. Not all readers will agree with them at all points, but the book is sure to inspire an examination of those points in the light of this new view.

Leader's helps are by Mrs. A. L. Aulick, Mission Study Chairman, California WMU.

YOUNG PEOPLE—Sixteen to One by W. Boyd Hunt

As an American, you are outnumbered in this world sixteen to one, and a majority of the sixteen are already against you. You are in a minority group in a world of increasing antagonism and

hatred. What is the way out for you and for the world? Dr. Hunt's thesis is that Christians must stop withholding their saving message from the world. Speaking of Southern Baptists in particular, he says, "Either Southern Baptists will take the world, or the world will take Southern Baptists." It is a challenging book.

Leader's helps are by Miss Helen Falls, assistant professor of Missions, New Orleans Theological Seminary.

INTERMEDIATES—As Others See Us by Johnni Johnson

Miss Johnson draws from a wide range of friends in other lands to give American teen-agers a world view of themselves. The reader feels as if he were in a round-table discussion with young people of all nations, talking over the problems of people everywhere, finding differences and likenesses. It is a book to extend the horizon of American youth.

Leader's helps are by Pen Lile Pittard, author and WMU leader.

JUNIOR—My Two Countries by Sue Terry Woodson

Sue's parents were Southern Baptist missionaries in Brazil, where she was born. She feels that she belongs to both the United States and Brazil, and yet she has felt like a stranger in both. As a child she learned that people everywhere are a little bit different and a big bit alike and that all can be friends when they learn to know each other.

Leader's helps are by the author of the study book.

PRIMARY—Sunbeam Sandals by Vivian Bruner

Sammy and Sue, seven-year-old twins, visit Japan, Israel, Nigeria and Brazil. Through their adventures children will become aware of people in other lands and also grasp the idea of mission work. At the end of the trip, Sammy is sure he has discovered why Jesus loves all the little children of the world. Leader's Helps are by Mrs. Sam Renfro, Florida WMU worker with the Sunbeams.

Fiftieth Anniversary Scholarship Fund

Have you made your contribution yet? Want an investment that pays big dividends? Invest in providing a Christian Education for Baptist young people in Kentucky. Invest in training leadership for all phases of our Baptist work. Invest in the Fiftieth Anniversary Scholarship Fund. Provide a perpetual memorial to your loved one through this fund. Florida Catholics recently completed a campaign to raise a \$4,500,000 scholarship fund to send prospective priests to seminaries. The interest therefrom will send 40 candidates for the priesthood to school every year. The scholarship fund is the first step in the five-year expansion plan which also calls for new churches and schools.

Eight Out-of-State College Students in Kentucky Vacation Bible Schools This Summer



Front Row: (Left to Right) Gene Anne Morris, Cornelia Smith, Annie Gregory, Dorothea Leavell and Annie Belle Harris. Back Row: Riley J. Stewart, Frank B. Reaves, Dan Thomas, Roy E. Boatwright, and Joe Allen Smith.

Eight out-of-state college young people are working in Kentucky this summer, assisting Secretary Roy E. Boatwright and Associate Worker Dan Thomas in Vacation Bible School work in the Sunday School Department. These young people were sent to us by the Home Mission Board, and many of our own Kentucky young people have been sent by the Home Board to other states. This work gives valuable experience to these young people as they move from place to place, and the churches profit greatly by their visits and their labors among them.

Five of these young people are women and three are men. They are: Misses Gene Anne Morris, Cornelia Smith, Annie Gregory, Dorothea Leavell and Annie Belle Harris; and Messrs. Riley J. Stewart, Frank B. Reaves and Joe Allen Smith.

Miss Morris is from Sparta, Illinois. She is a student at this time of Southwest Baptist College, Bolivar, Mo. Along musical lines, she sings, and plays the piano and the French horn.

Miss Cornelia Smith hails from Carthage, Tennessee, and has spent the last four years in Carson-Newman College, Jefferson City, Tennessee. She has already conducted two Bible schools and has been a worker in several Bible schools. Also she has been a Sunday school teacher, Sunbeam leader, and worker in her own Training Union.

Miss Annie Gregory comes from Myrtle, Miss., and has completed four years in Blue Mountain College. She

too, has had previous experience helping in Vacation Bible School work, Training Union and Y. W. A.

Miss Dorothea Leavell comes from the largest city of any of the group. She hails from New Orleans, down in Louisiana, where her father is the distinguished president of the New Orleans Baptist Theological Seminary. Her parents are Dr. and Mrs. Roland Q. Leavell. She was raised in the St. Charles Avenue Church of New Orleans, but for the last three years has been a member of the Clinton Baptist Church, Clinton, Miss., where she has been a student.

She has previously taught in Vacation Bible Schools, helped with a mission Sunday school, and taught a Bible Class in the Rachel Simms Mission two afternoons a week. She had charge of a group of primary age children in a day camp at the Rachel Simms Mission in the summer of 1950, and the following school year was program chairman of her college Volunteer Mission Band. In the summer of 1952 she was mission point chairman for the Crippled Children's Hospital in Jackson, Miss., and helped in the Story Hour Training Union in the 1952-53 session.

The oldest of the group—or shall we say, the most mature?—is Miss Annie Belle Harris, of Weir, Miss. But even she is still quite young. Already she has accomplished so much. She has been awarded her B. S. Degree in Education, and has taught for two years in the Madison-Ridgeland Public School,

Madison, Miss. She attended both Clarke Memorial College and Mississippi College. She has been a Training Union director, a Sunday school teacher, and filled other offices. Also she worked in Vacation Bible Schools in Alabama during the summer of 1949.

Two of the young men come from Virginia and one from Alabama. Riley Jay Stewart is from Evergreen, Virginia, and is now attending the Virginia Polytechnic Institute at Blacksburg. He was raised in the Evergreen Baptist Church, but now belongs to the Blacksburg Church. He has been licensed to preach, has majored in animal husbandry, and has had farm experience. He has organized and directed youth revivals conducted by college B.S.U., and has been teaching a Sunday school class for the last two years.

Frank B. Reaves is a product of Roanoke. That sounds like Virginia, but this one is in Alabama. He is enrolled in Howard College, Birmingham. He is a ministerial student and has already been licensed to preach. He has had some experience preaching, having been sent out from Howard College to points in Birmingham.

And now we come to the tallest—Joe Allen Smith, of Scottsburg, Virginia. He studied two years at Bluefield College, Bluefield, Va., and is now enrolled in the University of Richmond. Already he has had considerable organizational and preaching experience in Bainbridge Street Church of Richmond, and other nearby churches and associations.

Already we have had a fine report of the work of Brother Reaves over in the eastern part of Kentucky, around Grayson, and we are looking forward to similar tokens from the others as they moved from place to place from Mills Point to the Big Sandy.

Many of our own young people of Kentucky are also engaged in Summer field work in our state. The reports from all areas are encouraging.

►Miss Anna Frances Todd, Southern Baptist missionary to Colombia, has returned to the States on furlough and may be addressed at 332 South 2nd Street, Richmond, Ky. She is a native of Speedwell.

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BY INVITATION

Pastor A. E. Wilmott, London, to Be in Louisville In August and September

Dr. H. Leo Eddleman, professor of Old Testament interpretation in Southern Baptist Theological Seminary, and much loved in Kentucky and beyond, writes the editor, from New York City, on his way to Jerusalem:

"Rev. A. E. Wilmott, pastor of West Ealing Baptist Church, London, England, graduate of Spurgeon's College, a forceful British pastor of the Spurgeon tradition, will have a full schedule in Kentucky August 16 through September 13.

"His itinerary is as follows:
"August 16, Walnut Street Church, Louisville;

"August 19, Twenty-third and Broadway Church, Louisville;

"August 23, Hazelwood Church, Louisville;

"August 26, Parkland Church, Louisville;

"August 30, Calvary Church, Lexington;

"September 2, West Broadway Church, Louisville;

"September 6, Victory Memorial Church, Louisville;

"September 9, Virginia Avenue Church, Louisville;

"September 13, Beechmont Church, Louisville.

"He will stay in our home, during which time we are to be in his in London and fill the following engagements:

"August 16, West Ealing Church;

"August 23, Church Road, Acton;

"August 30, Haven Green Church, Ealing;

"September 6 and 13, West Ealing Church.

"The visitor in Kentucky would appreciate meeting any of our brethren who could find time to contact him.

"As ever, The Eddleman's."

As announced through the Western Recorder, Dr. Eddleman will be studying in Israel for seven weeks before going to England to fill the mentioned engagements. He and his family will live in Pastor Wilmott's home in London while there. His address in Jerusalem will be P.O.B. 154.

Billy Graham Joins First Baptist in Dallas

DALLAS — (BP) — Evangelist Billy Graham joined the First Baptist Church of Dallas the last Sunday morning in June, according to an Associated Press article released here.

"With a dozen others he walked down the aisle during the services and shook hands with Dr. W. A. Criswell, pastor, formally placing his membership letter here. The men embraced, and overcome by emotion, it was several minutes before Dr. Criswell could regain com-

posure enough to speak. Both wept openly.

"Graham said his family lives in Montreat, N. C., but there is no Baptist church there. Son of a Presbyterian minister, Graham became a Baptist while in college in Florida. Mrs. Graham, whose father also is a Presbyterian minister, remains at Montreat to be near her parents while his work takes the evangelist from city to city.

"Graham said he passes through Dallas frequently and decided to make the First Baptist church here his home church. He has been conducting an outdoor evangelistic crusade in Dallas for the last month."

Baptist Temple Honors Graduates

Baptist Temple recently honored with a formal banquet its Young People who graduated from High School this spring, with their friends. Eight members of the church received diplomas this year: Clarice Heck, Barbara Hamilton, Huston Tucker, Oscar Florence, Sherrill Lotz, Sue Miller, Marabeth Kesinger and J. W. Crenshaw, Jr.

Mrs. Mary Morton, Superintendent of the Young People's Department of the Sunday school, M. C.'d the novel program. She obtained from their parents humorous anecdotes about the early life of the graduates, some of which were unknown even to the graduates themselves.

The Sunday school superintendent, William R. Bloyd, and the pastor, E. L. Clark, spoke.

American Peoples Encyclopedia Lists 17,500,000 World Baptist Membership

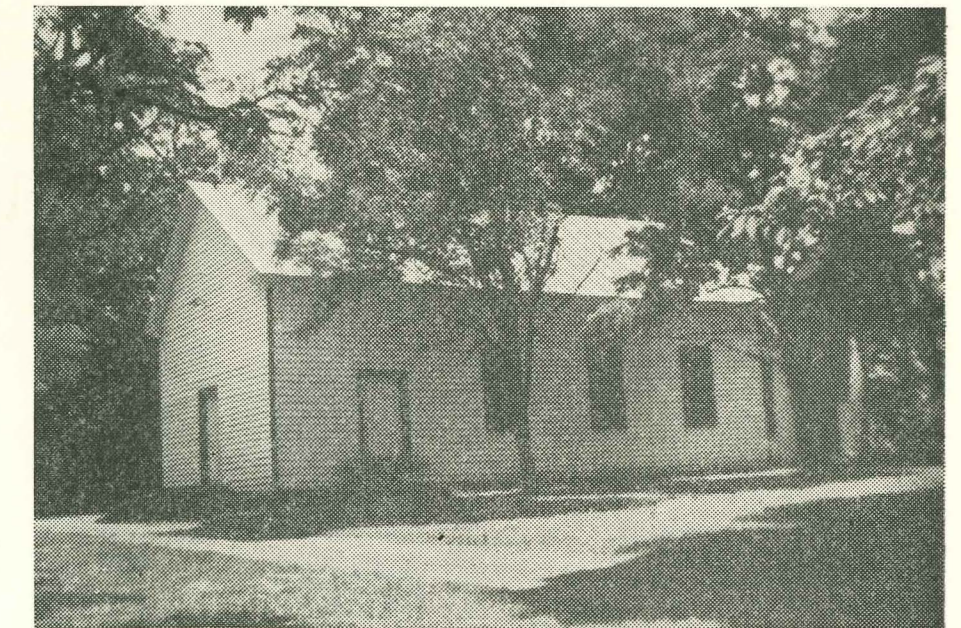
CHICAGO, Ill. — Dr. F. Townley Lord, president of the Baptist World Alliance, estimates in the section of Baptists prepared for the American Peoples Encyclopedia Yearbook (179 North Michigan Avenue, Chicago 1, Ill.) for 1953 that Baptist churches have a world membership of some 17,500,000. The figure does not include Soviet-dominated lands.

The major increases during the past year were in North America according to Dr. Lord, where the Southern Baptist Convention reported 7,373,498 members and the American (Northern) Convention reported more than 1,500,000.

Dr. Lord said Baptist activity in Europe in 1952 included the first conference of the newly formed European Baptist Federation at Copenhagen, Denmark, in July and a meeting of the Executive Committee of the Baptist World Alliance at Tollose, Denmark.

Although there were no British or American Baptist missionaries in China in 1952, there was an extension of work in Japan and South America, Dr. Lord declared. During the year Dr. Lord and Dr. Joel Sorensen, youth secretary of the Alliance, visited South America to help plan a World Youth Conference there for July, 1953.

"Truth is not only stranger than fiction; to many, it is a stranger."



Buck Mountain Episcopal Church moved piece by piece from its original site to the present one in 1861 by Frank Austin, a wheelwright. Each board was numbered and restored to its proper place after being moved. It was to this building, then fallen into disuse by the Episcopalians, that the Baptist congregation moved in 1801 upon giving up Lewis Meeting House. The Baptists occupied this building from 1801 till 1833, during which period they called themselves the Buck Mountain Baptist Church. (See article on Page 3)

FALLEN ASLEEP

Clarence T. Stegall

TILLINE (Livingston Co.) Ky. — Whereas, the Great and Supreme Ruler of the Universe has by His infinite wisdom called from our midst one of our most faithful members, Clarence T. Stegall, who departed this life on April 15, 1953, age 64. He has been a faithful member of Sugar Creek Church for many years and because of this, and also for his love and devotion to the entire cause of Christ, this church feels it to be altogether fitting that we record our appreciation of him.

Therefore, be it resolved, that the wisdom and ability which he has exercised in this church by services, contributions, and council, will be held in grateful remembrance and that his passing will prove a serious loss to both his church and community.

Be it further resolved, that this church extend deep sympathy to the bereaved relatives of the deceased, and express our hope that even so a loss may be over-ruled for good by Him who doeth all things well.

We further resolve that a copy of these resolutions be sent to the bereaved family, one kept by the church, and one sent to the Western Recorder for publication.—Sugar Creek Baptist Church, Committee: Albert Perryman, Claud Smith.

Harold Dossett

PADUCAH, Ky. — God in His infinite wisdom has called unto Himself from our midst, a faithful member, a devoted servant, and a sincere friend of Baptist Tabernacle Church, Brother Harold Dossett.

His quiet humility, his consecrated service, and his loyal friendship will long be remembered; and he will be greatly missed by all who knew him. His dedicated life of service to God, his church, and his community lives on and will continue to be an inspiration to his fellowmen and associates.

The deacons of Baptist Tabernacle Church in regular session wish to pay to their noble servant the highest tribute of respect and honor; to express our thanks and appreciation for the things that he has done for us, our church, and our community; and to express our deepest sympathy to his devoted wife and family in their bereavement in the loss of their husband and brother.

BE IT RESOLVED that a copy of this memorial be made a part of the minutes of this deacon body, that copies of this resolution be sent to Mrs. Dossett and the family, and that a copy be sent to the Western Recorder.—Leon T. Smith, Urton W. Franklin, Secretary.

Mrs. Myrtle Ashbridge

MEXICO, Ky. — On March 11, 1953, God called to her Heavenly Home our friend and sister in the Lord, Mrs. Myrtle Ashbridge, wife of the Reverend J. C. Ashbridge.

WHEREAS: We feel deeply the loss to our group and to other like groups in which she was connected, and;

WHEREAS: she was a loyal and sympathetic friend, who made the joys and sorrows of her friends, hers, and;

WHEREAS: she was ever ready to minister to the sick, hearten the distressed, encourage the weak, cheer the old, and inspire the young, and;

WHEREAS: she was a kind and gracious neighbor, with a sincere wish for everyone's welfare, and;

WHEREAS: she was a loving mother, and a devoted wife, and was a wonderful help in her husband's work for the Lord, and;

WHEREAS: she was a consecrated Christian endeavoring at all times to put Christ first in her life, and all who came in contact with her will miss her Christian influence, and;

WHEREAS: she was a tireless worker, a faithful member, an inspired organizer, and a loyal officer of the W. M. U. for many years.

Be it resolved, that she will be missed in the W. M. U. of the Ohio River Baptist Association, and that all services rendered by her for the Master be held in grateful remembrance.

Be it further resolved, that the W. M. U. of our Association extend our deepest sym-

pathy to the bereaved relatives of the deceased with the hope that God will comfort and sustain them even in so great a loss.

Be it further resolved, that a copy of these resolutions be spread on the minutes of the W. M. U. of the Ohio River Baptist Association, a copy to Bro. Ashbridge, a copy be sent to the Western Recorder, a copy be sent to the Crittenden Press and a copy be sent to the Valley Sun.—Committee: Mrs. Frankie Davidson, Dyer Hill Baptist Church, Mrs. Vivian Robinson, Hampton Baptist Church and Mrs. Ruby Tabor, Mexico Baptist Church.

John Craig Foth

PADUCAH, Ky. — Whereas, God in His infinite wisdom suddenly called from our midst, March 24, 1953, our beloved Sunday School Superintendent, John Craig Foth, to be with Him; and although John Craig Foth needs no memorial, we feel it proper to express and record here an expression of thanks and appreciation for what he has done for us, this brief memorial of his life of Christian service;

Be it resolved:

That we hereby express our gratitude to God for his beautiful life and faithful service as deacon, Sunday school teacher, Training Union sponsor, and member of Trinity Baptist Church;

That we record here the faithful service he rendered to our church as Sunday School Superintendent from September, 1941, until his death;

That we extend our deepest sympathy to his family and express our hope that even so great a loss may be overruled for good by Him who doeth all things well; while his death was a great loss we who knew him know that he would not question God's will and the great Faith he had will enable us to serve our Lord better;

That a copy of these resolutions be entered upon the church books, a copy be sent to the family and a copy to the Western Recorder.—Respectively submitted: Joe Ryan, F. W. Callicutt, Rudy Bouldan, Resolutions Committee, Trinity Baptist Sunday School.

Mrs. Herbert R. Terry

CYNTHIANA, Ky. — We, the members of the Woman's Missionary Union of Union Association, have suffered a great loss in the Home-going of our former superintendent, Mrs. Herbert R. Terry. For years we looked to her as our leader, we sought her advice and counsel, we longed to be more like her as she exemplified her Master. She will be greatly missed by all who knew her, but we sorrow not as those who have no hope. Her joy in serving her Lord, her radiant personality, her great faith, together with her quiet humility shall ever inspire us to greater endeavor to carry on the work she loved. Therefore,

Be it resolved that the members of the Woman's Missionary Union of Union Association pay to our beloved superintendent the highest tribute of respect and honor.

Be it resolved that we hereby express our gratitude to God for her beautiful Christian life of service among us, and that we bow in submission to His holy will.

Be it resolved that we tender our deepest sympathy to her husband and relatives, to her friends, to her church and the community at large in their bereavement and earnestly pray that her exemplary Christian life will cause us to have a greater trust and more abiding faith in the Christ she served so unselfishly.

Be it resolved that a copy of these resolutions be entered upon the records of the Woman's Missionary Union of Union Association, a copy sent to her bereaved husband and a copy to the Western Recorder for publication.—Respectively submitted, Mrs. Thomas McCardwell, Mrs. Horde Kimble, Mrs. Earl Parker.

Mrs. Susie A. Hibbs

SALEM, Ky. — **WHEREAS** God in His infinite wisdom, saw fit to call from the walks of this life, March 17, 1953, Sister A. Hibbs, widow of the late Dr. H. H. Hibbs, Smithland, Kentucky.

WHEREAS the ladies of W. M. U. of The Ohio River Association have lost one of our first Presidents, a loyal member to the or-

ganization which she served faithfully until ill health intervened. May her going inspire in us a greater desire to serve Christ more conscientiously.

BE IT RESOLVED therefore that the members of the W. M. U. of The Ohio River Association extend our deepest sympathy to the son, daughters and sisters and that we shall always remember with deep appreciation the devotion of Mrs. Hibbs and the inspiration she has been to the organization through her faithful service to Christ.

ALSO BE IT RESOLVED that a copy of these resolutions be placed on the minutes of our W. M. U. and copies be sent to the family, the Western Recorder and the Valley Sun.—**COMMITTEE:** Mrs. Russell Gray, Chairman, Salem, Kentucky; Mrs. G. O. Cavanaugh, Co-chairman, Smithland, Kentucky.

Mrs. J. D. Bailey

LEXINGTON, Ky. — God, in His infinite wisdom, called from our midst one of our beloved members. On May 17, 1953, Mrs. J. D. Bailey of 1101 Bryan Avenue went to her heavenly home to be with her Saviour whom she had loved and served so faithfully for many years.

Even though she is away, her life with us of the Dorcas Class will be an inspiration and a shining example. She will long be remembered for her quiet humility and her ever readiness to serve her heavenly Father.—**DORCAS CLASS,** Grace Baptist Church, Lexington, Ky. Committee: Mrs. C. D. Moore, Chairman, Mrs. W. L. Shearer, Mrs. Nannie Jones.

Thomas Hale Brown

WHITESVILLE, Ky. — Mr. Thomas Hale Brown, born November 17, 1859, died November 2, 1952. September 29, 1887, he was married to Miss Vitula Compton of Patesville. To this union were born two children, Virgie Brown of Pellville and Blanch, wife of Mr. W. A. Glover, also of Pellville. Survival also is one granddaughter, Mrs. Marjorie Easton of Orlando, Florida.

Mr. Brown spent the greater portion of his life near Pellville, Hancock County, Kentucky. Mr. Brown was twenty-two years of age when he accepted Christ, and united with the Oak Grove Baptist Church. His experience of grace in his heart could be felt and was easily detectable by Christians soon as they came into his presence. He was an ardent Baptist. He loved to see his local church prosper, and success in all phases of the denominational life. Mr. Brown's life was characterized by many commendable things. His experience of Salvation more notable, but also namely; kindness, intelligence, progressiveness and love were notable attributes. His family, church, and community lost a distinguished personality. The denomination lost a true friend and a loyal supporter as Mr. Tommy was far above the average layman in circumstance financially and intellectually.

Having the opportunity to serve as his pastor, I am personally aware of the loyalty, continually holding up in prayer, and constant encouraging along the way of Pellville's pastors and other men of God that were true to Baptist distinctives. It was a refreshing time for any who learned to know Mr. Brown and visit his home, to enjoy the fine hospitality and Christian Spirit, that the surroundings simply permeated one with while there.—**BEN C. TAYLOR,** Pastor, Deanfield Baptist Church, Ohio County Association.

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Louisville Area News

Mrs. Bettie Sampson Atchison Dies in Parr's Rest

CRESTWOOD, Ky. — On Tuesday evening, June 16, 1953, God in His infinite wisdom called Mrs. Bettie Sampson Atchison to her eternal home after an illness of some duration. She had lived since January 1 at Parr's Rest, Louisville. She had recently undergone a serious operation. When we are in close relationship with God, we can truly accept His wisdom and love knowing "He doeth all things well." His will and His way are always the best. "The Lord gave and the Lord hath taken away, blessed be the name of the Lord." Her life of service, denial and sacrifice "for others" will ever be an inspiration to us.

Mrs. Atchison was a native of Shelby County, the daughter of the late Rev. Jerome Taylor Sampson and Mrs. Sampson. Her father had served as pastor of the Pigeon Fork, Mt. Vernon, Mt. Moriah, Hardinsville, Chaplin Fork, Sulphur, Sligo, Ballardsville, Eighteen Mile and Harrod's Creek Baptist Churches.

She married William O. Atchison in LaGrange, Kentucky, in 1904. After his death in 1910 she continued her home at LaGrange for a time, later moving to Crestwood. Mrs. Atchison was an active member of Crestwood Baptist Church. She lived and moved in all humility among her fellow men, seeking to do good.

The Chilton Bible Class has lost a consecrated Christian mother. All who came in contact with her in all walks of life will miss her Christian influence. Filled with the Spirit of God she made a permanent impression upon all who knew her.

Mrs. Atchison served as nurse at the old Confederate Home, Pewee Valley, Kentucky, also in private families in Oldham and Jefferson Counties. Many testify to her ready response visiting the sick, those in trouble, sorrow or distress. Her life was filled with deeds of love, compassion and sympathy, especially solicitous was she for those who knew not Christ as a personal Saviour.

"All things work together for good to them that love God and who are called according to His purpose." This is very evident in the life and death of "Mrs. Bettie," as she was so affectionately known.

Widowed forty-three years ago, she lived triumphantly on, devotedly serving. She personally witnessed the coming of the Saviour, Jesus Christ into her life. She accepted hardships, choosing to share with others that which she had. Privation was her joy. One thing she definitely knew, believed with all her soul—so fully persuaded on the as-

urance that God was able to keep that which she had committed unto Him against that day.

Things that were eternally worthwhile were the things she gloriously cherished. She carried with her each day the knowledge of her Saviour, His mission, His purpose lived according to God's way for her life, sought His will in all things.

When her condition became critical, faith and trust sustained her. She faced death with a smile assured of security with God in the presence of the Saviour. We are grateful for the years we have known her, associated with her in church and class work.

"The world may change from year to year

Our lives from day to day
The loving memory of our Christian friend
Shall never fade away."

Her sons, Glenn Atchison, Clyde Atchison; her sister, Mrs. R. M. Jones; her brother, J. H., M. D., and Farris A. Sampson; two grandchildren; several nieces and nephews survive her.—The Chilton Bible Class, Crestwood Baptist Church, Crestwood, Kentucky.

Cornerstone Laid for Baptist Tabernacle Church in Louisville

The new cornerstone for Baptist Tabernacle at the corner of Thirtieth and Market Streets was filled with precious documents and laid in its place, properly sealed, on Sunday afternoon, June



Dr. Lewis C. Ray

7. A hot, torrid sun beamed down on Louisville that afternoon, so that the service was made as brief as possible to relieve the suffering of the members and friends who stood patiently by for the noteworthy event.

The pastor, Dr. L. C. Ray, presided over the exercises. He filled the copper box which was deposited in the cornerstone with the contents of the old cornerstone at Twenty-sixth and Market Streets, containing copy of "The Mirror," church paper dated December, 1904; "The Church News," dated January 1909; a book, "A History of Preaching," by John A. Broadus, dated Greenville, S. C., October 1876; and four nickles and five pennies. To these were added new items: The 1953 membership roll of 1,353 who have contributed to the erection of the new building; the 1952 and other church bulletins; a copy of the Bible; current issue of the Western Recorder, the Long Run Baptist, the 1952 Minutes of Long Run; and photographs of the old and new building.

Dr. W. C. Boone, general secretary of Baptists in Kentucky, and Dr. R. T. Skinner, editor of the Western Recorder, both had prominent parts on the program.

Dr. H. Leo Eddleman To Study in Israel

Dr. H. Leo Eddleman, professor of Old Testament Interpretation, Southern Baptist Theological Seminary, left for Israel (Palestine) July 2, where he will study for seven weeks on a New York University scholarship which is accorded members of the National Association of Professors of Hebrew in America.

After leaving Israel, Dr. Eddleman will spend a month in England, preaching in the church and living in the home of Rev. A. E. Willmott of London, West Ealing. During that month Pastor Willmott will be in Louisville living in Dr. Eddleman's home and supplying pulpits in Louisville and Lexington.

In order to take other members of his family with him, including Mrs. Eddleman, Dr. Eddleman, so we understand, sold his car. His address in Israel will be P.O.B. 154, Jerusalem, Israel.

►The Franklin Street Church, Louisville, has called Brother William E. Drago, 4107 River Park Drive, Louisville, as its pastor.

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First Church of Paris has a Standard Vacation Bible School



The First Baptist Church of Paris had a standard Vacation Bible School this summer, June 8-19. The school was made up of ages from 3 to 16 and had an enrollment of 149, with an average attendance of 125, or 84 per cent. Mrs. Kenney Williams, Jr., was the principal.

Main Street Chapel Being Built up by Georgetown Church and Students

GEORGETOWN, Ky. — This is the story of an unusual church mission—the Main Street Baptist Chapel, mission of the Georgetown Baptist Church here. During the early winter of 1950 several Georgetown College students began regular house-to-house visitation in a down-town, unreached area of Georgetown. They soon became convinced that a mission was needed. In February, 1951, the church wholeheartedly established such a mission, naming it the Main Street Baptist Chapel.

The work of establishing, organizing and continuing the mission has been done largely by students. Among those who began the visitation and were in the early work in the mission were Henry Austin of New Brunswick, New Jersey; Wayne Keelin of Owensboro, Kentucky; Bill Penland of Louisville, Kentucky; Delbert Fann of Sebring, Florida; Anna Margaret Jones of Owenton, Kentucky and others.

Bro. Henry Austin became the mission pastor and was ordained by the mother church on March 23, 1952. Among others, students J. C. Carpenter, Don Seaman and James Casey have worked faithfully in the mission during the past two years. In the musical program, preaching and visitation many college students have been enlisted.

Bro. Austin's work as pastor has borne much fruit.

A family or two, who were already members of Georgetown Baptist Church, have been faithful in the work in the mission. Since February, 1951, the Georgetown Baptist Church has received through the mission forty-three by baptism and five by letter (exclusive of student workers).

The mission conducts Sunday school, Training Union, two worship services on Sunday, a prayer service on Wednesday night and an evangelistic service on Saturday night. Also a visitation program is maintained.

Bro. Austin, who was graduated from Georgetown College in May, has resigned the mission work to attend the Eastern Baptist Theological Seminary in Philadelphia, Pennsylvania. The church has called Brother James Casey of Shelby County, another college student, to become the Chapel pastor. We feel that this mission work benefits the church, the community reached by the chapel, and the college students who are afforded an opportunity for Kingdom service.

The missions committee of Georgetown Baptist Church is composed of Dr. Carl Fields, chairman; Mrs. David Correll; Mrs. S. E. Cranfill; Miss Mencie Ware; Dr. George W. Redding; Mr. Lloyd Gaines. The pastor is Dr. E. Lowell Adams.

New Pipe Organ Dedicated At the First Baptist Church of Paris

PARIS, Ky. — The morning worship services of June 21 at the First Baptist Church of Paris were marked by the dedication of a new pipe organ, just installed, and chimes, the latter being given by Mrs. J. M. Alverson, Sr., in memory of her husband, a deacon of the church, who died at the close of 1952.

The new pipe organ was presented to the church at the services by J. K. Greer, chairman of the church's music committee, and was accepted on behalf of the congregation by J. Hayward Sibley, chairman of the deacons.

Dr. C. R. Daley, Georgetown, the guest pastor for the occasion and a close friend of the late Mr. Alverson, presented the chimes to the church. J. E. Shelburne accepted the chimes for the church.

The prayer of dedication was made by Dr. Lee Kirkpatrick, retired city school superintendent and also a close friend of the late Mr. Alverson.

In delivering the dedicatory address, Dr. Daley returned to the church he has served for more than 16 months as interim pastor. The church recently called the Rev. Sherman Swan as its pastor, Rev. Swan at the time of his call serving the Midway pastorate.

Gleanings

Mrs. Glo Walker, wife of Pastor Clarence Walker, of the Ashland Avenue Baptist Church, of Lexington, is seriously ill of a heart condition at this writing.

Professor Rosco Brong is scheduled to give his full time as teacher of Greek, Latin and Hebrew in the Lexington Baptist Institute and College, Lexington, according to announcement made by President Clarence Walker. He is a graduate of Georgetown College, and was given his M. A. by the University of Kentucky. He has been pastor of Kentucky churches, linotype operator in Frankfort, Georgetown and Lexington, and language instructor in both Georgetown College and the University of Kentucky.

Allensville Church, near Winchester, closed a revival meeting June 26, with Lewis W. Arnold, Lexington, preaching. Large crowds attended, with the house being full each night, and one or two nights there was an overflow crowd. The visible results were 18 approved for baptism and one re-consecration. Pastor Paris B. Akin says "Brother Arnold just preached the Gospel without any high pressure at all. Many said it was the most spiritual revival they ever witnessed at Allensville." Pastor Cova Duvall led the song services to the satisfaction of every member. His solo singing was timely, and each solo was well rendered. Brother Duvall is pastor at Corinth Church. Mrs. William Bush, Corinth Church, presided at the piano.

July 16, 1953

Ft. Mitchell & Crescent Springs Girls' Auxiliary Coronation



Girls from Ft. Mitchell and Crescent Springs Baptist Churches who were recognized at a Joint G. A. Coronation Service. Mrs. Chase W. Jennings, associational young people's leader, is standing at the extreme left of the picture.

On Sunday evening, May 17, a beautiful and impressive coronation service was held in Ft. Mitchell Baptist Church. This was a joint service for the girls of Ft. Mitchell and Crescent Springs churches. There were twenty-two G. A.'s who were recognized in the following steps: 11 Maidens, 4 Ladies-in-waiting, 4 Princesses, 2 Queens, 1 Queen-

with-scepter. Mrs. Chase W. Jennings, North Bend Associational Young People's leader, conducted the service. "Advancing in Love" was the theme of the program and it was concluded with a most inspiring candlelight service. The Rev. Darrell C. Richardson is Pastor of Ft. Mitchell Baptist Church. The Rev. Sam Branham is the new Pastor at Crescent Springs Baptist Church.

Okinawa

By Duke K. McCall

(Reprinted from the Nashville Banner of April 28, 1953; Third in a series on Korean Preaching Mission)

Ernie Pyle and 12,000 other Americans baptized Okinawa with their blood and put it on the map of the memory of Americans forever. Even so it has to be a pretty big map in order to make a microscopic dot to indicate Okinawa.

It is a narrow strip of land about five miles wide and sixty-five miles long, half-way between Japan and the Philippine Islands. It extends along the imaginary line which separates the Pacific Ocean and the East China Sea.

The 600,000 Okinawans left on the island are a mixture of Korean, Chinese, and Japanese. In many ways, they are a cross section of the orient.

Before World War II Christian missions claimed 2,000 Okinawans. Now there are more as a result of the religious fervor of G. I. Joe.

On Okinawa, as elsewhere in the Orient, the little children sang a familiar children's song but edit it to conform to their own experience, "Jesus loves me this I know, for G. I. Joe told me so."

The Okinawans are a simple people who have been booted about by so many conquerors that they just naturally roll with the impact of a new culture. It would be thrilling to report that the total effect of American

invasion of Okinawa is a land of deep spiritual convictions and of high moral standards. Actually the worst of the East has blended with the worst of the West in the present state of Okinawan culture. The general impression is given that the major industry in the Okinawan economy is prostitution. The Okinawan women share the oft-found oriental attitude which makes child-bearing such a wonderful achievement that the question of in or out of wedlock is entirely secondary.

Thus the absence of Christian moral standards, coupled with economic pressures had created a situation which bids fair to multiply the number of stomach ulcers in the Army, Navy, and Air Force top brass. Perhaps the worry on the part of top-ranking officers about the situation is the one hopeful sign in the whole mess. The problem which I would describe as "moral and spiritual" would be described by military leaders as "morale and health." Regardless of the difference of motivation we both are concerned about the same thing.

In the United States it is customary to put red light districts from which VD infection is coming off-limits to the men of the near-by military installation. The Okinawan variation is to number the houses down both sides of the street and announce that house No. 131 is off limits. That does little good since the occupants simply move into house No. 132 whereupon house No. 131 can be put back on limits.

Those men who are of a less riotous

disposition simply pay the girl's parents a monthly fee and move in. That spreads the problem so that neither houses nor districts define its area but rather the entire Okinawan village.

In recognition of this fact every Okinawan village was placed off limits after sundown the night after our arrival. Bed checks had recently been introduced in the barracks to try to get at least half of the men to spend the night "at home."

No one was naive enough to suppose this new order would improve the morals of the men. The idea, frankly, was to hit the Okinawans with an economic club by keeping the G.I. money out of the shops and thereby to produce some slight co-operation on the part of the village officials in an effort to control the carnival of immorality.

Every year typhoons batter Okinawa but all of them put together are not as devastating to the effectiveness of the troops stationed there as is the moral situation, yet many American sons and husbands are going to spend 24 months on Okinawa through long years to come, for Okinawa is to be the permanent bastion in the East. When we have to give up the bases in Japan, Korea, and the Philippines, Okinawa will still be a fist shaken in the face of Communist China.

Paul Beasley, recent graduate of the Kiser High School in Dayton, Ohio, is used to being honored by this time by just about everybody. He spent four years as athletic manager for all sports at the Kiser High School, a member of the Hi-Y for three years, and president of the Kiser chapter of the Junior Council on World Affairs. Also he has been a member of the National Honor Society. More recently he received honorable mention in the Ohio state senior scholarship tests, and has been awarded a \$1,250 scholarship to Princeton University. He is a son of Pastor William M. Beasley, of the North Dayton Baptist Church, Dayton, Ohio, and Mrs. Beasley.

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As Others Saw the Southern Convention

"... We conclude this retrospect with a selection from the address by Dr. J. D. Grey... He was referring to an invitation by the National Council of Churches to the Southern Baptist Convention. No one but Dr. Grey could express in so unique a vein the attitude of the Convention toward such affiliation with the National Council. He said:

"Southern Baptists have a job to do for the Lord. They can do it best in their own way... We are like a healthy, wealthy, attractive young lady, and these Lotharios are making eyes at us. But we have not, can not and will not even drop our handkerchief to invite or encourage their attention. However, a few neighborhood gossips are whispering over their back fences that the wedding date has already been set. Those who know the least talk the most. One would-be suitor has made bold to announce that a chair is being reserved for us... No doubt this suitor means well in thinking of that chair as a love seat. But this young lady realizes that, for her, it would become a hot seat—virtually an electric chair. Personally, I think the young lady is correct. For, the moment she sits down in that chair, she signs her own death warrant and sets the date for her execution. This young lady doesn't object to being friendly with her ambitious suitors, but she has no matrimonial intentions." *The Baptist Message, La.*

"The report of the Committee on Relations With Other Religious Bodies was adopted by the Southern Baptist Convention in Houston. The report carried two timely recommendations, to-wit:

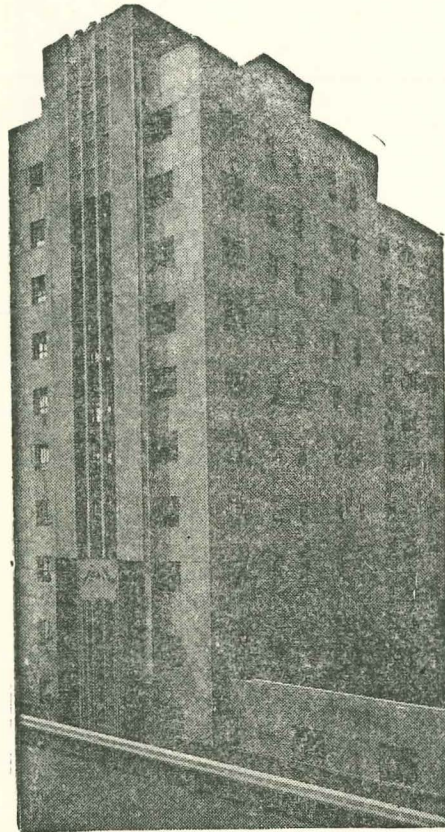
"1. That the teaching agencies of our convention continue their effort with renewed vigor to strengthen Baptist conviction with reference to the dangers of inter-denominationalism and non-denominationalism.

"2. That the Southern Baptist convention through its teaching agencies continue to co-operate with the churches affiliated with our convention in magnifying the scriptural, authoritative position of local, sovereign New Testament churches defined in the constitution of the Southern Baptist Convention as *regular Baptist churches* in administering the church ordinances."

"... The committee has been continued each year, and the scope of its work has been changed and enlarged by order of the convention from year to year. This committee has rendered valuable service to Southern Baptists and has made several distinct contributions to our convention. For instance, the committee is responsible for the crusade to indoctrinate our people in the fundamentals of our faith. It was responsible for the recommendation that a definite period be designated each

year for special emphasis on Baptist doctrines through study courses, sermons on distinctive Baptist principles, and so forth.

"The convention gave the committee its name and also designated the subject matter upon which it was to report... The committee was not responsible for being appointed or for the name given it or for the fact that it has been con-



New Administration Building
Baptist Sunday School Board,
Nashville, Tennessee

NASHVILLE, Tenn. — All the intricate operations of a modern-day religious publishing house were on display when the Baptist Sunday School Board officially opened its new 11-story Administration building, May 26. "Open House" was held from 3 p. m. to 9 p. m.

The Baptist Sunday School Board has experienced a tremendous growth since its founding in 1891 with its first office in one room of the First Baptist Church in Nashville. The Board now has 499 employees in its Nashville offices and 633 in its 44 book stores, stretching from Florida to Oregon.

The beautiful new Administration building and printing building, completed in 1952, have been constructed under the administration of Dr. T. L. Holcomb, retiring secretary of the Board, the post he has held since 1935.

tinued year after year. It has made its reports and recommendations and up until this year the convention has accepted the reports, adopted the recommendations, and continued the committee. This year Doctor Gardner stated that the committee had concluded its work, there would be no point in continuing a committee without committing to it something for it to consider." — *Baptist Standard, Texas.*

The Churches

By H. Franklin Paschall

There are several figures employed in the New Testament to represent the Churches. "The Body of Christ" is perhaps the one we think of more often than any other. It is loaded with meaning.

When Paul wrote the Church at Corinth, he said, "Ye are the body of Christ" (I Cor. 12:27). In the Greek there is no article before *body*. He explains that each member of the Church is a member of the Body and bears the same relationship to the Body, the Church, as any member of the human body does to the whole body. Undoubtedly I Corinthians 12 teaches that each local congregation is a complete body.

In Colossians Paul upbraids the gnostics for depreciating Jesus Christ the Head of the Body. He says that they do not hold the Head "from which all the body by joints and bands having nourishment ministered and knit together, increaseth with the increase of God" (Col. 2:19). Hence we see that each local congregation as a complete body and functioning unit operates under the Headship of Jesus Christ. John, the Beloved, saw Jesus Christ in the midst of the seven golden lampstands and thus directly and personally related to each of them. Each lampstand represents a Church in the local sense.

In the New Testament there is no human head of the Church. Everybody is somebody and the government is democratic. To crown some human being as head of the Church is to deny or belittle the real Presence and Headship of Jesus Christ who promises to be with us always even until the end of the age. No one has the right to come between the believer and Jesus Christ, whether he be Pope, priest, prelate, preacher or layman.

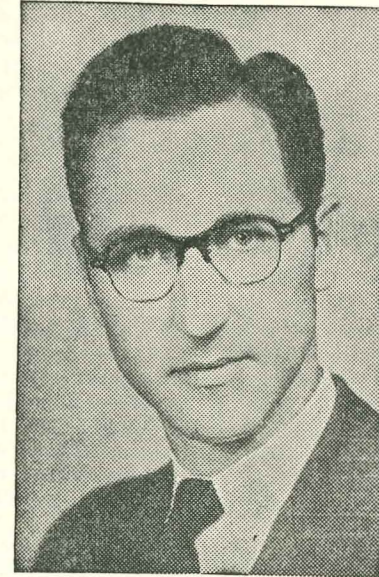
This means that each one of us as a member of the Body at this place has tremendous responsibilities. We must pray to know the will of God and work earnestly and diligently to glorify Him. In a democratic Church the work is just what we make it.—*Bulletin, First Church, Bowling Green.*

"It wouldn't be so much trouble to move, if we just took home the things we've borrowed."

Western Kentucky News

W. Rudolph Howard Goes From Owensboro, First, To Nashville Church

OWENSBORO, Ky. — W. Rudolph Howard, minister of music, First Baptist Church, Owensboro, for the past three



W. Rudolph Howard

years and four months, has accepted the call to become minister of music at Belmont Heights Baptist Church, Nashville, Tennessee.

Mr. Howard and his family will move to Nashville and take up his new work about July 15.

During the time Mr. Howard has been at Owensboro, a fully graded choir program has been in operation. Six choirs, and several small ensembles have been enrolled this past season.

Bethel College Receives \$30,000 Bequest From Will of Ben F. Carloss

HOPKINSVILLE, Ky. — Bethel College has received \$30,430.81 as a bequest from the estate of Mr. Ben F. Carloss who lived one and one half miles northwest of the city of Hopkinsville. Mr. Carloss designated this money to be used for "purchase, maintenance, upkeep and improvements of buildings and grounds."

Mr. Carloss was a bachelor who had lived all of his seventy-eight years in Christian County. His late sister, Ida, attended Bethel College about 1881. He had long had an interest in the Baptist school. He had not made provisions to leave Bethel anything until the spring of 1952. Bethel began her advance program in early 1952 with the announced purpose of making this a strong Baptist College offering the best in education

to young men and young women and rendering continued Christian service to the churches and communities of West Kentucky.

The trustees voted to make Bethel educational. To provide living accommodations for men they purchased two fine old residences with large lots adjoining the campus. In April a drive was launched to raise money to pay for these homes and to equip them. That same month Mr. Carloss revised his will so as to give Bethel College the residue of his estate. He died in July 1953.

To discourage any contest of his will he provided that any beneficiary who contested his will should thereafter not be a beneficiary under his will.

In memory of Mr. Carloss the Bethel trustees officially named one of the homes for men "Carloss Hall." The other home is "Garnett Hall," named in honor of Mr. Holland Garnett, the efficient and loyal president of the Board of Trustees.

Editor David M. Gardner Of Texas in Revival at Clinton Baptist Church

CLINTON, Ky. — With only a week between a two-week Vacation Bible School and a revival meeting the First Baptist Church of Clinton has had a busy summer.

The Vacation Bible School ran during May 18-29. Two Junior girls found Christ as Saviour during the time.

June 7-14 was revival time with Dr. David M. Gardner, editor of the Baptist Standard of Texas, preaching each morning at 7:00 and each evening at 7:30. Each week-day morning Dr. Gardner and Dr. J. T. Burdine, Jr., pastor, had the devotional hour at 9:00 over radio station WFUL, Fulton, Ky. Dr. Gardner brought messages helpful to the church and several were added to the congregation by letter and on profession of faith. Dr. Gardner was the boyhood pastor of Dr. Burdine having baptized and ordained him to the ministry.

Della Frances Bell is Appointed Owensboro's Baptist Book Store Manager

NASHVILLE, Tenn. — Miss Della Frances Bell, Philpot, Kentucky, has been appointed manager of the Baptist Book Store in Owensboro, Kentucky. She assumed her new duties June 1, 1953.

This announcement was made recently by H. E. Ingraham, business manager of the Baptist Sunday School Board.

Miss Bell is a native of Daviess Coun-

ty, and is a graduate of the Daviess County High School and of Murray State College. She has taught at the Sacramento High, Calhoun High and Whitesville High Schools, and the Anna High School, Anna, Ohio.

For the past 10 years, Miss Bell has been active in the religious education field. She has served as educational director at the First Baptist Church, Pulaski, Va.; the Oakland Baptist



Miss Della Frances Bell

Church, Roanoke, Va.; and the Central Park Baptist Church, Birmingham, Ala. For the past year, she had been a church secretary at the First Baptist Church, Owensboro.

The Owensboro store serves the Daviess-McLean Baptist Association and other Baptist churches in that vicinity.

To her new position Miss Bell comes especially qualified for this opportunity for service to Southern Baptists. She has just completed a period of training relative to her work in a number of Baptists Book Stores and the Sunday School Board.

Miss Norena Martin has been acting manager of the Owensboro Baptist Book Store since Miss Clarice Taylor's appointment as manager of the Baptist Book Store in St. Louis on September 1, 1952.

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For July 26, 1953

By H. C. Chiles

Growing in Christ

Ephesians 4:1-6, 11-16

In the fourth chapter Paul begins the more practical part of this epistle, and with great tact he proceeds from the doctrines to the duties. He does not change his subject, for the "heavenly calling" demands the "heavenly conduct." According to Paul, duties are always based upon doctrines, creed determines character, and belief is expressed in life.

I. The Plea for Christlikeness. Ephesians 4:1-6.

In genuine humility Paul opened this chapter with a reference to himself. He reminded his readers that the place of imprisonment which he was then occupying was his lot for the sake of his Lord. He expressed his absolute willingness to suffer such humiliation and reproach for the sake of Him Who had done so much for him.

Paul called attention to the fact that the Lord has bestowed upon every Christian a glorious calling. One's vocation, or calling, is his profession or occupation. The Christian's vocation is to walk worthily. It is the will of God for all Christians to walk worthily of the high, heavenly and holy calling wherewith they are called. If they are to do so, they must have the power of the indwelling Spirit in God.

Walking expresses a duty and a responsibility corresponding to our standing. That a Christian's walk should measure up to his standing is the very essence and goal of his duty. It is impossible, therefore, to overemphasize the importance of walking worthily as a Christian. To walk worthily as a follower of Christ one must worship the Lord in spirit and in truth. Each Christian who walks worthily bears witness by lip and by life to the saving, sanctifying and satisfying power of Christ. He studies to learn His will for his life and then strives faithfully to do it. He is prayerful, considerate of others, and anxious to obey God. He lives with a view to honoring and glorifying the Lord.

A Christian's walk, to be in keeping with his heavenly calling, must be with humility, with mutual forbearance, and with Christian unity. Any exhibition of pride, any attempt at self-seeking, or any bitterness of spirit are certainly not of the Lord. All of God's children are expected to manifest the virtues of lowliness, meekness, forbearance and love. There is no fellowship on this earth like that between those who are Christ's

and who love Him devotedly. A consistent walk, which is within the reach of every Christian, is an impressive, continuous and unanswerable sermon. And the glorious thing about this walk is that it is possible, with the Lord's help, for all of us to pursue it.

II. The Plan for Christlikeness. Ephesians 4:11-12.

Christ makes these various gifts. "But unto every one of us is given grace according to the measure of the gift of Christ." His gifts are bestowments of grace and are never measured by our merits. Here we have an enumeration of His gifts—"And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." Apostles are those who are called, separated, endowed, ordained and sent forth as ambassadors for Christ. Prophets are men who have had a peculiar insight into the will of God and have received a definite commission to speak for Him. Evangelists are those who go into regions where churches have not been established and proclaim the gospel to those who have never heard it and win them to Christ. Pastors and teachers (two functions of the same office) have the oversight of local churches and seek to give spiritual guidance and instruction.

These gifts are not just for our personal enjoyment or for the glorifying of man, but they are to equip us to win the lost to Christ, to edify the believers, and to serve the Lord. It is His desire that through the lips of Christians men may learn of His death in their stead, and that in their lives others may see such a clear manifestation of His love that they may be constrained to accept Him as their Saviour and to live for His glory. Believers in Christ are to be equipped for Christian service in order that the body of Christ may be enlarged and strengthened. Growth in grace and the edification of the saved can be accomplished only through the faithful preaching and teaching of the Word of God.

III. The Purpose of Christlikeness. Ephesians 4:13-16.

Too much stress cannot be laid on the fact that every child of God has a definite work to do for Him. Have you discovered what He wants you to do? Are you doing it? You should strive to do your best for Him Who gave Himself for you.

It is distressing when one fails to

grow physically, but even much more so if one remains for years only a babe in Christ. What a pity that so many church members are such stunted and undeveloped Christians! Would that something might be said or done to cause them to escape from protracted childhood spiritually! It is exceedingly important that God's children grow into spiritual maturity and be established in the truth, so as to avoid being disturbed or swayed by any false teachers. Hearing and speaking the truth is one means by which this may be accomplished. But the truth should be proclaimed in love rather than in contention.

How Long?

H. Franklin Paschall

How long should we preach to supposedly saved people who make no active response to God's Word and who are apparently unconcerned about doing the will of God?

If lost people are unresponsive to the gospel call, there is an explanation. They are lost, dead, blind, and the gospel is hid to them. They are merely natural men; their minds are carnal and are not subject to the law of God.

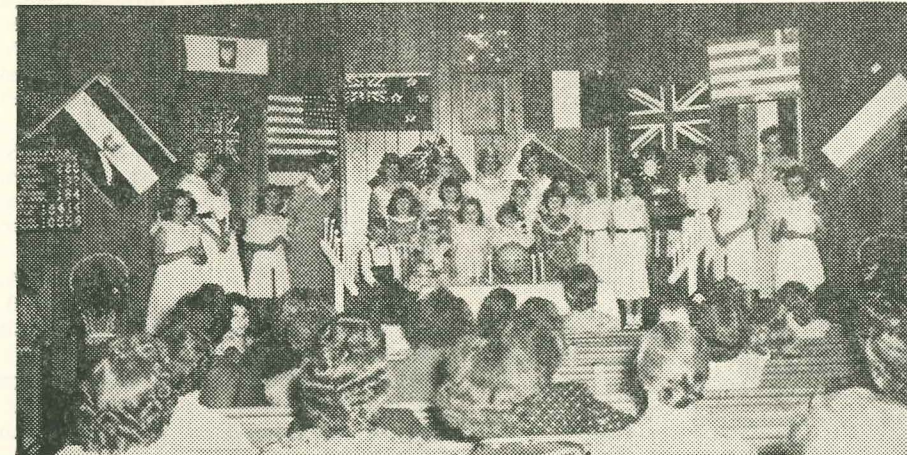
But saved people are not so. They believe in God and have trusted in Jesus Christ. The Holy Spirit of God has come into their hearts to regenerate and sanctify. He also inclines the believer toward the truth and enables him to walk in it.

I understand how a saved person who does not attend the church services and who has not had the advantages of a Christian environment can go on ignoring the will of God. One does not become morally omniscient when he first believes in Jesus Christ, and the will of God is gradually revealed through study of His Word and prayer. But there is absolutely no excuse nor explanation for people who say they are saved, who attend preaching and teaching services at the church and who live in a Christian community where the will of God is known, at least to an appreciable extent, not living according to His will. The Christian heart is not so impervious.

If you are one who has heard the message of God day after day, week in and week out, and though you claim to be a child of God, you have not been concerned at all about living the Christian life, by all means re-examine your heart before God and see where you stand. Repent from sins, believe in Jesus Christ and be saved.—*The Builder.*

Mrs. Dora Trapp Pennington, Walton, Ky., and Miss Jane Ann Cunningham, Louisville, both attained the honor roll for the second semester at Blue Mountain College, Blue Mountain, Mississippi. The announcement was made by Dean Walter F. Taylor. There were 47 students on the roll.

Coronation Service Held at The Allen Church



The Allen Baptist Church held a Coronation service for G. A.'s on Wednesday at prayer service, May 20. Mrs. E. C. Brewer, W. M. U. Young People's Leader for Enterprise Association, was in charge of the service. She was assisted by Mrs. Emoline Lyon, Young People's Leader of Allen Church. Six girls were recognized as Maidens, five Ladies in Waiting, three Princesses and three Queens were crowned. Rev. Bert Caldwell is pastor.

Churches in Greenup Association in the Midst Of Summer Activities

Pastor W. T. Durham and the Grayson Baptist Church, in Greenup Association, have completed two Vacation Bible Schools. One was at Grayson Church, with an average attendance of 55 and the other at Smith Branch Mission, with an average of 25.

The Brotherhood recently pitched in and painted the auditorium of the Grayson Church.

Rev. Frank Reaves, Roanoke, Alabama, is doing ten weeks of work in this section under the auspices of the Home Mission Board and the State Mission Board. He is helping in the Vacation Bible Schools, and the people are well pleased with his work.

Brother Kigar has accepted the care of the Everman Creek Baptist Church, near Grayson.

The Iron Hill Baptist Church has just been organized with Rev. John Kiser as pastor. A good revival was held there with four by letter. The Sunday school attendance is reaching close to the 100-mark.

The Wolf Creek Baptist Church, about five miles from Grayson, has called Rev.

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College, to Mr. William Kenneth Brannock, Georgetown, and a graduate of Georgetown College, has been announced by Mr. and Mrs. Durwood Thomas Walker, Hopkinsville. Mr. Brannock is a son of Mrs. Ambrose Green Brannock, Sr., of Georgetown, and the late Mr. Brannock.

Miss Jean Richey is to be married to Rev. Terry Bryan Hatchett in August, according to an announcement made by Mr. and Mrs. Wallace Richey, Glasgow. Mr. Hatchett is a son of Mr. and Mrs. Earl Hatchett, also of Glasgow. Miss Richey was graduated from Georgetown College and Mr. Hatchett from Mississippi College, Clinton, Miss., and the Southern Baptist Theological Seminary.

There were nineteen professions of faith in the mission revival held at the Town Hill Chapel, mission of the First Baptist Church of Jackson, the week of June 22-28. Brother W. K. Wood, Mountain Evangelist, brought the messages in the two daily services. Bro. Joe Profitt, who is doing summer work in Breathitt County, led the singing. At the closing service at the church on Sunday night, June 28, Pastor Kenneth S. Clendaniel baptized a total of nineteen candidates. In the less than two years that the Town Hill mission has been organized, more than forty have made professions of faith in the services and have been baptized into the fellowship of the Jackson Church.

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Twenty—One

"THE MATURE HEART" by Helen B. Emmons. Abingdon-Cokesbury Press, Nashville. Price \$3.50.

This book of meditations and devotional thoughts is designed primarily for those of mature years and who believe that "the best is yet to be." Mrs. Emmons has sought to point the way to worthy living and service for each day as it comes. Meaningful use of appropriate Scripture verses; simple and vigorous comment; vivid illustrations; large, clear type which makes for easy reading; beautifully artistic binding and format throughout! These and other winsome features make this an unusual work, especially as a gift to older people. And doubtless many will purchase it for themselves and with profit. It can be had through your own Baptist Book Store.

"SHOULD PROTESTANTS AND ROMAN CATHOLICS INTERMARRY?" by John Carara. Zondervan Publishing Company, Grand Rapids, Michigan. Price \$25.

Here is a good little booklet to help pastor, parents and young people with the problem of marriages between Roman Catholics and non-Roman Catholics. It presents clearly and fairly what is required of the non-Roman Catholic who marries a member of that faith. It warns of the dangers to the spiritual life of the non-Roman Catholic. Under the guidance of the pastor this book could well be studied by Intermediate and Young Peoples groups in our Baptist churches. Order from your Baptist Book Store.—J. T. Burdine, Jr.

"IDEAS FOR A SUCCESSFUL PASTORATE," by John Huss. Zondervan Publishing House, Grand Rapids, Michigan. Price \$2.00.

A former Kentucky pastor sets forth in this book many of the ideas which have caused his churches to grow in the service of Christ. Known for his "Hour of Power," Dr. Huss here gives other ideas he has used. He supplies the "punch" many a pastor's ideas need. Here are ideas to encourage church members to be soul winners, to conserve the fruits of evangelism, to make the mid-week service more effective, to increase the power of the church bulletin, and to do many other things in a church. Every Baptist pastor can well use this book. Your Baptist Book Store can supply you.—J. T. Burdine, Jr.

"PAUL'S SPIRITUAL AUTOBIOGRAPHY," by John H. Pickford. Evangelical Publishers, Toronto, Canada. Price \$1.50.

Paul's letter to the Philippian church is the Scripture background for this devotional book. With a forward by a Canadian Baptist it appears that the author may be a member of that group. A warm, fundamental, evangelistic spirit runs through such chapters as "Chains for Christ," "Pride Running Low," "The Self-emptied One," "Godly Contentment," and many others. John Pickford presents his material from the viewpoint that the Philippian letter lets us see the heart of Paul as no other of his letters does. Sunday school teachers and Bible students should find this book helpful if carefully read. Contact the Baptist Book Store for your copy.—J. T. Burdine, Jr.

"508 ANSWERS TO BIBLE QUESTIONS," by M. R. DeHaan. Zondervan Publishing House, Grand Rapids, Michigan. Price \$3.00.

Written with the background of M. R. DeHaan's work with the Radio Bible Class, this book contains his answers to the questions which appear most frequently in his mail. He states that his file has been built up over the past twelve years. In his answers there is much good information, but the reader must watch out for the generalities demanded by nation-wide radio preaching and the personal opinions of Dr. DeHaan injected into his work. The contents of the book are well indexed so that they are easy to find. Your Baptist Book Store can get this book for you.—J. T. Burdine, Jr.

"WINGS OF THE DAWN" by Guy Howard. Published by Zondervan. Price \$3.00.

This is the story of John Malcolm Smith, a young Christian man, married to a girl who cares little for the church or its pro-

gram. John is inducted into the air corps during the second world war. While flying over France his plane crashes. He is found seriously injured by some French peasants, who care for him in the French underground until the end of the war. He then is returned to the United States, where he finds that his wife, who had been notified by the War Department that he was missing in action, had married again.

With a broken heart and rebellious spirit he tries to find comfort in seclusion in the Ozark Mountains.

After months of a lingering illness his remarried wife dies. John meets a girl, a native of the Ozark region, whom he comes to love and marries. By a series of circumstances he found peace again in his troubled soul and it came on THE WINGS OF THE DAWN.

This is the type of book that should be in every church library. It is well written and holds the reader's interest to the last page.—A. M. VOLLMER.

Executive Committee Elects Officers

NASHVILLE, Tenn. — (BP) — C. C. Warren, Charlotte, N. C., was elected president of the Executive Committee of the Southern Baptist Convention in its June meeting. He succeeds J. W. Storer, Tulsa, Okla., now president of the Convention. W. Douglas Hudgins, Jackson, Miss., was elected vice-president. Oliver Shields, St. Louis, Mo., was re-elected secretary. Other officers re-elected were Porter Routh, executive secretary-treasurer; Merrill D. Moore, associate secretary and director of promotion; and Albert McClellan, associate secretary and director of publications.

Approval was given request of New Orleans Baptist Theological Seminary for permission to borrow \$435,000 to complete current construction on the Gentilly building with the understanding that the loan be repaid with (1) capital funds on hand, (2) capital funds received during 1953, (3) capital funds received during 1954. Capital funds allocated to the seminary out of budgets for the next two years total \$380,100.

Action was taken that will lead to a recommendation to the Convention meeting in St. Louis next May, that Convention dates be selected three years in advance instead of two years. The committee also requested invitations for the 1956 and 1957 Conventions be submitted as soon as possible, at least by the December meeting.

Committee appointments as follows were announced by President Warren: ADMINISTRATIVE: Frank A. Hooper, Georgia, chairman; Ralph P. Baylor, Maryland; H. C. Chiles, Kentucky; Walter B. Feagins, Florida; Paul A. Meigs, California; Ramsey Pollard, Tennessee; Edward H. Pruden, Washington, D. C.; Howard M. Reaves, Alabama; J. D. Grey, Louisiana; J. W. Storer, Oklahoma.

FINANCE: Louie D. Newton, Georgia, chairman; Herschel H. Hobbs, Oklahoma; W. Douglas Hudgins, Mississippi;

J. Winston Pearce, North Carolina; T. K. Rucker, Arkansas.

PROMOTION: J. Norris Palmer, chairman, Louisiana; Horace G. Adams, South Carolina; Charles C. Bowles, Alabama; Jack R. DeVore, Illinois; Homer G. Lindsay, Florida; Mrs. George R. Martin, Virginia; C. Vaughn Rock, Arizona; Sterling Price, Texas; G. Allen West, Tennessee; Paul Wheeler, South Carolina; John W. Wood, Virginia.

CONVENTION ARRANGEMENTS: Oliver R. Shields, Missouri, chairman; Carl E. Bates, Texas; George B. Fraser, Washington, D. C.; R. Lofton Hudson, Missouri; L. M. Walker, New Mexico.

CHARTERS OF AGENCIES: Frank A. Hooper, Georgia, chairman; Walter B. Feagins, Florida; C. C. Warren, North Carolina.

REVISION OF BY-LAWS: H. C. Chiles, Kentucky, chairman, H. M. Reaves, Alabama; Paul Wheeler, South Carolina.

SOCIAL SECURITY: Herschel H. Hobbs, Oklahoma, chairman; J. D. Grey, Louisiana; G. Allen West, Tennessee.

Danville's Dr. Ralph R. Couey Going to First Church of Carrollton

Dr. Ralph R. Couey has resigned the pastorate of the Lexington Avenue Baptist Church, Danville, Kentucky, and has accepted the call of the First Baptist Church, Carrollton, Kentucky. He assumed his new duties July 1.

The new Carrollton pastor is a native of Temple, Texas. After being graduated from Baylor University, Waco, Texas, he came to Louisville to attend the Southern Baptist Theological Seminary, and was graduated here. Georgetown College conferred the honorary Doctor of Divinity degree upon him in 1951.

Dr. Couey was formerly pastor of the Carlisle Baptist Church, counselor in religious education at Georgetown College, and pastor of the Fourth Avenue Baptist Church of Louisville.

Mrs. Couey is the former Miss Ann Poindexter, and was for some years registrar of Georgetown College. Her mother, Mrs. W. F. Poindexter, resides with the Couey family.

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July 16, 1953

Baptists in Houston

By DUKE K. McCALL
 (Editorial, *The Tie*)

[We have sought to give readers a cross section view of editorial comment on the Houston Convention. The following is what Dr. Duke McCall, President, Southern Baptist Theological Seminary, stated editorially in the June issue of *The Tie*, monthly publication of the Seminary.]

The eyes of Texas were upon the Southern Baptist Convention sessions in Houston. As a result the messengers behaved with party manners.

Prophets of bitter Baptist debates were confounded as a consequence. The six major controversies announced in advance by the newspapers did not materialize. The skillful presentation of the S. B. C. Executive Committee recommendations on the Cooperative Program allocations went unchallenged.

Even the Royal Ambassador-Boy Scout tangle was laid gently on the table. The proponents and opponents of a denominationally sponsored Boy Scout program were left without either victory or defeat as the messengers delicately attempted to get their hands out of a sticky mess. The God and Country award and the sponsorship of scouting was left on the doorstep of the local churches. As the father of three Boy Scouts and three Royal Ambassadors (three, not six sons involved), I am happy.

Texans were most responsive to the eyes of Texas when the Houston newspapers announced that debate over the continuation of the Gardner Committee (correctly, Committee on Relations with Other Religious Bodies) was about to split the Southern Baptist Convention. What started out as an exciting free-swinging fight turned into a love fest. Dr. T. C. Gardner himself announced that the committee had completed the work assigned to it by the Convention.

Under Convention instructions the committee has ranged far and wide in the field of controversial issues. It made history by throwing the entire United States open to Southern Baptist expansion. It made enemies by efforts to define the Southern Baptist position on matters like open communion and alien immersion.

The final victory belonged neither to the eastern seaboard nor to the south or west, but to T. C. Gardner who, when he had a majority of the votes in his hand for the continuation of the committee, decided to demonstrate to the eyes of Texas that Baptists be brethren.

The Houston Convention did not accomplish much except to avoid the creation of new fighting issues. Denominational historians will probably

consider it important as the turning point in Southern Baptist fellowship.

The fact of theological differences within the Convention has been aired. Efforts of some to legislate the dissenters into line have been discredited; education and persuasion appear to be the next logical technique for achieving theological unity.

Now that Southern Baptists recognize their differences and have determined to walk together despite them, perhaps we will be willing to hear the presentation of the reasons for our varying convictions. With God's Word as the final authority, truth will triumph in such an open discussion.

The new arrangement for morning and night sessions of the Convention pleased the messengers, but it kept the eyes of Texas from seeing much of missions. The night sessions, Wednesday through Friday, were weak. It would have been better to use Wednesday night for the President's address and the Convention sermon, Thursday night for Foreign mission, and Friday night for home missions. There should have been more business and fewer speeches in the morning and no business and more inspiration at night.

The Houston Convention was the calm before the storm. Let us pray that the next storm will be the winds of Pentecost filling the sails of evangelism and especially some great home and foreign mission program. We will look to Atlanta and Richmond for leadership.

Jefferson and the Baptists

(Continued from Page 3)

packed by the determined defenders of the Church of the Establishment. Jefferson was to lead the minority in the fight for religious freedom. Petitions began to pour in to Jefferson protesting the discrimination suffered by the dissenters among whom were, of course, the Baptists. One petition came from Albemarle County, the home of Jefferson. Jefferson stoutly maintained that a man's religion is personal and not political, and that instead of the clergy being supported by taxes, each denomination should maintain itself through voluntary contributions.

Consequently in 1779 Jefferson proposed the Ordinance of Religious Freedom as a bill to the Assembly of Virginia. In 1786 this Ordinance became a law in the state. Its author was in Paris serving as Ambassador to the United States at the time. Spreading

like wildfire, the fame of this Ordinance soon flashed all over the civilized world.

Many historians give credit to Thomas Jefferson more than to any other for giving a formal cast to the principles of liberty in Virginia, and thus largely to the United States. It is not difficult, therefore, to understand why Jefferson considered the Statute of Religious Freedom written into our Constitution as one of the three greatest accomplishments of his career. The adoption of the first amendment to the Constitution placed the United States foremost of all nations of the earth in recognizing and sustaining the principles of religious liberty.

If the above statements are well grounded—and I believe they are—the Baptists of America have, by the Grace of God, made a major and vital contribution to the liberty and democracy that we all this day enjoy. It strikes me, therefore that our denomination might well consider memorializing this fact by erecting a monument say at the site of the old Lewis' Meeting House, the same to bear an inscription telling the salient facts of the above story. I, for one, would like to see such a movement started. It might be one project, incidentally, in which Baptists over the entire country would be delighted to have a part.

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Repairs and Improvements Being Made at Wolf Creek

The Wolf Creek Church, in Salem Association, has just completed the painting of its roof and redecorating its building. The Vacation Bible School has also been completed, with much success.

Youth Week was observed this year for the first time, with young people filling all positions in the church, including the pulpit.

Pastor John E. Douglas served in the Junior R. A. Camp at Cedarmore in June and at Crestwood Camp in July. A group from Wolf Creek is expected to attend the Crestwood Camp.

"One reason so many never get anywhere is, it takes them so long to start to begin to get ready to commence."

Seminary's Summer Conference Begins Monday, July 27

How the local church program may take full advantage of the use of radio and TV facilities will be discussed in a Radio-TV Workshop to be conducted July 27-August 7. The workshop will be held at the time of the annual Summer Conference for pastors and Christian workers at the Southern Baptist Theological Seminary, Louisville. Though not a scheduled part of the conference, the Workshop is designed for any of those attending who may be interested.

Mr. Dupree Jordan, acting director of the Radio Commission of the Southern Baptist Convention, will direct the Workshop. Mr. Jordan is a native of Atlanta, Georgia, headquarters for the Radio Commission. He holds an LL.B. degree from the Atlanta Law School, and A.B. degree from Mercer University, Macon, Georgia, and did work on a Master's degree in radio-journalism at Emory University, Atlanta. He received his seminary training at Crozer Theological Seminary, Chester, Pennsylvania. The fifth generation of ministerial students at Mercer, he was licensed to preach at the age of 16 and ordained at 17. He graduated at 18, the youngest

student ever to receive a degree from Mercer.

Mr. Jordan joined the Radio Commission in August of 1949. His duties with the Commission are primarily administrative, but include some announcing and production work, together with a great deal of writing. He has been Acting Director of the Commission since October 4, 1952. An important part of Mr. Jordan's work is in handling all station relations and publicity for the Baptist Hour, now being broadcast over more than 340 stations every week across this country, and in seven foreign countries.

The periods of study which Mr. Jordan will conduct during the Summer Conference will be designed to show those ministers and other Christian workers attending the Conference just how radio and television may be effectively used for advertising, special programs, entertainment, teaching, preaching, and every other phase of Christian service.

The new address of Pastor George Fletcher, until recently at Adairville, Kentucky, but now Secretary of religious education in Ohio, will be 2641 Norton Avenue, Dayton 10, Ohio.

Editor David M. Gardner Of Texas Writes of His Visit to Kentucky

Editor David M. Gardner writes an editorial in The Baptist Standard, Dallas, Texas, of his recent visit up our way to preach in a series of evangelistic meetings with Dr. J. T. Burdine, Jr., pastor, at the First Baptist Church, Clinton, Kentucky.

"We shall never forget when James Burdine was saved and was received into the fellowship of First Church, St. Petersburg, Fla.," the Texas editor writes in part. At that time Dr. Gardner was pastor of the St. Petersburg Church. "It was during a Christmas evening prayer meeting," he continues. "Ours was about the only church in the city open for worship that night. The pastor preached a short sermon about the spiritual significance of Christmas and made a plea for a personal acceptance and public decision for Christ. James, a junior, was the first to respond to the call. Later on he answered another call—a call to preach. He was educated in Stetson University and Southern Seminary. Doctor Burdine and his cultured companion are happily located in their first pastorate since the completion of study for his doctor's degree in Louisville. They have a bright future for constructive Kingdom work for many years ahead."

MINISTERIAL RELIEF OFFERING

Sunday, July 26

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