

KENTUCKY SOUTHERN COLLEGE
LIBRARY

Western Recorder



Airview of the City of Morehead, Kentucky. The "X" in the upper left-hand corner indicates the location of the new Eastern Kentucky Baptist Children's Home, as described in the Western Recorder of last week.

►The degree of LL.D. was conferred upon Dr. T. W. Medearis, executive secretary of the Missouri Baptist General Association, by William Jewell College, Liberty, Missouri, recently.

►The courts have ruled that Dr. W. S. Abernathy, emeritus pastor of the Calvary Baptist Church, Washington, D. C., must pay income tax on \$200 per month received as an honorarium from his former church.

►George W. Schroeder, executive secretary of the Brotherhood Commission, Southern Baptist Convention, is attending the European Laymen's Conference in Zurich this month. He will deliver six messages on "The Layman and His Church."

►Evangelist Reginald Wall of Decatur, Ga., closed his seventh revival of 1953 with the Fourth Baptist Church, St. Mo., where Dr. Oliver Shank is pastor. During these seven revivals there were 602 added to the membership of these Southern Baptist Churches.

►Alfred Carpenter, Director of Chaplains Commission of the Home Mission Board, recently concluded a revival at the Sampson Air Base, Geneva, New York, during a week's Simultaneous Preaching Mission. There were 1,322 men who made decisions for Christ.

►William J. Fallis, book editor, Baptist Sunday School Board, attended the International Conference of Baptist Authors, Editors and Publishers, to be held in Zurich, Switzerland, July 10-16. He was one of the speakers and will visit several mission points in Europe before returning.

►The new Government policy in India concerning missionaries' tactics is being viewed with alarm by Christians in India. The Government is discouraging "proselyting by Christians through the social and medical approach." Foreign missionaries of many nationalities see their work imperiled by the new Government policy.

►Senator Lester Hill, who persistently ignores the United States Constitution, which forbids application of tax funds to churches, as in the Hill-Burton Act for church hospitals, is still endeavoring to have tax revenue from Federal owned submerged oil lands apply to church schools as well as public schools.—J. M. Dawson, *Report from the Capital*.

►The public should be warned that the Watkins bill for amending the McCarran Immigration Act was intended merely to increase the quotas, thus allowing 75,000 more Italians, and does not provide for the admittance of more refugees, as the President recommended. Everyone should stand for an "all refugee" bill.—J. M. Dawson, *Report from the Capital*.

►More than 75,000 people attended the

closing meeting of the Billy Graham revival at Dallas June 28. The Cotton Bowl was filled to capacity and thousands were turned away from perhaps the largest religious gathering in American history. During the revival, Graham joined the First Baptist Church of Dallas. He lives in Montreat, North Carolina, where there is no Baptist church.

►The appointment of Dr. Lindell O. Harris to the chairmanship of the Bible department has been announced by Hardin-Simmons University officials. Harris replaces Dr. Clyde J. Hurst as chairman of the department. Hurst was appointed temporary chairman last year upon the resignation of Dr. Fred L. Fisher, who is now professor of New Testament at Golden Gate Seminary, Berkeley, California.

►On June 15, Congressman Heselton introduced H.R. 5722, a bill to amend Section 7 of the War Claims Act of 1948, which primarily benefits the Roman Catholic Church and is, therefore, to be regarded as class legislation. By it the Archbishop of Manila will be put into position to receive approximately thirty million dollars for claims previously denied by the War Claims Commission for good reasons.—J. M. Dawson, in *Report from the Capital*.

►The Cherokee Baptist Mission, Memphis, Tennessee, was started by the Union Avenue Baptist Church, July 13, 1952, and was organized into a church May 17, 1953. In its first eleven months, it has 451 enrolled in Sunday school, and is averaging an annual \$35,000 budget. Although only eleven months old, it has fourteen departments in its Sunday school, including five nurseries. Mack R. Douglas is the pastor, and Orelle Ledbetter is the educational director.

►The Baptist churches of Charlotte and Mecklenburg Counties, N. C., have withdrawn from support of Bible Classes in the public schools. They assign as reasons: 1. That the instruction is entirely Protestant, admittedly sectarian. 2. That these sectarian classes are conducted in school buildings clearly in violation of the United States Constitution as interpreted by the McCollum decision by the United States Supreme Court.—J. M. Dawson, *Report from the Capital*.

►More than 6,000 Sunday school workers attended the three Sunday school weeks at Ridgecrest, for a record attendance. The theme of the conferences was: "Preparing for a Million More in '54." Main speakers included: Perry F. Webb, San Antonio; C. Roy Angell, Miami; T. L. Holcomb, Nashville; Theodore F. Adams, Richmond; Ralph A. Herring, Winston-Salem; J. Clyde Turner, Raleigh; C. C. Warren, Charlotte; J. R. Grant, Lubbock; James L.

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Sullivan, Nashville, and others. J. N. Barnette was the director.

►The Clover Bottom Baptist Church, Elkhorn Association, has finished one of its best V. B. Schools. Commencement exercises were attended by so many parents that they crowded the auditorium. The enrollment reached 108, with 97 as an average. The offering of \$27 was given to a mountain V.B.S. Fund. Friday when the invitation was given, nine juniors and one intermediate accepted Christ as Saviour. On Sunday morning there were 163 present in Sunday school and five young people joined the church. "The teachers and helpers did a wonderful job," says Pastor Robert Wallace, "and the Lord blessed the school."

Our Baptist Heritage

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

(Delivered Before the Southern Baptist Convention)

Early Christians were known for their simplicity, directness and sincerity. They worshipped God in spirit and truth. Ritual and liturgy were almost nonexistent. They spoke to each other in psalms, hymns and spiritual songs, making melody in their hearts unto the Lord. They were convinced that while man looks upon outward appearances, God searches the heart. The religions they know, whether Jewish or pagan, were encumbered and weighed down with a complicated series of forms and ceremonies.

A number of years ago, it was claimed that a tribe had been found in Australia that had no religion; however, it had a long series of ritual and ceremonies, but Spencer and Gillen claimed that these exercises were a meaningless repetition of performances without religious content. Kindred tribes in the same country produced similar ceremonies with definite religious significance.

Without doubt the particular tribe to which the anthropologists had referred is a degenerate people held by habit to practices whose significance has been lost. This illustrates the lurking danger in form devoid of power. From this the early Christians revolted. This revolt was led by their Lord.

Baptists Reflect Apostolic Spirit

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

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

The Spirit begets simplicity and directness. A complicated worship obscures the Spirit. Intermediaries sub-

stitute for the Spirit and for Christ. They put God far off. Involved worship diverts and perverts. Man must come directly and boldly to the throne of grace. The people love simplicity and genuineness. This is why the common people who follow our Lord so easily become Baptists in great numbers.

The stilted and stereotyped repel the rightful constituency of Baptists. It is not so apparent at first; but someday, if we forget, we will look back and see the masses going in another direction. BAPTISTS HAVE CONTENTED FOR THE SACROSANCTITY OF INDIVIDUAL COMPETENCE WITH GOD.

By sacrosanctity we mean that which is most sacred, irreplaceable and inviolate. By individual competence we mean that each individual can and must make his own solitary approach to God for a saving union with God. Others may witness, encourage and pray, but as in death, no human being can accompany or be proxy for us as we come into a personal encounter with God in Christ. A friend or loved one may have an arm around us, but there comes a sacred moment when the individual must appear naked and alone into the saving presence of the Lord.

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

Voluntariness

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

The great freedoms grow out of this principle. It is interesting to observe that in our Bill of Rights the first amendment which starts with separation of church and state includes freedom of speech, freedom of assembly and

the right to petition the government for the redress of grievances. In the first government Baptists ever controlled, they granted complete religious liberty. This was the first time history ever witnessed such a freedom. With this, all other freedoms coupled with a keen sense of justice dominated Rhode Island. BAPTISTS WERE PIONEERS IN THE CONCEPT OF THE SOVEREIGN, SPIRITUAL, LOCAL NATURE OF CHURCH.

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

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

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

There is the divine order of salvation first, and then the ordinances. They are not essential to salvation, but salvation is essential to them. It would violate the absolutely divine and spiritual nature of salvation to make it depend on material symbols administered by human beings. Salvation depends on truths symbolized by ordinances and not upon their observance. Such observance could become an easy substitute for vital saving experience. In fact, that is what so often happens.

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

(Continued on Page 10)

Christians Must Be World Citizens

Christians consider the world is divided into two groups—the saved and the unsaved—and to them that division is very real.

But though this is true, there still is a broad interrelationship; for the whole of humanity is vitally interlocked and it is therefore a first magnitude blunder to sidestep resultant responsibilities.

The entire human race is of one blood (Acts 17:26) and God had a well defined purpose in bringing each race into being. He "hath determined the times before appointed, and the bounds of their habitation: *that they should seek after the Lord*, if haply they might feel after Him and find Him, though He is not far from every one of us" (Acts 17:26, 27). It is by Him and through Him that all life exists; "For in Him we live and move and have our being" (Acts 17:28).

The essential unity of the human race *must* be acknowledged. To deny this is to sin against divine revelation. That unity is dignified by His love for the whole world (Jno. 3:16) and by Christ's atoning death for it (1 Jno. 2:2).

No race is independent of the rest, nor can any sit quietly and passively, imagining that what takes place in some far distant corner of the world does not effect every man and woman on earth. That which occurs in small, isolated sections can shake the world in a matter of days or even hours. Cain's question—"Am I my brother's keeper?"—has assumed in these days a new and world-wide importance, and that question had better be answered wisely and quickly.

Now, as never before, Christians need listening ears and sympathetic hearts. Millions in pagan lands—our brothers in the flesh—watch to see how much we care, or if we care at all. Their concept of Christ's power in human life is either increased or diminished by what they understand us to say and do. We furnish the yardstick by which they measure the Son of God, and in many instances the impression they gain from us is not good.

Fifty Cents Per Capita

Now is these observations be correct, what impression do Southern Baptists—more than seven million strong—make on the races of the earth by giving only fifty cents per capita to carry the gospel of Christ to nations beyond our borders?

We claim to hold the truth; to love our neighbors as ourselves; to believe that without a personal knowledge of and faith in the Son of God all men are hopelessly lost. Yet we give only fifty cents per capita to tell our brothers in the flesh beyond the seas about Jesus. Fifty cents in a whole year for each Southern Baptist: the price of ten bottled soft drinks; the price of a small, ordinary meal; the price of ten packages of chewing gum; the cost of less than two gallons of gasoline we would use in an afternoon's drive for pleasure! Fifty cents per year, per capita! And this, while the world trembles on the brink of destruction *because it does not know Him*, and while we contend that Christ is the only hope!

We keep talking about taking the world for Christ, but the world has the impression we are taking our time about it.

When will Christians quit playing at the game of being missionary and start working at it? We cannot withdraw ourselves from our responsibility as citizens of two worlds. The average man of the world has definitely and completely reached the conclusion that we do not care. Is he wrong? or is he right?

And what can be said about taking the gospel to nations beyond our borders can be said also about taking it to those right at our own doors. Southern Baptists need to come together as never before in a titanic missionary effort in behalf of state and home and foreign missions, and they need to do it through the Cooperative Program, the channel through which our churches, together, can make their gifts count for most.

Establish Good Reading Habits

A great daily newspaper tested its readers to discover what was being read most. To make the test, the same story (news item) was run on the front page for three consecutive days. No one called the newspaper's offices to direct attention to the "error." However, when the comic strips were moved from their usual position, or taken out entirely, the offices were swamped with complaints.

Does this indicate the reading (?) habits of the general public? If so, is it any wonder that, in a world where many are more interested in comics than in serious reading, there is so little knowledge of weighty national and international problems? And is it any wonder that most anything can be put over on the people?

Granting that the newspaper's test does not give the complete picture of the American mind, it can be said that many need to exercise self-discipline in the forming and perpetuating of good reading habits.

The time to establish good reading habits is in youth. Mental and spiritual appetites must be cultivated if America is to endure. And the same is true in denominational life. Fed trash, people, strangely enough, acquire a taste for it. Fed soul-building literature, we become strong, well developed.

Are not churches to blame in part for existing conditions? So many churches have neglected their stewardship in soul and mind-guidance. Ought not the churches to make available good reading for the homes? and should they not *encourage* good reading? We boast about our *numbers*; but has not the time come to stress *quality* at least as much as numbers? Wise church leaders are providing growing libraries for the people, and most of our churches are now seeing the need of sending good denominational literature into the homes.

►I have learned silence from the talkative, tolerance from the intolerant, and kindness from the unkind; yet strange, I am ungrateful to these teachers.—KAHLIL GIBRAN, Indian author.

Non-Resident Members

By J. W. STORER, president, Southern Baptist Convention

"Calling The Sheep Who've Gone Astray"

An untold host of Baptists have moved from communities in which they were once perceivable members and have dropped out of sight. They are carried on church rolls, but carry no church responsibilities; counted when the annuals are printed, but serve no useful purpose except as padding for bragging.

Why this state of affairs, from which no one derives any joy, is not as easily answered as might at first glance be expected. Personally, I think much of the blame for such a condition lies in the lack of depth and actual sincerity of the member's initial surrender to Christ as not only a personal Saviour, but as Lord and Master. And I seriously doubt that, even if we were to find such long dormant members, and get them to transfer their membership, that they will stay put, unless they have a new birth of the sense of responsibility church membership entails.

Really, I think that this is where the water hits the wheel. And that, of course, is not so much a problem of orientation as it is of indoctrination—and here we pastors should have entered the scene in the first place.

But what to do now? How to find these lost sheep of the household of faith? Just here it is obvious to the point of embarrassment that if we knew where they were, they would probably not be inactive. If we gave ourselves with as much intensity to the search as did Jesus, calling to our attention that story of the stray sheep—the ratio is much better than that of Southern Baptist Churches—99 to 1—we would find most of them.

Trouble is, we say, if not in so many words, yet we do in effect—"Forget, them, they don't amount to much anyhow or they wouldn't be in this condition." Yet who knows but that thousands of church members now "lost" to our churches would welcome a fresh opportunity to put on the harness if there were those who in love would tell them how they are missed, what they are missing, and Who, most of all, misses them.

So may I make some generalized suggestions, and assure you that I'm going to act on the suggestions myself.

1. Go over the church roll and make a list of every member who is not active.
2. Make from this a list of those out of town, and about whom, through some family-related way we might know where they have moved.

3. If possible to locate street addresses, do this.

4. Send these names to the pastor nearest this street address if you know who he is, but in the most likely event that you do not, then send it to the "Pastor, First Baptist Church, Mudville, Texas," and trust him to channel these names to the pastor who would do something about it.

5. Where the city or town is known in which the non-active live, but no other address, send that name or names to the pastor of the First church, and ask him if he will not use the city directory or phone book and see what he can do.

6. There remains a list about whose whereabouts you will have no knowledge, even when you have exhausted the efforts of every private eye in the church. What to do about them? Well certainly they do not belong on the active roll, so I would make a list of those whose addresses are not as of now ascertainable—but keep it where you can have ready access to it—for these "don't-know-where" members have a knack of coming to life, from time to time.

Whatever the method—let us do our best to correct a sad situation. And I believe it could be corrected in large part if we pastors would really try to correct it. If we will, Transfer Church Membership Week, September 13-20, 1953, will be so fruitful that it will cause the angels in heaven to rejoice.

Some Clergymen of all Three Faiths Rue Rosenberg Executions

WASHINGTON, D. C. — (CNS) — The execution of Julius and Ethel Rosenberg is now a matter of history, but one aspect of the last-minute maneuverings that preceded the death of this pair of monumental rogues still is being discussed on Capitol Hill and among many persons in religious life here. It is the part played by some men of the cloth—of all three major faiths—who tried to save the condemned pair of traitors from death, a goal that coincided remarkably with that of the American Communists.

Only a few days before the execution, four Protestant clergymen, who said they represented 2,300 Protestant ministers, called on President Eisenhower

personally at the White House and presented a plea for the lives of the spies. Dr. Bernard Loomer, dean of the school of religion at the University of Chicago, spokesman for the four ministers, told reporters that the group had tried to persuade the President that execution of the Rosenbergs would be the "wrong symbol" to designate "the kind of society we want to preserve."

In the course of the discussion with the President, Dr. Loomer said, the ministers pointed out that executing Communists is different from executing soldiers and may serve to make martyrs rather than deterring crimes by others because Communism "is a religion." The President is reported to have replied that it was his view that Communism is not a religious faith as we understand the term but a doctrine solely concerned with materialistic betterment and with no regard for the worth of individuals.

From France, several noted Roman Catholic clerical leaders appealed to President Eisenhower to revoke the death sentence of the Rosenbergs. Maurice Cardinal Feltrin, Archbishop of Paris, and Pierre Marie Cardinal Gerlier, Primate of France, both urged "higher considerations of charity" for the pair. Many Roman Catholic professors joined in the appeal for clemency for the spies. There was some talk here that Pope Pius XII himself was in favor of commutation of the death sentence, but no authoritative statement to that effect. Pope Pius last February informed the President that he had received "many new demands" that he request clemency for the Rosenbergs. The communication was sent through the Apostolic Delegate, Archbishop Amleto Giovanni Cicognani, in Washington, and is said authoritatively not to have urged clemency or to have gone into the merits of the case.

Religious and political observers here believe that an overwhelming majority of American churchmen—of all faiths—would have voted in favor of the executions, if a national referendum possibly could have been held.

►Dr. and Mrs. C. W. Elsey, reported injured several weeks ago in our columns in an automobile accident at Frankfort, Ky., are now much improved. Dr. Elsey is quoted as saying, "Every day I feel some more bruised places I hadn't felt before." He preached in the pulpit of the Shelbyville Church July 19 and subsequently. Mrs. Elsey has not been out so much, but she is up out of bed, and is getting around her residence.

►The Bellevue Baptist Church, Memphis, went over the 9,000 mark in church membership last Sunday on their 50th Anniversary. There were twenty-eight additions, bringing their present membership to 9,005. Last year they baptized 369, and have had 364 additions to date in 1953. Dr. Robert G. Lee is the pastor.

Missionary Evangelism Through Churches

By W. C. TAYLOR

[Address written for the Foreign Missions Program of the recent Southern Baptist Convention, meeting in Houston, Texas, but considerably abbreviated in the delivery, to bring it within time limits.]

Thirty-eight years ago in this goodly city, at a called meeting of the Foreign Mission Board, Lee Johnson and I, and our wives were appointed missionaries to Brazil.

J. F. Love sponsored our appointment. T. B. Ray took the two men to his room, knelt with us and prayed tenderly that we might be good missionaries. The Board searched our souls as to our call. That is right. The place, if any, for the uncalled is at home, where the dead can bury their dead.

One Board member, with a special theory as to the psychology of a missionary call, doubted my call. I never did. We soon went to Brazil and he to Chicago.

My call came instantly, which is perhaps rare. Thirty seconds before, I was uncalled, though not unwilling. Thirty seconds later, I was called and committed. In those days no one said if you are not called to stay at home you are, by that very logic, called to the foreign field. Brazil was as love at first sight to my soul, and the service of the Savior there.

What of the night watchmen? Still it is night, deep night. But God has given lights in our darkness.

Last week I made a pilgrimage to Waco and stood all alone in the beautiful First Church auditorium there. B. H. Carroll was my beloved teacher of the Bible. After watching all night by the majestic and beautiful form of that great seer, cold in death, in his Seminary Hill home, I came to Waco by train to attend his funeral. Truett and Gambrell spoke. Gambrell said: "B. H. Carroll standardized orthodoxy in Texas." That was a meaningful tribute. But could it be true? Do Baptists follow men? Can any man standardize orthodoxy for any soul? Christ and His revealed will and Word, on record in the New Testament, forever standardized orthodoxy for the centuries.

Carroll, the missionary-seer, has a higher title to fame and to our gratitude. He saw again, with new vision, Christ's program for enlightening the world! That program was given in the Spirit's final literary Revelation, to the Beloved Disciple as the pattern of missionary Christianity, at the end of the first Christian century.

Carroll, another beloved disciple, renewed the vision, by sane exposition, on fire with missionary passion for truth and evangelism. That pattern is threefold: the living Savior, central as the sun on high; churches, close to the people, lamps in their darkness; and the messengers (angels) of truth, shining like stars in men's night. So would Jesus enlighten the world, from the first century to the last.

Now that missionary program—of enlightening the world by Christ, New Testament churches and their ministry—wrought our first century Christianity, won all its victories, set all its goals. It wrought the mighty Baptist empire in Texas. It has wrought Brazil's triumphant missions, and will give such results wherever tried, if there is enough liberty for it to operate.

We shall never excel or outgrow that program of the enthroned Christ. The latest and one of the most marvelous manifestations of its power is the current over-flowing of our Southern Baptist Jordan at its floodtide. As in Antioch anonymous men, transients in a land far from home, evangelized people as people, and not as of a privileged race or a restricted place, so our Southern Baptist migrants have swept out over the bounds of a comity, which would banish vast portions of New Testament Christianity from vast areas of our country, and carry their full witness everywhere.

Churches, then, are of the essence of Christ's program, in their proper place—not in salvation, but after salvation—for witness and service and missions. So, likewise, are preachers. Hollywood has its stars. So also has Jesus. You are they, my preaching brothers, "angels" of missionary mercy to men. Christ to the fore, above all, and these two mighty factors, serving Him in holy witness, is the pattern of *The Revelation* of Jesus Christ, given once and again to all beloved disciples.

Missions stand today at a crossroads of history. Karl Barth and the pope's priests say that the word *church* should never have a plural. Strange that Jesus didn't know that. Almost the last revealed words of Jesus are a witness, on the last page of our Bible, that He is for churches. And He pronounces a curse, in the same breath, against any who would modify that Patmos revelation in any way. Don't take away from His word *CHURCHES* its plural. In so doing, you murder revealed Christianity, and its missionary work, and leave its mangled form to languish in a major

apostasy. Let us not be ashamed to talk like our Savior.

Let Baptists talk like Baptists and not like the College of Cardinals. If THEY want a word that has no plural in revealed Christianity, let them accept *MEDIATOR*, for "there is ONE MEDIATOR between God and man, the man Christ Jesus." There, indeed, is a word that has no plural in Christianity. Let them abandon their penances and come back to "repentance unto life," if they want a word that has no plural in the Bible. And let them magnify, not a host of mediators, a Mediatrix and a lot of priests besides Jesus, a multitude of saviors by sacraments, schemes of merit and church-anity, but let them glory, as Baptists do, in *THE NAME, THE NAME* that is above every name, than which "there is none other name under heaven given among men whereby we must be saved."

The churches stand, in revealed Christianity. The word has a plural in the language of the whole Trinity. "He that hath an ear to hear, let him hear what the Spirit saith unto the churches." That is both an ecclesiastical norm and a pattern of missions. We face that crossroads. We can turn to the narrow way where a biblical ministry walks with a sovereign Savior and Lord, in the way of missions through churches. Or we can take the broad way of a world church, in a neo-Catholicism. This issue is on every Christian in the world and must be decided in our generation.

If you read nothing else in your Book of Reports, read the beginning of the annual Report of the Foreign Mission Board. There, at the very beginning, the biblical conception of missions is set forth in better words than I can command, even this Patmos missionary program of Jesus. Then turn on to the statistics and see if it succeeds. There you will see that we have more Baptists and more Baptist churches, with whom we cooperate as the fruits of our missions, in Brazil than in all the other thirty-one countries combined where we do mission work.

You know, of course, the sad fact that we no longer do mission work behind the Iron and Bamboo Curtains. Many lands we entered but yesterday. Nevertheless, the fact stated bears meditation. Furthermore, there are twice as many ordained pastors in Brazil as in all the rest of our mission territory. That is why many men—Catholics, Protestants and Baptists—come from all parts of the world today to see why mission work prospers so in Brazil. These reasons are many and complex, for nothing is simple in life.

Thirty-eight years ago Z. C. Taylor sung to you here his Swan Song, which, by the grace of God, was some of the sweetest "special music" this Convention ever heard. Your tidelands waves were presently to choke out his breath of life in the tragedy of Corpus Christi.

Great pioneers you gave missions, in Bagby and Taylor. Pioneers, too, of iron will and souls of stainless steel, in theological education, were Shepard and Muirhead. It takes an iron will to keep a seminary alive on the mission field, where all hands grab at both professors and students, in evangelistic impatience and short-sightedness. That marvelous native ministry, just cited, is the fruit of that gift. Two foreigners were given to us, to give to you, Ginsburg and Nelson, and in maintaining them in Brazil you kept flowing veritable Niagaras of pioneer evangelism. Then God gave us, through you, the apostle of self-support, A. B. Christie. And without that pioneer apostleship, all other apostleships lost their fruits. Without churches that support themselves and their ministry, the tides of success and stability ebb slowly out and leave all our life bound in shallows and in miseries.

In the midst of this great Brazilian ministry, and by their own autonomy, Brazilian Baptists have now placed at the head of their seminaries, to keep these pioneer tides flowing, a red-headed "missionary kid," David Mein, in the North, and a lanky Virginia mountaineer, named Asa Crabtree, in the South. During the war, Dr. Crabtree had to return to Brazil from his furlough. There were no ships. Proper military urgency and priorities held all places available on planes. Finally they told this patient man of God: "Go to Texas and wait till some man with two priorities fails to show up. Then you can get on." He did just that. While he waited his chance, he read through both his Hebrew Old Testament and his Greek New Testament, then he found one day a vacancy for himself and his totally helpful wife. Do you suppose any other son of Adam ever did that? Yet it is missionaries of that Bible-loving tradition, training a faithful and numerous Brazilian ministry in that tradition, to serve their churches and Christ's, who are the secret of Brazil's missionary success, by the Spirit of Jesus. A ministry devoid of that kind of training, at least in its leading nucleus, may accumulate a lot of *KNOW-HOW*, but it will be devoid of the *KNOW-WHAT* to give direction and goal to life. That is why theology is always the primary thing in a theological seminary, without which a pastor will be like a surgeon who has a fine technique in making incisions but knows little of anatomy and maybe doubts the existence or the seriousness of disease. Mission work in Brazil keeps Christ to the fore, finds its channels in the churches of God and provides, under God, a trained and numerous ministry. That is the Patmos pattern, for all time.

(Continued on Page 22)

"Abraham knew not whither he went, but he knew with whom he was going."

WESTERN RECORDER

The Tenderness of the Old Testament

By F. TOWNLEY LORD in
The Baptist Times, London

It used to be quite common to read criticisms of the Old Testament which represent the books of the Law and the Prophets and a number of the Psalms in a way that leaves little room for the tenderness of the human feelings.

This representation of the prophets is that they were stern men, largely engaged in rebuking a fickle-minded people. The law-givers laid down harsh and hard conditions. Their enactments were without mercy. The God of the Old Testament, according to these critics, was not a loving Father. Yahweh was mainly the war god who led a ferocious people to battle and enabled them to loot their enemies. He was not satisfied with anything less than the extinction of hostile people. The severity of the God of the Old Testament has been so emphasized and isolated that it presents a totally misleading conception.

Readers of the Bible who go to the volume for spiritual food rather than for subjects of criticism are not disappointed in its tenderness and sweet winsomeness. It is not a hard task to find gardens of flowers of rare fragrance and beauty in this so-called literary desert waste. There is a joy in discovering the beauty spots along the road.

In the laws in the book of Leviticus there are glorious utterances. The priestly code has sometimes been the happy-hunting-ground of the critics who write of the waste involved in the offerings, quite omitting to note that the priest and those who handled sacred things lived on the sacrifices. In this book, which receives less attention than it deserves, one may find very tender enactments. The offerings are graded so that the poor may give of their poverty while the rich give of their opulence. The owner of the land, when he reaped the harvest, was not wholly to reap the corners of the fields, not to gather the gleanings, though they belonged to him. The poor were to be remembered.

Respect for old age, for the sick and the infirm was inculcated. Just balances and true weights were commanded. If we remember the time when the laws were given, and the condition of the people, it will appear that many of them might with advantage be included in the by-laws of our towns and cities.

The conception of God in the progressive revelation is not entirely that of the warrior King. Moses knew Him as the faithful Friend. David sang of the Lord, my Shepherd, and the writer of

Psalms 23 presents God like as a Father. In the little books at the end of the library there are delightful vignettes. Linger over the words until their music with its haunting refrain grips the mind. "Sing, oh daughter of Zion, shout, oh Israel, be glad and rejoice with all the heart." It is not a call to thoughtless optimism. The reasons are given for the gladness of the people. Here they are: "The Lord thy God in the midst of thee is mighty; He will save, He will rejoice over thee with joy. He will rest in His love; He will joy over thee with singing." Where is there a conception of God more exalted, more tender?

God is in the midst. He came to His own. The Father was never far away from His children, and in Jesus God was manifest in the flesh. In the early days when Mary sought Him, she found Him in the Temple in the midst of the teachers. At the end of His ministry they crucified Him with two thieves, and Jesus in the midst. The seer at Patmos lifts up his eyes and sees in the vision of final triumph the Lamb in the midst of the Throne. It is good to remember that "the Lord thy God is in the midst of thee." The recognition of the Presence will fill the house with glory and the heart with hope.

The Lord thy God is mighty. The God of the prophets was stronger than His enemies, able to fulfil His purpose and to keep His word. Who can estimate the value to a down-trodden and oppressed people of the conception of God as the All-Powerful? They learned that lesson in pain and travail of spirit. It made them strong. It put iron in the blood and courage in the spirit.

The Lord will save; there is no doubt about that. That is the eternal purpose. He saves us in spite of ourselves. Israel was as a broken reed, its roots in the mud; but God saved it from the slime and made it an arrow in His bow, a pipe in the organ that made the music of the world. We must never give up belief in the saving power and the saving purpose of God.

We can linger still before this picture so full of beauty, so rich in meaning. He will rejoice over thee with joy. He will be silent in His love. How amazing is that conception of God! He is glad in the happiness of His people. He is the Father singing for joy as He looks with love in His eyes upon His little ones. No woman ever rejoiced over her first-born with greater glee than Jehovah, the God of the ages, rejoices over those that are His.

(Continued on Page 22)

"We Dare Not Do Otherwise"

The Foreign Mission Board, meeting July 9, 1953, in emergency session following the death of Dr. M. Theron Rankin, executive secretary, voted unanimously and feelingly to continue its Advance Program in world missions.

Board members expressed the profound and unalterable conviction that the Advance Program proposed by Dr. Rankin, and now in operation, should not be allowed to falter, but should be carried forward to full completion.

"Do Southern Baptists dare to follow God?" was the challenging question Dr. Rankin asked the Board at its semiannual meeting in April. "We dare not do otherwise," is the Board's unqualified answer.

Four considerations argue for the continuance and completion of the Advance Program:

- (1) The tragic spiritual and material needs of our world
- (2) The longing of our Southern Baptist people to have a larger share in meeting the world's needs
- (3) Dr. Rankin's consuming desire to see that the Advance Program was carried into effect
- (4) God's redemptive concern for "every nation and tribe and tongue and people"

Relying upon the confidence, support, and prayers of our Southern Baptist people, the Foreign Mission Board, like David Livingstone, is determined to go "anywhere provided it be forward."

L. HOWARD JENKINS, President
 GEORGE W. SADLER, Interim Executive Secy.
 By order, and in the name of, The Foreign Mission Board of the Southern Baptist Convention

Brazilian Government Stamp Commemorates Baptist Youth Conference

RIO — (ANS) A special air mail stamp was published by the Brazilian government in commemoration of the Fourth Baptist Youth World Conference held in Rio de Janeiro July 15-22. The stamp, which was released on the eve of the Conference, was designed from a drawing of the famous Rio harbor and Sugar Loaf mountain. In the upper left hand corner is a cross, and along the lower margin are the words, "4 Conferencia Mundial da Juventude Batista." The stamp also shows the emblem of the Baptist World Alliance. According to the Brazilian Post Office Department, special cancelling stamps, carrying the Portuguese translation of "Fourth Baptist Youth World Conference," was used during the week of the Conference.

Badgett Dillard, Georgia, Becomes Publicity Director Of Southern Seminary

Badgett Dillard, former minister of education at the First Baptist Church, Gainesville, Ga., has been named director of publicity for the Southern Baptist Theological Seminary.

In his new position, Mr. Dillard will become editor of THE TIE, official news publication of the Seminary. In addition, he will prepare news releases concerning the work of the school

and of the activities of the faculty and students.

Mr. Dillard was graduated from Berea College in 1949, with a B. S. degree in



Badgett Dillard

Business Administration, and later earned the degree of Bachelor of Divinity in Religious Education at the Southern Baptist Theological Seminary. While attending the Seminary, he served as secretary to Dr. Gaines S. Dobbins, during the time Dr. Dobbins was acting president. Professor Dobbins, senior member of the theological faculty, was recently elected dean of the new School of Religious Education at the Seminary. Mr. Dillard is now working on the

degree of Master of Science in Journalism, which he hopes to receive from Northwestern University's Medill School of Journalism.

Sunday School Board Re-Elects W. F. Powell President

NASHVILLE, Tenn. — (BP) — At the June meeting of the Sunday School Board, W. F. Powell, Nashville, president, and Gayle L. McGlothlen, Nashville, recording secretary, were re-elected.

A committee of five was appointed to recommend an administrative assistant to the new executive secretary-treasurer, James L. Sullivan. This committee is to report at the next local board meeting in July. They are: R. C. Campbell, Shelby, N. C.; Herbert W. Baucom, Jr., Washington, D. C.; Edmond Walker, El Monte, Calif.; R. A. Young, Oklahoma City, Okla.; Vaughn M. Johnson, St. Petersburg, Fla.

James V. Lackey, educational director, Ceder Crest Baptist Church, Dallas, Tex., was elected as superintendent of Young People's work, Sunday School Department, Division of Education and Promotion. He will assume his new duties August 1.

In a special afternoon recognition service Gayle L. McGlothlen, recording secretary of the board, presented a book of testimonial letters to T. L. Holcomb. Dr. McGlothlen said the letters represented all areas of the world, all types of writing—one letter was written in New Testament Greek; some letters were short, some long; from all classes of society; all races of people; and all nations.

A portrait of Dr. Holcomb, painted by Martin J. Kellogg, was unveiled and presented to the Board to be hung in the chapel, alongside portraits of Dr. J. M. Frost and Dr. I. J. Van Ness, former executive secretaries of the Board.

Dr. Martin E. Miller, Preacher for 54 Years, Dies in Henderson

HENDERSON, Ky. — Pastor Martin Evans Miller, 74, died here July 17. He was the father of Pastor Truett Miller, of the First Baptist Church of Danville, Kentucky. He was ordained April 23, 1899, meaning that he had been preaching for 54 years.

He was for eleven years pastor in Knoxville, Tenn., nine years in LaFollette, Tenn.; and his last pastorate was with the Immanuel Baptist Temple of Henderson, Kentucky, from October 1, 1937, to the date of his retirement, January 1, 1946.

His wife is Mrs. Mary Verda Miller.

Young people, there is a job for you out in Asia.—Baker James Cauthen, secretary for the Orient.

Sunday School Department

ROY E. BOATWRIGHT, State Secretary

Kentucky Delegation First Sunday School Week At Ridgecrest



Bottom row: (left to right) Nada Simpkins, Harvey Gaines, Jr., Gilbert Blake-man, J. A. Simpkins, Clayton Dye, Dan Merrell, Albert Henry, Frances Henry, James D. Carnahan, Mrs. James D. Carnahan, Mrs. Clayton Dye.

Second Row: George Fletcher, Mrs. George Fletcher, J. W. Purvis, Mrs. J. W. Purvis, Dan Thomas, Chester Igleheart, Linda Lou Gaines, Carolyn Haupt, Phyllis Haupt, Dan Blakeman, Mrs. Martha Pack (seated on ground).

Third row: Ben M. Woodburn, Nancy Stovall, Shirley Sparks, Mrs. Robert Bozart, Robert Bozart, Mrs. Loy E. Haupt, Mrs. L. J. Hill, Mrs. Notie Miller, Anna Mae Davis, Ethel Davis, Mrs. Daisy Wilson, Betty Jane Lassiter, Jane Russell.

Fourth row: Mrs. Gilbert Blakeman, Mrs. Harvey Gaines, Jr., Mrs. Dennie Burch, Dennis Burch, Mrs. Roy Lassiter, Mrs. Fred Joyce, Edith Herndon, Mrs. Brent Langston, Brent Langston.

Back row: Dewey Mercer, Loy E. Haupt.

Sunday School Week At Cedarmore



Rev. Arthur Hicks

Rev. Arthur Hicks, State Sunday School Secretary for Missouri, will be one of our speakers during Sunday School Week at Cedarmore, Aug. 10-14.

Rev. Hicks will speak daily on Principles of Sunday School Growth. We are held with the following churches:

- First Baptist Church, Princeton
- Harrodsburg Church, Harrodsburg
- First Baptist Church, Jackson

The date is September 2. The hours are 10 a.m. to 3 p.m.

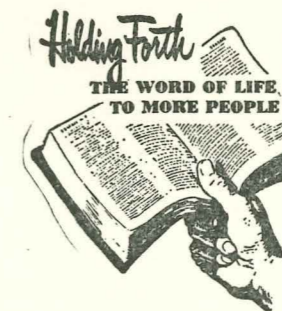
The program personnel will be from the Sunday School Board of Nashville and State Sunday School Department.

Much emphasis will be given to the "Million More in '54" program.

We are especially anxious that all Associational Committees for "A Million More in '54" be present, along with members of the "Million More" Committees in local churches.

These meetings will be profitable. Standard Sunday Schools

- Louisville, Carlisle Avenue—Pastor A. W. Walker; Supt. Norris M. Willett.
- Louisville, Parkland—Pastor Elwyn N. Wilkinson; Supt. C. Stanley Read.



"A MILLION MORE IN '54"

Special Committee—"A Million More In '54"

Ohio River—Oscar Wicker; E. D. Davis, G. O. Cavanah, James D. Troop, Y. E. Holland, Chairman.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, JULY 19, 1953

Church	T.U.	S.S.
Arlington, First	60	126
Bardstown	---	304
Bellevue	---	307
Berea	---	283
Blackford	72	---
Bowling Green, First	217	1,131
Burlington	95	247
Cadiz	---	201
Clay, First	---	236
Campbellsville, Pleasant Hill	129	287
Corbin, Central	---	460
First	113	407
Covington, Calvary	---	535
First	84	303
Latonia	171	811
South Side	72	452
Cynthiana	---	329
Danville, First	185	639
Dawson Springs	---	239
Dayton, Ohio, Westwood	---	651
Elizabethtown	---	---
Severn's Valley	133	730
Erlanger	57	355
Evansville, Ind., Calvary	97	560
Grace	175	---
Walnut Street	---	396
Falmouth	---	204
Ferguson	77	245
Frankfort, First	90	794
Thorn Hill	---	267
Fulton, First	---	364
Georgetown	---	454
Glasgow	90	591
Harrodsburg	206	861
Bruner's Chapel	113	230
Harlan	140	566
Hawesville	---	289
Blackford	---	250
Hazel	---	288
Henderson, Immanuel Temple	---	500
Hima, Horse Creek	---	247
Hodgenville, First	125	490
Hopkinsville, First	91	591
Second	122	718
Hudgins, Aetna Grove	---	230
Independence	116	230
LaGrange, DeHaven Memorial	68	292
Lawrenceburg, First	85	375
Lebanon	96	401
Leitchfield, First	58	244
Lexington, Ashland Avenue	---	1,198
Calvary	---	673
Felix Memorial	66	287
Grace	---	638
Immanuel	106	821
Porter Memorial	---	561
London, First	155	579
Ludlow	51	---
Ludlow, First	---	305
Louisville, Baptist Tabernacle	164	548
Baptist Temple	---	264
Beechland	94	446
Beechmont	128	671
Bethany	---	212
Buechel	---	222
Carlisle Avenue	192	1,045
Clifton	82	327
Crescent Hill	171	851
East Audubon	87	263
Eastern Parkway	---	424
Farmdale	---	311
Harmony	113	271
Highland Park, First	---	352
Immanuel	72	352
9th and O	173	1,119
Okolona	---	392
Parkland	237	884
St. Matthews	98	468
South Side	51	412
Third Avenue	63	406
23rd and Broadway	109	599
Victory Memorial	223	670
Virginia Avenue	---	219
Walnut Street	245	1,473
Madisonville, First	---	832
Marion Baptist	---	220
Mayfield, First	282	906
Middlesboro, First	81	505
Middletown, First	86	254
Monticello, First	64	242
Morganfield, First	---	419
Mt. Washington	---	235
Murray, First	96	789
Sinking Spring	85	218
Newport, First	127	595
Owensboro, Buena Vista	98	432
Eaton Memorial	151	359
First	250	989
Hall Street	138	338
Seven Hills	88	235
Third	319	994
Paducah, East	149	486
First	123	564
Immanuel	150	594

(Continued on Page 16)

Baptist Training Union Dept.

BYRON C. S. DeJARNETTE
State Secretary

Youth Week—New Hope

Youth Week was observed by the New Hope Baptist Church of Newtonville, Indiana. Nine Intermediates and one young person held Youth Week offices. This is the first time the church has ever observed Youth Week but the plan is to make it an annual event. Rev. C. K. Harrop, of Evanston, Indiana gives the following evaluation of the week: "It was very worth while as it created interest among some of our younger church members. It was valuable training for them, and it presented an opportunity for a young man, dedicated to the ministry, to preach his first sermon."

Study Course Awards for May

During May in Kentucky there were granted 2,562 study course awards in 39 associations as follows: Administration diplomas 92, seals 74; Adult diplomas 272, seals 777; Young People's diplomas 72, seals 259; Intermediate diplomas 192, seals 326; Junior diplomas 215, seals 283.

Convention Record of Courses for May

The record of awards by courses in the Southern Baptist Convention for May was as follows: Adult 23,875; Junior 12,897; Intermediate 9,640; Young People 8,090; Administration 5,242.

Standing of Books in Convention Awards

The highest number of awards was for the study of the following books: Baptist Adult Union Manual 6,876; Baptist Junior Union Manual 5,397; Baptist Intermediate Union Manual 4,328; Building a Church Training Program 2,976; Studies in Philippians 2,934; Baptist Young People's Administration 1,962.

Youth Week Report Middlesboro, First—Bell County

Youth Week has been observed twice by the First Baptist Church, Middlesboro, of which Rev. Wendell Rone is Pastor. It is an annual event. This year there were 79 Intermediates and 47 Young People who held Youth Week offices. Mrs. John Wyatt, Church Secretary, writes the following evaluation of Youth Week observed by the Church: "Renewed enthusiasm on the part of our young people for the work of the church. Having the youth of the church participate in the different offices also was a drawing together of the Adults who are always interested in the work of their children. Better understanding of the work of the Church Officers and



Rev. S. E. Byler, Pastor, Memorial Baptist Church, Murray, who will direct the music for the State Training Union Assembly, Cedarmore, August 17-21.

their many problems was brought about by observance of Youth Week. Young People were made to realize that the church is always interested in them and their welfare and future. It enabled them to be drawn closer to the church with greater affection and loyalty. The older members were made to feel that the future of our church is in the hands of its young people."



Mr. James W. Morrison, Minister of Music and Education, First Baptist Church, Madisonville, who will direct Recreation for the State Training Union Assembly, Cedarmore, August 17-21.

In Christ there is no North or South, no Brazilian or North American.—James P. Kirk, missionary to Brazil.

Our Baptist Heritage

(Continued from Page 3)

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

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

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

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

Baptists Needed Today

Baptists should be humble but courageous. We are needed in this day. In this time of regimentation, our irrepressible individualism is the answer. In this hour of enslaving totalitarianism we will nourish the very roots of freedom. In this moment of devitalizing conformity, we will dare to be different. In this epoch of external, mechanical ecumenicity, we will cultivate the deeper ecumenicity of the spirit—the communion of the saints. We will not seek to press the spirit into an ecclesiastical conformity, we will release the spirit to create its own fellowship to the New Testament pattern. In this age of lifeless formalism and modernism we will present a dynamic revivalism and biblical essentialism.

One afternoon we were caught in a sudden tropical storm. Then suddenly there appeared a bright rainbow over the opposite ridge which extended all the way to the depths of the valley below us, resting on a humble cottage of mud and straw. To me, the rainbow symbolized the good news from heaven to all creatures here below, even the poorest.—Crystal (Mrs. W. W.) Enete, missionary to Brazil.

WOMAN'S MISSIONARY UNION

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

Suggestions for Observing Sunbeam Focus Week, August 9-15

Cut out seven Indian paper dolls putting on each doll the name of the day of the week and the activity for each day. Let the children carry these home so the parents will know the activities for the week. Make a large poster for the church bulletin with the activities for the week on it. Let FOCUS WEEK mean something to the whole church.

Sunday—Going to Church

Encourage the children to go to Sunday school, Morning Worship, Training Union and Evening Worship. Make cards with names of children using the little smiling face stickers from your Baptist Book Store. Order Sunbeam Focus Week bulletins especially prepared by the Baptist Bulletin Service, 161 Eighth Avenue, North, Nashville 3, Tennessee for 75c per hundred. The children may sit in a group and be recognized by the pastor.

Monday—Sunbeam Meeting

The program is found in "Sunbeam Activities" page 31 ("Leaders for Indian Children" is the topic). Carry out the plans suggested. During the hand-work period talk about the observance of your state mission Week of Prayer and let the children make place-mats of Kentucky. Help the children print Kentucky on these and locate some of our Baptist work. Make Kentucky banks out of domestic or broadcloth (cutting the outline of the state double, sew on the machine), print Kentucky on it. Make a slit in the back so the children can insert the money that they will save for the mission offerings.

Tuesday—Visit Your W.M.U.

Let the children pass out the programs, song books, or do something that will make them feel they are having a part. Have a display of your Indian materials and curios that you are using in your Sunbeam meetings. Let the children sing "Bridge of Peace" (Sunbeam Activities, page 15). If your W. M. U. serves refreshments have Sunbeam face favors. These are made of large gumdrops (yellow), pipe stem cleaner and a Sunbeam smiling face (from your Baptist Book Store).

Wednesday—Prayer Meeting

The children will love to dress in the Indian costumes they have made in their meetings (See "Sunbeam Activities" pages 18 and 31). Sing the Sunbeam song and the Watchword Song. Give the devotional taken from "Sunbeam Activities" (Worship Service p. 14). Let

each child tell something he has learned about the Indians. The congregation will look at the Indian display the Sunbeams had for the W. M. U. meeting. The Brotherhood might serve light refreshments.

Thursday—Picnic and Mission Study

The W. M. U. might fix the picnic lunch in paper bags. Paint a tepee on each paper bag. Have the children sit in a circle with legs crossed to eat their lunch. See the new "World Book" for Indian games.

Choose your own mission study book from "World in Books."

Friday—Community Missions

Visit shut-ins, Old Folks' Home, or Children's Home. Sing, quote scripture, tell stories and have a play time. Might wear your Indian costumes again. Serve light refreshments. You might use the Sunbeam face favors again.

Saturday—Prepare for Sunday

See that all your Sunbeams prepare to attend services on Sunday. Invite new ones to go with you. Pray for the teachers, pastor and all those taking part in the service.—Prepared by Mrs. Harry E. Harp, State Approved Sunbeam Worker.

State Royal Ambassador Camps at Cedarmore

Two hundred sixty boys attended the State Royal Ambassador Camps at Cedarmore. Seventy-two Intermediates came the first week and one hundred eighty-eight Juniors stormed in the second week. This is our first year to have separate camps for the two age groups, but every boy agreed with the staff and counselors that everyone had a better time this year and they felt this separation had a lot to do with it. Of course we could have taken care of more than seventy-two Intermediates. The name "Intermediate Camp" was slow getting around this first year, but if every Intermediate camper this year brings another one next year, we will have a good group. The camp spirit was on a high level in both camps.

Rev. Sam Byler, of Murray, took the Intermediates on several fishing trips as he used his morning message to show them the parallel between a person fishing for fish and fishing for men. Dr. Cort Flint of Louisville used the same period of the day for the Juniors and also kept their attention in a wonderful way as he carried out the theme that every person needs Christ because every person is a sinner. Rev. Thomas Francis, Palestine, Rev. Luciano Marquez,

Cuba and David Davila, Cuba, were our missionaries.

The theme for both weeks was "One Christ—One World." After morning assembly and flag service, we began the day with morning watch. Rev. Trevis Otey and Rev. Richard Lucas brought the devotions, Intermediate and Junior week, respectively. By 7:45 a.m. we had eaten breakfast and were ready to make our beds, clean the chapter room for inspection and off to mission study. With three mission study classes each group had an opportunity for questions and discussion periods. Forty-five minutes of ranking period gave many boys ample time to complete a rank during the week. Following the message by the camp pastor, we had an hour for softball, swimming and various tournaments. Just before lunch we returned to the chapel to listen to one of the three missionaries. During the free time between lunch and rest period, the bank was open for each boy to draw out the amount he would need until the next day. He could also buy R. A. supplies such as T-shirts, pennants, pins, tie clasps and other things in the R. A. line-up. The total sold both weeks amounted to \$223. The boy could not buy anything R. A. until he had passed the rank of Page! Swimming, softball, horse shoes, badminton, volleyball, boy hockey and other games filled the entire afternoon until supper. The boy might also work on his handicraft during this time. Following supper, we assembled at the flag pole by chapters and the Ambassador-in-chief of each chapter gave the report "all present" after which the flags were lowered at the sound of the bugle, played by Robin Northcutt. Each camper then went off to his own particular place to sit down on the grass and have his private devotions while favorite hymns were played over the loud speaker. Handwrestling, leg wrestling and stunts were a special feature after canteen time each night. From eight o'clock until nine was variety period. Monday, the camp schedule was explained and a missionary spoke; Tuesday, Mr. William McElrath was in charge of a demonstration R. A. chapter meeting and on Wednesday, a demonstration R. A. Reviewing Council. Slides on the Holy Land were shown after the demonstration Tuesday and slides about Cuba on Wednesday. A recognition service was held on Thursday evening followed by the consecration service. Many decisions were made at this service, some accepting Christ and others dedicating their lives for special Christian service. Following this Thursday service, a campfire service was held, and each camper had a chance to tell what camp had meant to him. Time was given for showers but by 9:30 each chapter was ready for chapter meeting and bedtime at the sound of taps.—J. C. Ballew. (NOTE: Conclusion of this report and a picture will appear on this page next week.)

A Lot of Difference

By A. Adele Flower

"Karen!" A girl's voice cut the warm dusk of the summer evening. "Karen! Come on out."

For several moments nothing moved inside the white picket fence around the Giles' home. Then the screen door banged. And Karen ran quickly down the walk.

"We're playing Run, Sheepie, Run—in the lot. Everybody's there. Come on, Karen. What you waiting for?"

"Rosa," Karen answered slowly, "I can't."

"You can't!" Rosa repeated. Then her eyes dropped to the tin dinner pail Karen held.

"No," Karen went on. "Father's working night shift at the shops. That means he's never home for supper. Lately, Mother's been fixing him something hot to eat—then I take it down to him."

"But Karen," Rosa argued, "you can't miss the game. Why don't you go afterward. I'll go with you then. Your father can wait."

Karen turned and watched the boys and girls in the lot, just outside the bright ring made by the street light. She heard Garth's voice—then Welles', choosing sides.

"Come on," Rosa added impatiently. "They're choosing up already, Hurry!" And she took Karen's arm and started across the street.

"Wait!" Karen begged. "Oh, Rosa, I can't go. Mother asked me to go while this supper is hot. And I said I would. Rosa, I couldn't go back on my word—let alone disobey."

"Don't be silly!" Rosa went on. "What's the difference?"

"A lot of difference. I'm a Christian. And Christian's don't do things that way."

"All right, then," Rosa said, turning quickly. "But you're a wet blanket—that's what you are. We need you to make the sides even." And Rosa ran lightly across the street toward the lot.

Karen bit her lip. These trips to the shops did spoil a lot of her fun. She never could settle down to really play. Karen watched the group of "sheep," just starting after their leader to hide somewhere in the neighborhood. Then she turned into the soft darkness toward the smokestacks and the roar of the shops.

In the bright lights flooding them, the shops were hot and stifling. Karen found them a maze of men and ma-

chines. But Karen knew where her father worked. Straight down the long room she picked her steps, being careful to keep out of each worker's way. At last she caught sight of Mr. Giles—high on an engine, his clothes greasy, his face streaming with perspiration.

"Papa," she called, when she was close enough to make herself heard above the roar. "Papa—here's your supper."

Mr. Giles turned—caught sight of Karen—and grinned. Warily he brushed his sleeve across his forehead, leaving a black smudge. "Hot in here, isn't it, Midge? I'll be right down."

Karen watched him find his way down from the big engine. In spite of her disappointment over the game, she smiled brightly. Papa must not know. "It's stew tonight," she said, holding out the pail. "And Mother put in some hot gingerbread with—"

Karen stopped, her mouth open. "Papa, look!" she gasped, grabbing his sleeve and pointing above the engine. There hung a giant crane, a great piece of steel grasped in its jaws. But something was wrong. It was not moving down the room as it always did.

"Karen!" cried Mr. Giles, dragging her quickly backward. Even as he cried, the great jaw quivered, opened slightly, and the steel dropped into space.

The noise it made as it dropped on the engine drowned out even the roar of the shops. Then, as though satisfied with the damage it had done, it toppled and fell to the floor.

After one look at the engine, Mr. Giles covered his face with his hands. Then forgetting the sweat and grime on his clothes, he took Karen into his arms, "Midget," he said when he could speak again, "do you see what you did for your father?"

Karen turned to look where he was pointing. On the very spot where he had been working, the great engine was twisted and broken.

"I'd have been there when it fell," her father went on "—if you hadn't brought me my supper and called me down."

"You lucky man!" one of the workmen muttered.

"Lucky nothing!" said Mr. Giles, "I have a God who is caring for me."

"Looks like He has a helper, then," the workman smiled at Karen.

Suddenly Karen remembered the game on the lot. What if she had gone

with Rosa? What if she had put off obeying? What would have happened then? Karen's face turned white at the very thought.

"What are you thinking about, Midge?" Mr. Giles asked.

"I was thinking—" Karen said slowly, "that it makes a lot of difference—when we obey."—O. P. Boys and Girls.

Six Ridgecrest-Bound Women From Louisville in Motor Mishap at Corbin

Six women from Baptist Tabernacle, Louisville, were injured in an automobile accident just beyond Corbin, Kentucky, Thursday morning, July 16, at 6:30 o'clock while on their way to Ridgecrest Assembly in North Carolina. The car got out of control on one of those mountain curves and plunged into a tree. One of the ladies, Miss Irene Miller, sustained a brain concussion, and died shortly thereafter.

All of the women were rushed to the Southeastern Kentucky Baptist Hospital at Corbin, where every attention possible was given them. Not only the hospital staff rendered every assistance they could, but likewise the Baptists and townspeople of Corbin, learning the identity of the injured, were quick and constant and solicitous in ministering to their unexpected, injured guests.

Others in the party were: Misses Dora and Nora Carter, twins, and their sister, Miss Dorothy Carter; Miss Hazel Kaster and Miss Juanita Franks.

The body of Miss Irene Miller was brought to Louisville, where her funeral was conducted by Pastor Lewis C. Ray.

At this writing, Pastor Ray expects Miss Frank to return to Louisville Thursday, July 23. The three Carter sisters, Miss Nora, Dora and Dorothy, will return to Louisville Monday, July 27. Miss Kaster was one of the worst injured. By now she has regained full consciousness, and is expected to be kept at the Corbin hospital for another week or ten days, and then will be moved to Louisville. She is now showing rapid improvement. The other girls are apparently all right.

All of these women were among the most active members of Baptist Tabernacle. Each was a teacher in its Sunday school, and Miss Kaster is the organist of Tabernacle.

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Home Board's Nominating Committee to Report

By JOHN CAYLOR

At the semi-annual meeting of the Home Mission Board during Home Mission Week at Ridgecrest, North Carolina, August 13-18, the committee to nominate a secretary-treasurer to succeed Dr. J. B. Lawrence is scheduled to make its report.

At the annual meeting of the Board in December 1952 Dr. J. B. Lawrence requested the Board to release him from the secretaryship at the end of 1953. A committee was selected by the Board to nominate a successor. D. H. Hall, of Decatur, Georgia, was named as chairman and serving with him are Claude T. Ammerman, of Troy, Alabama; Frank K. Brasington, of Silver Spring, Maryland; James Horton, of Monroe, Louisiana; Hugh Humpas, of Oklahoma City; J. Ralph Grant, Lubbock, Texas; J. C. Wilkinson, Athens, Georgia; and George M. Sparks, O. M. Seigler, and Frank Garrison, of Atlanta. The committee had a meeting during the annual session of the Board and upon its initial report was authorized to submit its nomination at Ridgecrest during the annual meeting of the Board for Home Mission Week.

THE GLORIETA RECORD

Home Mission Week at Glorieta the latter part of June registered the highest attendance of any assembly program at Glorieta up to that date. There were more than four hundred people registered and attendance at the sessions was much larger.

The interest in Glorieta presages a large attendance for Home Mission Week at Ridgecrest for a similar program with preaching, missionary testimonies, and addresses and conferences on all the phases of home mission work August 13-18.

STATE SECRETARIES MEET ON RURAL LIFE CONFERENCES

On August 13 at Ridgecrest state secretaries and secretaries of co-operative missions in the states will meet with representatives of the Home Mission Board and others to discuss the rural life program and the Convention-wide Rural Life Conference. The conference had been given a time and place of meeting but will have to make changes in perhaps both. It is expected that more than three thousand people will be in attendance upon the next Convention-wide Rural Life Conference. Heretofore the conferences have been held on seminary campuses but facilities have been taxed and a new means of entertainment will have to be found.

THE BOARD RE-EMPHASIZES JEWISH EVANGELISM

In the July meeting of the Executive Committee of the Home Mission Board Rev. Frank Halbeck, field secretary on Jewish evangelism, was given reinforcement for his work. Upon the recommendation of Secretary Halbeck and the committee on cooperative missions and Jewish evangelism Howard Smith, John Meiss, and "J" Altman, Jr. were named as part-time workers in Jewish evangelism to serve in New Orleans, Fort Worth, and Louisville respectively as they attend the seminaries. Their work will be in connection with superintendents of city missions in the cities where they work. Secretary Halbeck and the new appointees will hold a week's conference in preparation for the new work.

Baker James Cauthen Speaking on The Baptist Hour Radio Program



Baker James Cauthen

Speaking on the general subject, "Preaching Christ Without Compromise," Dr. Baker James Cauthen, secretary to the Orient for the Foreign Mission Board, will speak on The Baptist Hour August 2 on the topic, "Longing For the Light." Kentucky radio stations carrying The Baptist Hour are as follows:

- WLCK—Campbellsville 5:00 P.M.
- WAIN—Columbia 10:00 A.M.
- WZIP—Covington 1:30 P.M.
- WHIR—Danville 12:30 P.M.
- WIEL—Elizabethtown 1:30 P.M.
- WKAY—Glasgow 7:00 A.M.
- WHLN—Harlan 3:30 P.M.
- WLAP—Lexington 2:00 P.M.

- WFMW—Madisonville 2:00 P.M.
- WKTU—Mayfield 7:00 A.M.
- WFTM—Maysville 3:30 P.M.
- WMIK—Middlesboro 4:00 P.M.
- WNBS—Murray 1:00 P.M.
- WVJS—Owensboro 12:00 P.M.
- WSIP—Paintsville 8:00 A.M.
- WPKE—Pikeville 1:30 P.M.
- WPRT—Prestonsburg *
- WPKY—Princeton 7:30 A.M.
- WSFC—Somerset 3:00 P.M.

* Consult your local newspaper for station on which time is not shown.

Oil Billions for Private And Parochial Education

The Hill oil-for-education amendment, now before Congress, would make available to "education" anticipated billions of oil revenue.

The word "PUBLIC," before the word "education," is omitted from the amendment. This omission opens the way to huge grants-in-aid to private and parochial schools in violation of the principle of the separation of church and state.

Public funds should be for PUBLIC education only. Wire or air-mail your Senators (c/o Senate Office Building, Washington, D. C.), and your Representatives (c/o House Office Building, Washington, D. C.) today, and ask them to vote to insert the word PUBLIC before "education" in the Hill oil-for-education amendment in Senate Bill 1901. Inform your friends. Circulate and mail copies of this notice widely. Church and club groups should send petitions or resolutions at once. As an American, insist on "Public funds for PUBLIC education only."

The names of Kentucky's Senators and Representatives are: Earle C. Clements and John S. Cooper (Senators). Noble J. Gregory, John M. Robison, Jr., Frank L. Chelf, Brent Spence, John C. Watts, Carl D. Perkins, and James S. Golden (Representatives).

►Rev. and Mrs. L. R. Brothers, Southern Baptist missionaries to Nigeria, have returned to the States on furlough and may be addressed at 4501 River Road, N.W., Washington 16, D. C. Mr. Brothers is a native of Kentucky.

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THANKSGIVING OFFERING TABULATION BY CHURCHES

We plan to publish the recently completed tabulation of the Thanksgiving Offering contributions, printing one region each week until the list is completed. Every effort has been made to insure the accuracy of the tabulation and all gifts are included in the total for each church whether the contribution was sent to Dr. W. C. Boone, General Secretary and Treasurer, or to the office at Spring Meadows or to Glendale. With thousands of receipts to tabulate in the three offices it is inevitable that errors have been made; however, we believe this tabulation to be as accurate as possible, without lengthy and costly re-checking. If your church is incorrectly listed please notify the Committee at once and suitable correction will be made in one of the succeeding issues of the Western Recorder.

Thanksgiving Offering Campaign Committee

SOUTH WESTERN REGION

Blood River Association	Graves County Association	Water Valley ----- 63.01	West Union
Altona ----- \$ 51.77	Antioch -----	Wingo -----	Antioch ----- 393.74
Benton, First ----- 214.50	Bell City ----- 57.00		Bandana ----- 405.49
Bethel ----- 122.06	Bethany -----	West Kentucky	Barlow ----- 638.43
Bethlehem -----	Bethel -----	Antioch -----	Bellview, Paducah ----- 393.84
Blood River -----	Chapel Hill ----- 75.00	Arlington, First ----- 177.00	Benton, First -----
Briensburg ----- 200.00	Clarks River ----- 94.30	Baltimore -----	Berea ----- 29.90
Calvert City ----- 32.76	Cuba ----- 56.00	Bardwell ----- 315.91	Bethlehem ----- 75.00
Cherry Corner ----- 158.37	Dublin ----- 100.00	Beech Grove -----	Calvary, Paducah -----
Coldwater ----- 24.00	Enon -----	Bethlehem -----	Cane Creek ----- 25.00
Dexter ----- 50.00	Fancy Farm ----- 13.73	Beulah ----- 35.00	East, Paducah ----- 619.94
Elm Grove ----- 117.00	Farmington ----- 194.26	Burkley -----	First, Paducah ----- 2,412.17
Flint ----- 38.71	Hardmoney ----- 150.00	Cayce -----	Friendship ----- 18.96
Gilbertsville ----- 145.90	Hickory ----- 100.00	Clinton, First ----- 61.20	Gage Mission -----
Hamlet ----- 75.37	High Point ----- 108.00	Columbus ----- 45.00	Harmony ----- 479.05
Hardin ----- 68.28	Hopewell ----- 51.00	Crutchfield ----- 44.20	Immanuel, Paducah -----
Hazel ----- 316.69	Liberty ----- 88.15	Daids Chapel ----- 39.77	Kevil ----- 398.19
Kirksey -----	Little Bethel ----- 25.00	Emmaus -----	La Center ----- 300.00
Lakeview ----- 61.50	Little Obion ----- 27.00	Fulton, First ----- 430.13	Lone Oak ----- 125.75
Ledbetter ----- 36.00	Lowes -----	Hickman, West -----	Lovelaceville ----- 25.57
Little Cypress -----	Lynnville ----- 25.00	Hopewell ----- 50.00	Mt. Pleasant ----- 65.15
Locust Grove ----- 51.38	Manoah -----	Kirbyton -----	Mt. Zion ----- 190.06
Memorial ----- 109.00	Mayfield, First ----- 3,849.50	Liberty ----- 141.70	Newtons Creek ----- 179.07
Murray, First ----- 642.39	Mayfield, First St. ----- 30.00	Mayfield Creek -----	New Hope -----
New Bethel ----- 119.50	Melber ----- 129.46	Midway Missionary -----	North Ballard -----
New Harmony ----- 100.00	Miller's Chapel -----	Milburn ----- 163.63	Oak Grove ----- 20.00
New Mt. Carmel ----- 316.07	Mt. Olivet ----- 134.75	Mississippi ----- 155.95	Oak Lawn, Paducah ----- 231.47
New Providence ----- 10.50	Mt. Pisgah ----- 21.35	Moscow ----- 150.00	Ohio Valley ----- 55.00
New Zion ----- 83.70	New Concord ----- 100.00	Mt. Carmel ----- 7.50	Olivet ----- 124.70
Oak Grove ----- 43.22	New Home ----- 104.00	Mt. Moriah ----- 28.88	Oscar ----- 77.38
Olive ----- 218.00	New Hope ----- 145.74	New Bethel ----- .75	Phillips Memorial -----
Owens Chapel -----	New Liberty ----- 24.75	New Hope -----	Providence ----- 63.66
Pleasant Hope ----- 17.00	North Side -----	New Harmony ----- 37.00	Race Street -----
Poplar Springs ----- 19.50	Oak Grove ----- 153.00	Oak Grove -----	Rosebower ----- 81.75
Salem ----- 95.00	Pilot Oak ----- 33.50	Oakton ----- 20.75	Shady Grove ----- 18.80
Scotts Grove ----- 158.37	Pleasant Grove ----- 48.70	Obion -----	South Side -----
Sinking Spring ----- 141.08	Pryorsburg ----- 34.00	Pleasant Valley ----- 94.07	Spring Bayou ----- 247.00
Spring Creek ----- 14.00	Sadalla ----- 114.28	Poplar Grove ----- 108.00	Tabernacle, Paducah ----- 109.05
Sugar Creek ----- 66.94	Sharon ----- 38.68	Riceville ----- 30.00	Trinity, Paducah ----- 166.30
Union Ridge ----- 43.50	Sharon ----- 38.68	Sassafrass Ridge ----- 35.00	Twelfth Street, Paducah ----- 221.24
Vanzora ----- 20.17	Zion's Cause ----- 74.35	Shiloh ----- 117.80	West End, Paducah ----- 158.56
West Fork ----- 38.68		Spring Hill -----	Wice ----- 66.49
Zion's Cause ----- 74.35		Zoar ----- 32.68	Wickliffe ----- 293.91

WESTERN REGION

Blackford Association	Mt. Pisgah ----- 28.77	West Mt. Zoar -----	Rumsey ----- 1.00
Bethlehem ----- 92.00	Mt. Zion ----- 74.61	West Union ----- 60.14	Sacramento ----- 91.55
Blackford -----	New Bethel -----		Seven Hills ----- 242.90
Chestnut Grove ----- 50.00	Northside ----- 62.75	Daviess-McLean Association	Sorgho ----- 300.00
Dawson Memorial ----- 54.36	Pleasant Grove ----- 57.58	Bethabara ----- 214.79	South Hampton ----- 114.34
Friendship -----	Pleasant Hill ----- 26.35	Bethel ----- 71.50	Stanley ----- 33.80
Hawesville ----- 417.40	Princeton, First ----- 625.82	Brush Fork ----- 80.78	Station ----- 60.00
Hopewell -----	Princeton, Second ----- 200.00	Buck Creek ----- 102.05	Sugar Grove ----- 180.00
Lewisport -----	Quinn ----- 9.45	Buena Vista ----- 601.91	Third, Owensboro ----- 2,381.47
Mt. Eden ----- 171.09	Walnut Grove ----- 77.27	Calhoun ----- 170.84	Utica ----- 266.86
Newton Springs ----- 81.46	White Sulphur ----- 57.64	Crabtree Avenue ----- 38.82	Walnut Street ----- 50.00
Panther Creek ----- 83.01		Curdsville ----- 52.00	Whitesville ----- 259.28
Patesville ----- 15.00	Christian Association	Dawson ----- 90.00	Yellow Creek ----- 100.00
Pellville ----- 137.11	Bainbridge ----- 38.73	Delaware Creek ----- 12.00	Yelvington ----- 5.00
Pisgah ----- 46.90	Bethel ----- 128.70	Eaton Memorial ----- 473.42	
Roseville -----	Casky ----- 114.27	Eureka ----- 20.00	Little Bethel Association
Seventh Street -----	Concord -----	First, Owensboro ----- 1,369.55	Charleston ----- 185.51
Union ----- 40.70	Crofton ----- 140.48	Friendship ----- 39.50	Concord ----- 77.55
West Point ----- 45.00	Fruit Hill ----- 1.55	Glenville ----- 231.35	Corinth ----- 69.00
Caldwell Association	Grace ----- 52.24	Grace -----	Dalton ----- 43.00
Adriel -----	Hopkinsville, First ----- 1,034.51	Green Brier ----- 44.45	Dawson Springs, First ----- 310.00
Beulah Hill ----- 16.75	Hopkinsville, Second ----- 543.45	Griffith ----- 10.50	Diamond ----- 69.00
Cedar Bluff ----- 22.98	Hopkinsville, Trinity ----- 24.75	Hall Street ----- 505.88	Dixon -----
Chapel Hill -----	Kelly ----- 24.05	Hopewell -----	Dunn Missionary ----- 14.00
Creswell ----- 70.62	LaFayette ----- 110.67	Island ----- 241.35	Earlington ----- 326.20
Cridler ----- 49.13	Little River ----- 80.00	Kann's Grove ----- 93.26	Grapevine ----- 189.28
Donaldson ----- 158.50	Locust Grove ----- 150.00	Livermore ----- 206.57	Green Grove -----
Eber Memorial -----	Macedonia ----- 33.39	Macedonia ----- 235.40	Hanson ----- 25.00
Eddy Creek ----- 234.90	New Barren Springs ----- 15.63	Maceo ----- 60.00	Harmony ----- 97.19
Eddyville, First ----- 170.65	New Ebenezer ----- 47.62	Mt. Liberty ----- 109.45	Immanuel -----
Fairview ----- 12.00	New Palestine -----	Mt. Vernon ----- 20.00	Johnson Island ----- 52.80
Fredonia ----- 94.48	Olivet -----	New Hope ----- 22.00	Lafayette -----
Hebron ----- 45.80	Pembroke ----- 254.57	Newman ----- 100.00	Liberty ----- 180.00
Hopewell -----	Pleasant Green -----	Old Buck Creek -----	Little Zion -----
Kuttawa ----- 172.30	Pleasant Hill ----- 100.85	Pack ----- 32.59	Madisonville, First ----- 1,181.57
Lebanon ----- 35.48	Pleasant View ----- 28.70	Panther Creek ----- 133.43	Madisonville, Second ----- 177.39
Liberty ----- 33.00	Salem ----- 20.50	Parrish Avenue ----- 86.00	Manitou ----- 75.00
Macedonia ----- 50.00	Sinking Fork ----- 90.00	Pleasant Grove ----- 138.88	Mannington Mission -----
Midway ----- 64.46	South Union ----- 65.00	Pleasant Ridge ----- 54.55	Morton's Gap, First ----- 165.06
Mt. Hebron ----- 3.17	West Grove -----	Red Hill ----- 51.63	

(Continued next week)

Louisville Area News

Shively has nearly 500 in Its Annual Vacation Bible School This Year



The 1953 edition of the Vacation Bible School at the Shively Baptist Church was a great success. A total of 490 attended the ten-day school. Eighty-four

faculty members in co-operation with Principal G. I. Norris made the school standard. In the evangelistic service conducted by the pastor, Dr. Bradford

Curry, twenty-four boys and girls professed faith in Christ. Shively is on the southwestern edge of Louisville.

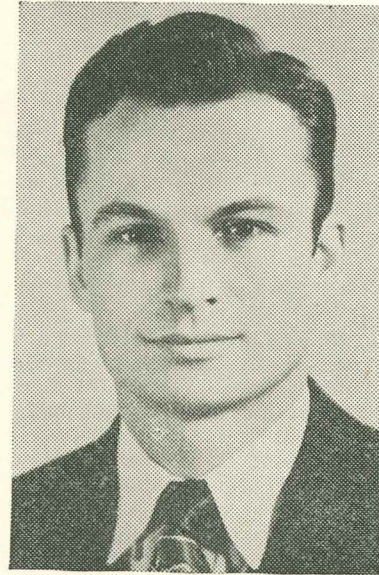
John M. Snawder Completes Five Years as Pastor Of Ralph Avenue Church

Pastor John M. Snawder began the Ralph Avenue Baptist Church on June 21, 1948 under the sponsorship of Parkland Baptist Church, Louisville, Kentucky. Prior to this work, he had been pastor in Northern and Central Kentucky. Under the leadership of its pastor, the church has grown from a \$600 to a \$12,000 annual budget. The membership has grown from 12 to 250, and the Sunday school has a present enrollment of 320.

Ralph Avenue began with physical assets worth approximately \$5,000. The three completed building programs of the past five years, plus the purchase of two additional lots now gives her property valued at \$45,000.

On Sunday, July 12, as the church celebrated its fifth anniversary, a new educational plant, complete with a sanitized nursery, kitchen and twenty new Sunday school rooms was dedicated. Participating in the program of dedication were George H. Riggs, pastor, Victory Memorial Baptist Church; Bradford Curry, pastor, Shively Baptist Church; and William Aspey, pastor, Poplar Level Baptist Church near Midletown. Also featured in the high day of activity at this church were, the newly installed pews seating approximately 300 and a new and beautiful baptistry. After morning worship, luncheon was served in the basement of the new educational plant. In remi-

niscing, the pastor rejoiced in the unique privilege of having begun a mission work, seeing it organized into a full



John M. Snawder

fledged church, and completing three building programs in five years costing some \$30,000.—Joe Richey, Moderator.

First Study Course Held At the Lockport Baptist Church in Henry County

Something new recently occurred in the church program of the Lockport Baptist Church which is located in the

heart of Henry County at Lock No. 2 on the Kentucky River.

During the week of June 20, the church, under the leadership of the pastor, the Rev. B. L. Williams, conducted a Training Union—sponsored study course for all departments. This week of study was most successful with a record attendance which steadily increased every night of the course. Those who assisted in the teaching during the week included state workers Rev. Clem Walters, Miss Bobbe Kahne, Miss Wyl-dine Williams; and Mrs. Ala Tuck, wife of a student in the Southern Baptist Seminary.

The closing night of the course was climaxed by a fellowship hour held on the lawn of the church with games and refreshments for all.

This training course offered much inspiration to the members of the church. Since then, they have redecorated the nursery department to supplement the newly redecorated church auditorium.

Badgett Dillard, former minister of education at the First Church, Gainesville, Georgia, has been named Director of Publicity for the Southern Baptist Theological Seminary.

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CONVENTION-WIDE SIMULTANEOUS EVANGELISTIC CRUSADE—1955

KENTUCKY'S DATE WILL BE APRIL 10-24
Plan now to participate

**Evangelist Vincent Cevera
In Crestwood Revival
At Frankfort, Kentucky**

FRANKFORT, Ky., July 8. — The greatest revival meeting in the history of the Crestwood Baptist Church of Frankfort has been concluded. Evangelist Vincent Cevera brought inspiring messages to overflowing crowds each night. The song services were led by Brother Ray Moore of Georgetown. There were 24 additions to the church, 18 for baptism and 6 by letter. A great blessing was given to the members as they were both inspired and revived to greater service. Brother D. LaMar Kitson is the pastor.—Edward M. Blake-man, Clerk.

**Clover Bottom Church
Ordains Three Deacons**

VERSAILLES, Ky. — The Clover Bottom Baptist Church met with brethren of other Baptist Churches June 21 for the purpose of ordaining Albert Strange, Willard Sewell and James Garrett as deacons.

The council elected Pastor Robert Wallace as moderator and Miss Evelyn Alexander as clerk.

Pastor Vernon Perkins, Wilmore Baptist Church, read the Scripture and led in prayer. Dr. T. J. Powers, Versailles, delivered the charge to the candidates and the church.

The ordination sermon was preached by Pastor William Mitchell, Mt. Vernon. Brother Shirley Tipton led the ordination prayer.

These three newly ordained deacons are appreciated by their church, and much is expected of them as they serve the Lord as His servants.—Evelyn Alexander, Clerk.

**Howard Gallimore is
Ordained to Gospel Ministry
By the Silver Grove Church**

BEREA, Ky. — The members of the Silver Creek Baptist Church met Sunday afternoon, June 28, together with visitors from other churches in the Tates Creek Association for the purpose of giving consideration to the ordination of Brother Howard Gallimore to the ministry.

Rev. W. C. Younce was chosen as mod-

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erator to preside over the presbytery composed of Pastors George Kirby, Cloverbottom; O. B. Mylum, Berea; James I. Dean, Fairview; Ray Dean, Red Lick; Joe McElroy, Broadway; John R. Claypool, Gilead; J. O. Matlock, Wallace-ton; and D. W. Cusack, Berea; and of Deacons William C. Caldwell and James Guinn, Wallace-ton; Earl Miracle, Red Lick; Morris Calico, W. H. Hogsten, and J. F. Scott, Berea; Garfield Gabbard and Jesse Mullins, Fairview; Simp Rogers, W. B. Turner, O. E. Clock, Burton Hale, and Charlie Isaacs, Gilead; E. A. Ball, Broadway; Roy Clark, Pilot Knob; Burgess Hale, Marshall Johnson, George Ballard, William P. Kindred and Elma Crawford, Silver Creek.

Pastor James I. Dean was chosen by the presbytery as interrogator. Brother Gallimore answered all questions satisfactorily. The church voted to continue with the ordination. The charge to the candidate was given by Pastor O. B. Mylum. The Bible was presented by Pastor J. O. Metlock.

Gleanings

►Pastor George M. Trout, pastor of Grace Baptist Church of Lexington, has been preaching in a revival at River-view Baptist Church during July 20-31.

►Just as we go to press word is received of the sickness of Chancellor Leonard C. Smith of Georgetown College. He has been taken to the John Graves Ford Memorial Hospital in Georgetown and is on the critical list.

►Prof. J. E. Weldon, Georgetown College faculty, supplied the pulpit of the Georgetown Baptist Church for the pastor, Dr. E. Lowell Adams, July 26. Prayer meetings were conducted July 22 by Brother Toletis Vincent and July 29 by Brother Don Calkins.

►Dr. Wayne E. Ward of the Southern Baptist Theological Seminary was the evangelist in a revival at the Sadieville Baptist Church July 5-12. The church was greatly blessed because of Dr. Ward's efforts. There were five additions to the church. The pastor, Kenneth Hayes, led the music.

**Mrs. Henlee Barnette Dies
Unexpectedly While Ill
In City of Louisville**

Mrs. Charlotte Ford Barnette, 35, wife of Dr. Henlee H. Barnette, assistant professor of ethics and sociology at the Southern Baptist Theological Seminary, died Monday afternoon, July 20, at 3 o'clock unexpectedly. She had been sick, but was thought to be doing well, when her condition grew suddenly worse in the morning before her death. She was rushed to the Kentucky Baptist Hospital for treatment.

In addition to her husband, she leaves

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two sons, John and Wayne Barnette, her mother and father, Mr. and Mrs. C. M. Ford, Knoxville, Tenn.; and two sisters, Mrs. Paul Adams, Alexandria, La., and Mrs. Dan Lyle, Knoxville.

Her funeral services were held at the St. Matthews Baptist Church Wednesday afternoon, at 2 o'clock, with burial in a Knoxville cemetery.

The funeral sermon was preached by Dr. Verlin C. Kruschwitz, pastor of the Severns Valley Church, Elizabethtown, Ky., and formerly at St. Matthews Church. Rev. Eldred M. Taylor, superintendent of missions and evangelism at the Executive Board of the General Association of Baptists in Kentucky, read the Scriptures; and Dr. J. B. Weather-spoon, professor of preaching, Southern Seminary, led in prayer. Prof. R. Inman Johnson, professor of music and speech, sang a solo, and a quartet, composed of Miss Audrey Nossaman, Mrs. Guy Ransom, Boyd Sutton and Inman Johnson, sang two songs.

**SUNDAY SCHOOL AND TRAINING UNION
ATTENDANCE, JULY 19, 1953
(Continued from Page 9)**

Twelfth Street	---	338
Paintsville, First	60	316
Paris, Central	38	214
Pineville, First	126	403
Princeton, First	100	514
Northside	---	215
Second	154	275
Russellville, First	---	383
Somerset, First	---	671
Pleasant Hill No. 2	65	222
Sonora	59	202
Springfield	---	423
Stanford	114	298
Sturgis, First	---	280
Versailles	102	375
Willisburg	92	323
Winchester, Central	100	463
First	141	409



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Cynthiana Women Go Forward as They Take a Glance Back to 1903

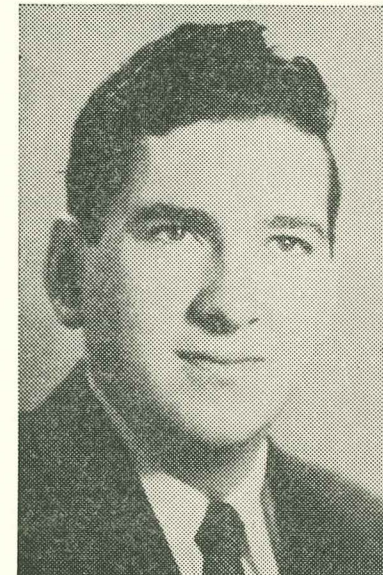
CYNTHIANA, Ky.—The Woman's Missionary Society of the Cynthiana Baptist Church observed the fiftieth anniversary of the Woman's Missionary Union of Kentucky recently. A large bulletin board, containing twenty-two pictures of W. M. S. members, taken half a century ago, was manifestly the center of interest. It developed into a contest of the younger generation trying to identify the photographs. The W. M. S. members wore dresses which were in vogue shortly after



the turn of the century in 1903, some of whom are shown in the picture.

**Robert Dale Hopkins
Ordained by Trinity
Church of Newport**

NEWPORT, Ky. — Robert Dale Hopkins was publicly ordained to the Gospel ministry by the Trinity Baptist



Robert Dale Hopkins

Church of Newport, Kentucky, on Sunday afternoon, June 28, 1953. A council of sister churches of Campbell County and North Bend Associations was called and the council examined Brother Hopkins as to his fitness for the Gospel ministry on June 20. Brother Hopkins gave a fine account of himself as to his Christian experience, call to the ministry and doctrinal position, whereupon he was unanimously recommended by the Council for ordination. The call for his ordination was made by the Belmont Baptist Church near Brooks-

ville, Kentucky, where Brother Hopkins is the new pastor.

Robert Hopkins is the son of Mr. and Mrs. Verner Hopkins, Cold Springs, Kentucky, and is a graduate of Campbell County High School, Cumberland College and is a senior student at Georgetown College.

The brethren who served on the Council and in the ordination were: The Reverend Leo Drake, the host pastor and moderator; the Rev. Russell Hayne, clerk; Dr. W. R. Cole, interrogator; The Rev. Joe Waltz, ordination sermon; The Rev. Chase W. Jennings, charge to the preacher. W. Lee Hopkins, a brother of Robert, who is a third year student at the Southern Baptist Seminary, presented the Bible in behalf of Trinity Church. The Rev. R. T. Daugherty, moderator of the Campbell County Association, offered the ordination prayer. There were nine churches represented on the ordination Council, with twenty-two pastors and deacons of the churches.

Bob Hopkins comes from a rich spiritual background of good solid Baptist heritage. His paternal and maternal grandparents were natives of Fiskburg, Kentucky and active workers in the Wilmington Baptist Church. Robert was converted and baptized in the Trinity Baptist Church in 1945, when just a lad. We predict that he will be a good minister of the Lord Jesus Christ.

**Adairville's George
Fletcher Becomes Ohio's
Religious Education Man**

Pastor George Fletcher has resigned the care of the First Baptist Church of Adairville, in Bethel Association, near the Tennessee line in southern Logan County, Kentucky, to become secretary of Religious Education for the South-

ern Baptists of Ohio. He resigned effective the last of May and began his new duties June 1.

He served for a two and one-half year period in the Training Union Department of Kentucky and has had a ten years' pastoral experience, the last



George Fletcher

two years of which were spent with the church at Adairville.

Brother Fletcher received his training at Stetson University, DeLand, Fla., and the Southern Baptist Theological Seminary at Louisville.

Mrs. Fletcher (the former Miss Maurita Morris) is a graduate of Murray State Teachers' College, Murray, Ky., and attended the School of Religious Education at Southwestern Seminary for one year. She, too, was formerly connected with the Training Union Department of Kentucky, being in charge of Intermediate work.

Youth Weekers Serve in Offices at Horse Cave Church



HORSE CAVE, Ky. — Young people served in the various offices of the Horse Cave Baptist Church during Youth Week. They are, from left to right: First Row—Robert Doyle, Leslie Doyle, Jimmy Duncan, Deloris Wilson, Josephine Lisenby, Brenda Short, Ann Duncan, Frances Houk, Jean Patterson, Noreda Carter and Pastor Leon Larimore. Second Row—Rex Bailey, Clinton Short, Doris Garrison, Mitchell Cooper, Toni Kenney, Barbara Isenberg, Douglas Isenberg, Glenda Dilley, Ann Chaney, Betty Lisenby. Third Row—Bobby Hensley, Don Thompson, David McClellan, Edmond Cooper, Glenwood Short, Tom Chaney, Noreda Hay and Marjorie Broady.

William A. Merryman Becomes Pastor of the Auburn Baptist Church

AUBURN, Ky. — Auburn Baptist Church welcomed the arrival on the field of their new pastor, Rev. William A. Merryman, with a reception and shower at the church on Wednesday night June 17.

The new pastor comes to us from St. Louis, Missouri, where he was pastor of the Mehlville church for nearly five years. He was elected to two terms as superintendent of the St. Louis Baptist Sunday School Association and served two terms as assistant clerk of the St. Louis Association. He also was elected to one term as vice-president of the St. Louis Baptist Pastors' Conference.

Pastor Merryman is a graduate of William Jewell College and Southern Baptist Theological Seminary. Mrs. Merryman attended William Jewell College and is a graduate of the Kroeger Schools of Music of St. Louis. Mrs. Merryman has also been very actively engaged in church activities.

Pastor and Mrs. Merryman have three children, Grace Ellen, 5, William Robert, 2, and Thomas David, 1.

The Auburn Church feels very happy

to have acquired the Merrymans as their new parsonage family and looks forward to a happy and fruitful labor together.—Mrs. M. C. Neal, church clerk.

Gethsemane Pastor in Danville Going to Church in Trion, Georgia

DANVILLE, Ky., July 2. — Pastor Roy E. Huston has announced his resignation to assume his new duties as pastor of the First Baptist Church of Trion, Georgia, on August 1.

Mr. Huston came to Danville July 17, 1949, from near Campbellsville, Kentucky, where he served as pastor for more than three years, succeeding the Rev. A. F. Conner at Gethsemane Church.

The local church at this time has a membership of approximately 325 persons, with more than 200 of those representing additions to the church since Brother Huston became its pastor.

Located on Quesenberry Street, the church consists of basement and first floor quarters, with the first unit of the new permastone building completed and plans in the making for the construction of a new auditorium.

Pastor and Mrs. Huston are the parents of five children—Alma Jean, 15;

Betty Joyce, 13; R. E., 11; Fitsy, 9; and Ben, 7.

The family express a deep appreciation for the cooperation and affection shown them by the congregation of Gethsemane and their many friends in Danville. Mr. Huston feels that local residents have made a great contribution to his ministry.

Gleanings

►Pastor H. Van Eaton has resigned as pastor of the Walnut Street Baptist Church, Owensboro, to accept the call of the Glasgow Baptist Church, Glasgow, Kentucky, where he will succeed Dr. Victor Bradley Curry, now gone to Shively. Pastor Eaton will begin his first service at Glasgow August 2.

►Brother Ben F. Mitchell, superintendent of missions and evangelism for the Long Run Association, has been helping Pastor Drexel R. Hankins in a revival at the Bremen Baptist Church, Bremen, Ky., July 13-25, according to the beloved John W. T. Givens. Brother Givens is now treading the golden sunset way of life, and says that "life is still gloriously well living at 83." He is supposed to be retired, but his friends have kept him busy. He supplied ten times, for example, during the month of June.

►Dr. R. Paul Caudill will journey around the world this summer. This is one of a series of tours begun several years ago under the sponsorship of the First Baptist Church of Memphis, Tenn., where he is pastor. The over-all plan contemplates a visit to one or more mission fields each year until eventually he will have visited every foreign field where Southern Baptists are engaged in mission work. He is to deliver a series of addresses for the Baptists of Australia at their Triennial Assembly in Brisbane, September 2-9. Leaving Memphis August 10, his itinerary will include Tokyo, Korea, Formosa, Hong Kong, Manila, Brisbane, Australia, Kjakorta, Indoneasia, Singapore, Bangkok, Rangoon, Calcutta, Delhi, Cairo, Johannesburg, Accra (Gold Coast of Africa), Lagos, Nigeria, and Rhodesia, South Africa. He will return to Memphis via London, October 1.

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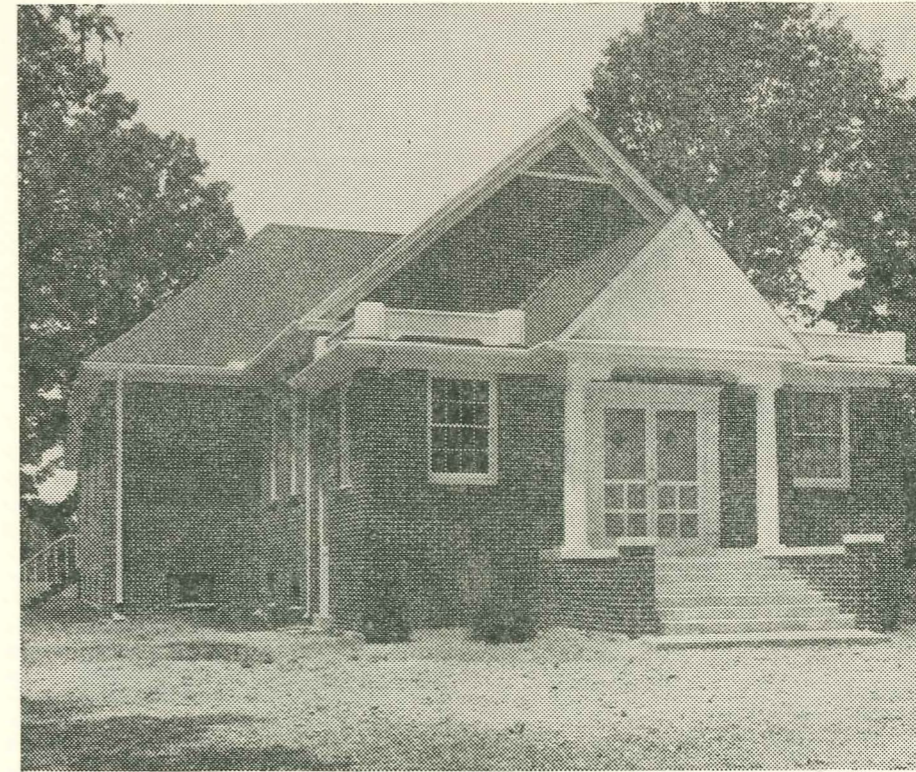
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New Building of the Scotts Grove Church, Murray



MURRAY, Ky. — The accompanying picture shows the new 17-room building of the Scotts Grove Baptist Church, near here. It was organized in 1912 and has had six pastors—Brethren Dick Beole, A. M. Hawley, J. H. Thurman, Claude Smith, D. W. Billington, and the present pastor, T. G. Shelton.

This church is not large in membership, but has been blessed with good stewards among its members and fine pastors.

The new building has a fine heating

system for winter, and this also serves for a cooling system in summer.

The annual doctrinal fifth Sunday meeting of Blood River Association met with them May 31 with fourteen pastors speaking on Stewardship.

The church is blessed with a good Sunday School and Woman's Missionary Union. A Splendid Vacation Bible School has just been closed. This resulted in six baptisms in the church. The church has voted to participate in the Stewardship and Mission Program in October.

Randall Green, New Pastor at Station Church, Near Semiway, is Ordained

CALHOUN, Ky. — At the request of the Station Baptist Church, near Semiway, Ky. a Council was called together on Sunday afternoon, May 24, at the church for the purpose of ordaining to the Gospel ministry the newly called pastor, Randall Green.

The meeting was called to order by Field Missionary Cecil Laster of Daviess-McLean Association. In the organizational proceedings, Pastor T. T. Moore, of the Sacramento Baptist Church, was elected moderator; Pastor Arthur J. Short, of the Seven Hills Baptist Church, Owensboro, was elected interrogator;

and Bro. John K. Sunn, deacon from Calhoun Baptist Church, was elected clerk.

Brother Green's answers met with the approval of the entire Council. The Ordination Service was then held. In the service, Pastor Laster delivered the charge to the candidate; Pastor Robert Scrivner, of Parrish Avenue Baptist Church, Owensboro, delivered the charge to the church; and Brother Vester Bidwell, a member of Station Church, presented the Bible. The ordination prayer was given by Rev. Dewey Mercer, former Pastor of Station Church.

The following ministers and deacons composed the council: Marvin Evans, Jr., John E. Minster, Robert L. Day, W. A. Kirkland, John Kirkland, Cecil Laster, O. W. Plain, Vester Bidwell, Dewey

Mercer, Joe Hunt, James Watt, Leslie Riley, John K. Sunn, Leon W. Young, Lucian Bristow, David Dame, Lon Riley and T. T. Moore.

Henderson Young Man Graduated by Southwestern Seminary



Charles M. Howard

Southwestern Batist Theological Seminary at Fort Worth, Texas, conferred the degree of Doctor of Divinity upon Brother Charles Milton Howard of Henderson, Kentucky, July 16.

Louisville Pastor Helps His Brother in Revival At Blackford Church

HAWESVILLE, Ky. — Pastor Charles W. Holland, Jr., of the Harmony Baptist Church, Louisville, has been assisting his brother, Pastor Robert A. Holland, in a series of evangelistic meetings in the newly enlarged auditorium of the Blackford Baptist Church, near here, recently.

Twenty-nine came for baptism, seven by letter, eight to rededicate their lives, six as pastor's aids for visitation, and one surrendered to the call to the ministry.

►Pastor Frank E. Borich, of Wing Avenue Baptist Church, Owensboro, writes: "In the Western Recorder of July 9 the statement is made, 'Wing Avenue WAS an extension from the First Baptist Church.' This should have read, 'Wing Avenue IS an extension, etc.' We hope that our letterheads and bulletins clearly indicate this relationship, for we are proud of it. Some day, and we hope that this is not in the too-distant future, God will bless the efforts of the First Church and will have a work as a memorial to their prayers and sacrifice." We are glad to note this correction, and hope our readers will do the same.

God never gives us tasks to perform without supplying the necessary conditions for their accomplishment.—Albert I. Bagby, missionary to Brazil.

CONVENTION-WIDE SIMULTANEOUS EVANGELISTIC
CRUSADE—1955
KENTUCKY'S DATE WILL BE APRIL 10-24
Plan now to participate

For August 9, 1953

By H. C. Chiles

The Christian's Warfare

Ephesians 6:10-20

During his imprisonment in Rome Paul wrote the Epistle to the Ephesians. He concluded this letter with the most detailed, the most striking, and the most instructive passage on Christian warfare which is contained in the scriptures.

From the beginning to the end the Christian life is a continual conflict. As soon as one becomes identified with Christ the battle starts and it must be waged daily against the world, the flesh and the devil. As long as the Lord tarry, or as long as the Christian lives here, there will be a real need for courage, determination, ceaseless vigilance and undaunted hope.

I. THE NEED OF THE ARMOR Ephesians 6:10-13

Mere human strength will never be sufficient to enable one to overcome the world, the flesh and the devil. Sufficient strength for victory over these relentless foes can come from God only. If we would live in a manner as becometh Christians, we must utilize the means which God has provided for our protection against our spiritual foes. If we would be strong in the Lord, and in the power of His might, we must earnestly seek to discover His will for us and then to do that will as fully as possible.

None of us can afford to underestimate or to minimize the power of Satan. The Word of God informs us that Satan is shrewd, unscrupulous, deceitful, subtle, resourceful, determined, skilful, aggressive and powerful. He attacks us at our weakest points, and the only way in which we can possibly overcome him is through the strength given to us by our Lord. In the light of the evil forces that are arrayed against us today, we certainly need to heed Paul's admonition, "Finally my brethren, be strong in the Lord, and in the power of His might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil."

"Wiles" implies deliberate schemes or planned attacks of the adversary against which the children of God are to stand fast, with the help of their Heavenly Father. In his twisting and turning the serpent is a striking symbol of the subtlety of Satan. Under his leadership, and arrayed against the Christian, are principalities and powers, the world rulers of darkness, and the spiritual hosts of wickedness. God alone pro-

vides sufficient protection and power to enable the Christian to withstand the attacks of Satan through these various channels. And putting on the whole armor of God is a definite and purposeful act of faith on the part of a Christian.

II. THE NATURE OF THE ARMOR Ephesians 6:14-20

Here we find a clear presentation of the means of Christian victory. This passage contains a description of the armor every Christian must wear if he is to wage a successful warfare against the foe. Observe that it is the same armor for everyone, and that without exception. This armor is ready for every Christian. He does not have to make it, to beg for it, or to buy it, but simply to take it and to wear it. To refuse to wear it means defeat; whereas, to use every part of it spells victory.

1. IT IS DEFENSIVE.

(1) The girdle of truth. Verse 14a.

The girdle is to hold all of the garments in their places and to prevent them from being a hindrance in the conflict. Thus one should be encased in the truth and have his entire life regulated by it. All truth springs from our Lord just as light emanates from the sun. He is the center and the circumference, the sum and the substance of all truth.

(2) The breastplate of righteousness. Verse 14b.

The breastplate covers the heart, and is for protection. The breastplate for the child of God is righteousness. There is only one real righteousness, and that is "the righteousness of God which is by faith of Jesus Christ." Romans 3:22. As the breastplate protects the heart from danger, so His righteousness, when it is imputed by Him and appropriated by them, will protect Christians from the great deceiver. Ever remember that whatever righteousness one may have has been imputed to him.

(3) The shoes of peace. Verse 15.

For the long journeys and the hard battles a soldier must be well shod. For the Christian warrior to stand in the slippery places of exposure to the snares and wiles of Satan, the gospel of peace must be placed on his feet as shoes. This gospel of peace is none other than that which Christ died to provide. At all

times the Christian should be prepared to proclaim the gospel of peace.

(4) The shield of faith. Verse 16.

The shield is used for the protection of any part of the body where an attack is being made. The shield of faith may be turned in any direction to ward off any attack of the enemy of our souls. If the child of God is to withstand the fiery darts of Satan, he must have a strong faith in God and His Word. An unshakable faith in God and an absolute reliance upon His Word will enable one to win a marvelous victory.

(5) The helmet of salvation. Verse 17a.

The helmet is for the head, the seat of intelligence. The assurance of salvation, past, present and future, is to control the mind. Both salvation and the assurance of it come from the Lord.

2. IT IS OFFENSIVE.

(1) The sword of the Spirit. Verse 17b.

This offensive weapon, which is the Word of God, is to be used in putting the enemy to flight. Time and again our blessed Lord wielded this mighty weapon saying, "It is written, etc." There is a grave danger that the Christian soldier will be so occupied with his defensive armor that he will neglect to use this invaluable offensive weapon. The Word of God, believed, obeyed and proclaimed, is the most effective weapon against the hosts of darkness. Instead of merely talking about this sword, let us really use it. Because Satan cannot withstand this sword, don't you think we ought to wield it more frequently and skilfully?

(2) The spear of prayer. Verse 18-20.

Prayer is vital to right living and Christian service. The hosts of wickedness are delighted when they can keep Christians from praying. Being utterly dependent on God for guidance and strength, each of us needs to pray for himself. Prayer is talking to the General or keeping in touch with headquarters. If we would win our daily battles, we must keep in touch with Him Who is able to make us more than conquerors through earnest, believing and persevering prayer.

Paul urged the Ephesians to pray for him to the end that he might set forth the mystery of the gospel with boldness and effectiveness in the midst of bitter and powerful enemies of Christ. There is also a great need for Christians who know how and are willing to wield the sword of the Spirit and the spear against the present-day enemies of our Lord.

We are thrilled to be able to tell the story of Jesus to these people, to read God's Word, to share experiences of faith, and to pray to God—in Portuguese. Somehow the last was the hardest; we always felt, after we had finished, that we ought to repeat it in English just to be sure God understood.—Burley and Ulene Cader, missionaries to Brazil.

Dr. & Mrs. Carroll Hubbard Leaving Ashland for St. Matthews at Louisville

ASHLAND, Ky. — Dr. and Mrs. Carroll Hubbard are leaving the First Baptist Church of Ashland this week to go



Carroll Hubbard

to Louisville, where he will become pastor of the St. Matthews Baptist Church, on the eastern edge of the city. He will preach his first sermons in St. Matthews August 2.

The First Church pastor came to Ashland in December of 1945. He came here after being for two and a half years assistant secretary of the Executive Board, General Association of Baptists in Kentucky, where he was associated with the late Dr. J. W. Black, General Secretary. Prior to that he had been for two and a half years pastor of the Beaver Dam Baptist Church in Ohio County, and while a seminary student he was pastor of East Audubon Church of Louisville, and during college days was pastor at Salem and Murray.

During his seven and a half years in Ashland the membership of the First Baptist Church has grown from 1,257 to 1,639. In 1945 the Sunday school enrollment was 945; today it is 1,323. The Training Union enrollment was 103; now it is 202.

Approximately 550 people have been received into the church by baptism and

450 by letter, statement and restoration, making a grand total of 1,000 additions. Total gifts for all purposes stand at approximately \$500,000. Of this amount \$127,000 has been contributed to missions at home and abroad.

Perhaps the greatest single accomplishment of these years is the erection



Mrs. Carroll Hubbard

of a \$240,000 educational building—one of the most beautiful in Kentucky.

While here he has served as a member of the Executive Committee of the Baptist State Board of Missions, as assistant moderator of the General Association for one year, and now beginning his second term as a trustee of George-

town College, which college conferred upon him the honorary Doctor of Divinity degree at its commencement May 29, 1953.

Dr. and Mrs. Hubbard and their two sons, Carroll, 16, and Kyle Truett, 12, hope to be living at 4019 Norbourne Boulevard in St. Matthews after August 24.

Northeastern Regional Training Union Convention To be Held at Pikeville

PIKEVILLE, Ky., July 19. — The Northeastern Regional Training Union Convention will be held September 4-5 at the First Baptist Church, Pikeville.

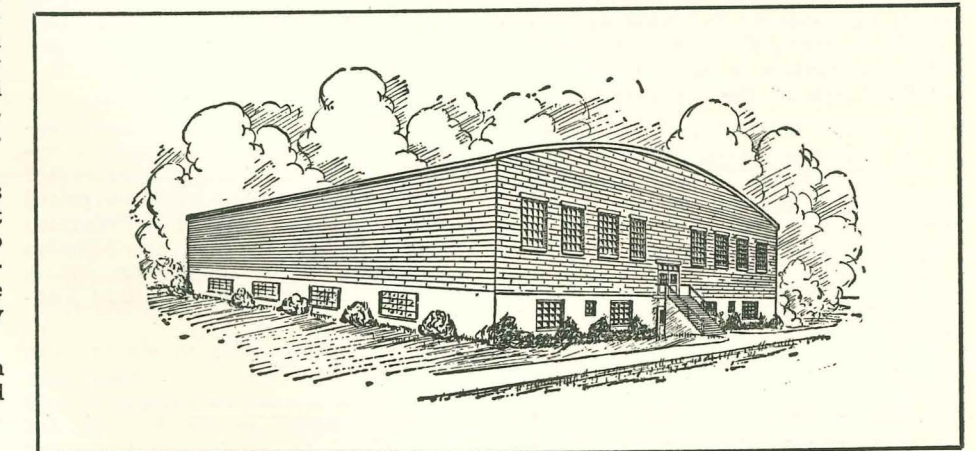
Committees have been assigned and are already at work to take care of those who will attend. Those who expect to stay overnight can receive room and breakfast free by writing Mrs. E. W. Robinette, 135 South College Street, Pikeville, Ky. Please try to make contact with Mrs. Robinette before September 1.

Those desiring hotel accommodations may secure same by writing direct to Pinson Hotel, or the James Hatcher Hotel, Pikeville, Ky.—Walter McNeil, Training Union Director.

Secretary Ben C. Fisher, Department of Christian Education, recently conducted a week's revival with the Oneida Baptist Church (July 5-12) and Pastor Lyn Claybrook speaks in highest terms of the work done by Secretary Fisher.

The Lord has given me so many loyal friends that I am rich indeed.—Helen Masters, missionary to Nigeria.

Oneida to have \$75,000 Gym and Class Room Building



ONEIDA, Ky. — Shown here is the architect's drawing of the new \$75,000 combination gymnasium and classroom building for Oneida Baptist Institute. The building is expected to be ready for use by the second semester. It will be 120 feet long and 110 feet wide, and two stories high. In addition to taking care of Oneida's physical education program, the new building will also provide space for the commercial, home economics and health classes. This new gym will replace the one which Oneida lost by fire.

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WESTERN RECORDER

Missionaries to Orient Testify to God's Power

GLORIETA, N. M. — Ten Southern Baptist missionaries to the Orient, all but two of whom have served in China, and two Chinese nationals were platform guests on the Orient night program at the Foreign Missions Conference at Glorieta Baptist Assembly.

Dr. Baker James Cauthen, secretary for the Orient for the Southern Baptist Foreign Mission Board, said in introducing the program: "What has happened in the Orient in these recent years is an example of God's power to turn tragedy into triumph and defeat into victory."

The missionaries who have been forced out of China have now opened new work in other areas of the Orient—Formosa, Korea, Philippine Islands, Malaya, Indonesia, and Thailand—and strengthened the work in Japan, Hong Kong, Macao, and Hawaii.

Present on the platform was the Rev. J. V. Dawes, who went out to China in 1898 and spent almost 40 years there. Dr. Cauthen asked him how the Boxer Movement of 1900 affected the work of missionaries and Chinese Christians.

He replied: "Hardships and difficulties which the Christian leaders went through strengthened the leaders and the churches and made them more dependent upon God."

Then Dr. Cauthen asked, "Do you think the present situation in China is one in which Christianity will be exterminated?"

Mr. Dawes replied, "Christianity will not be exterminated."

Then Dr. Cauthen asked Dr. N. A. Bryan, medical missionary who went out to North China in 1920 and who spent long months in prison under the Japanese during World War II, "Did any of our Christians in North China suffer at the hands of the Japanese?"

Dr. Bryan answered, "Yes, they did."

Dr. Cauthen asked, "If it is in the will of God to bring the Christians now suffering in Chinese prisons through, can he do so?"

Dr. Bryan: "I know he can."

Dr. Cauthen: "Will the communist domination of China exterminate Christianity?"

Dr. Bryan: "God will not let that be done."

Then Dr. Cauthen summed up what is happening to Christianity in China: "There are Christians who are being true to Christ under pressure. The Word of God is spreading under difficulty. There are some things a person learns in the crucible of suffering. The investment of Southern Baptists in China is permanent. The powers of

darkness can never uproot Christianity."

Dr. Cauthen said the testimony of the silent grave of Dr. William L. Wallace, Southern Baptist medical doctor who lost his life in a communist prison in February, 1951, will continue to witness for Christ.

The nationals on the program were Franklin Liu, third generation Chinese Christian who has been studying in this country and is soon to go back to Hong Kong to serve as director of religious education at a large Baptist school for boys, and the Rev. Daniel Chang, Hong Kong pastor who has recently come to the States to study at Southwestern Baptist Theological Seminary, Fort Worth, Tex.

Pastor Chang said the Stirling Road Baptist Church, Hong Kong, where he serves, cannot begin to take care of the crowds who want to worship God. He said attendance at services is larger than the membership of 1,400.

Missionary Evangelism Through Churches

(Continued from Page 7)

It is but fair to ask, and answer, the question if that kind of mission work, evangelism through churches, can live under the pall of communism. It can. It has. You heard the testimony of Dr. Orn as to Russia itself today. Has any episcopacy of the human sort succeeded in Russia like the Baptists, in their own indigenous spontaneity? You may have read this witness, borne frequently in *The Christian Century*, by men banished from the Iron and Bamboo Curtains. The Christianity that has lived was on the congregational level of life. That is the Baptist level, the New Testament norm.

Communism is hell's own episcopacy, and it covets at its side and under control its ecclesiastical counterpart, in unholy alliance. You know, a Federated Cat can keep its Federated Paw poised over the luckless head of a Federated Mouse. But a hundred free Baptist mice, each in its autonomous hiding place and home, can drive that Federated Cat to despair.

Sometimes men talk to me of faith missions. That is often a misnomer. Why should a man be thought a man of faith, merely because he does not know where his next meal is coming from? Does the dove of faith build its nest only in those low grounds of sorrow? The Brethrenism of much missionary endeavor attracts unwary Baptists, and that type of missions is a major hindrance to the evangelism of Latin America. They pre-empt terri-

tory, set up an iron-clad comity above the Great Commission of our Lord and say to all others: "YOU stay out." Rather let us build ourselves, our missions and our missionaries into foreign life, in symmetry and proportion.

Missionaries are not the major factors in mission work, after their pioneer day, but rather the native ministry, so numerous in the New Testament, in our own homeland and in Brazil.

If we imagine that an incessant parade of foreigners, identifying the gospel with their foreign ways, is the way to evangelize the world, then must reason have fled its throne.

Southern Baptist missions are truly faith missions, in the fullest meaning of the term. They spring from the faith of people who know whom they believed and know the eternal security of such believers, as did Paul. Our missions bear the message of the faith once for all and forever delivered to the saints, the whole counsel of God, the deposit of truth as we have it in the New Testament, the form of sound words, they manifest in us, at our best, that faith which is the fruit of the Spirit, holy fruit in work and witness. Your missions are in countless ways faith mission, in the very best sense. They spread and preserve the "faith of our fathers, living still, *living still*, LIVING STILL."

The Tenderness of the Old Testament

(Continued from Page 7)

"He will rest in His love" has a deep meaning. He will be silent in His love. The great moments marking the epochs of experience are moments of silence. There is an eloquence beyond words, a devotion too great for speech, a gladness that cannot be spoken or sung. The supreme depths of feeling cannot be told; and so God, like those fashioned in His likeness, knows the delight of silence. There was a moment when there was silence in Heaven. Does it mean that the joy was so overpowering that the music was hushed to give it expression?

It is an amazing conception that the Creator of all things, the Ruler of the universe, God over all blessed for ever, takes such interest in His children. Modern science has taught us the learned something of the insignificance that belongs to human nature, and yet man is the highest in the natural order, and, if he will, he may believe in the goodness of God.

There may be trouble all about us. It may be sorrow or temptation, but the Lord is in the midst, and we are safe. Tribulation may be the narrowing circle enclosing us, but the Lord is at the center. The Lamb in the midst of the Throne is the One we know by another name: Jesus, sweetest, holiest name, the revelation of God for us.

Dr. J. E. Dillard Dies Of a Heart Attack in A Nashville Hospital

Dr. J. E. Dillard, retired Baptist preacher, died at the age of seventy-four years of a heart attack in a Nashville hospital July 9. His last labors were spent as promotion secretary for the Southern Baptist Convention Executive Committee. He occupied that position for eleven years. Prior to that he was pastor for nineteen years of the Southside Baptist Church, Birmingham, Alabama.

Dr. Dillard was a native of Danville, Virginia. He was an A.B. graduate of William Jewell College, and his alma mater later conferred an honorary D.D. upon him. He was given an A.M. by Clarksburg, and Howard College gave him an LL.D.

He was president of Clarksburg College from 1901 to 1907. His pastorates have included: Sturgeon, Mo.; Macon, Mo.; Delmar Baptist Church of St. Louis, Mo.; and the First Baptist Church of St. Joseph, Mo., before he went to Birmingham.

He has occupied many important posts of service throughout his lifetime. He has been vice president of the Southern Baptist Convention; president of the Alabama Baptist Convention; chairman of the Southern Baptist Convention's Executive Committee, just to mention a few.

Korean Relief Has New Address

GLORIETA, N. M. — Southern Baptists attending the Foreign Missions Conference at Glorieta Baptist Assembly this week were the first ever to hear a message direct from Korea by one of their own missionaries. The speaker was Dr. N. A. Bryan, formerly of the China staff, who returned to the States only last week.

Dr. Bryan said the "uncalled-for" human suffering in Korea is one of the most terrible things in the world. Since going to Korea in 1951, he has ministered to between 500 and 600 patients per day, many of whom are refugees.

The medical service is without charge, Dr. Bryan said, because the refugees cannot pay even a small amount. Gifts of money and medicine by individuals, churches, and the Foreign Mission Board have made the work possible.

Dr. Bryan described the living conditions of the refugees in Pusan, where Baptist mission headquarters is located. Many families live in one-room shacks, eight by ten feet; and often two or three families live in one room. The people are hungry and have almost no clothing.

The missionary doctor said the number of Baptist churches has increased from 30 to 40 when the first Southern

Baptist missionary returned there in April, 1951, to 130 at the present time. These churches baptized 1,128 people last year.

In his church in Pusan, organized in June, 1951, Dr. Bryan said there are 400 to 500 people in Sunday school each week. Hardly a Sunday passes without professions of faith. "Give the Korean people a house and they'll soon have a church," he said.

The Korean Baptist Mission has a Baptist hour for military men each Friday night. Dr. Bryan said a number of American boys who have fought in Korea are planning to return there as missionaries when they are trained for that type of service.

Dr. Bryan urged Southern Baptists to get the correct address on packages sent to Korea. The address is now Baptist Mission, P. O. Box 35, Pusan, Korea. Packages should also have the name of Rev. John A. Abernathy or Dr. A. W. Yocum.

Dr. Bryan stressed the fact that packages should not be sent through APO. Military authorities have been courteous enough to permit Southern Baptist missionaries to get their letter mail through APO; but it is embarrassing to the missionaries to have packages coming that way.

Former Kentucky Pastor Acting Executive Secretary Of Texas Baptists



J. Woodrow Fuller

Brother J. Woodrow Fuller, formerly pastor of the First Baptist Church of Fulton, Kentucky, and the First Baptist Church, Corbin, Kentucky, has been named acting executive secretary of the General Baptist Convention of Texas, in connection with the recent resignation of Dr. A. Howard Williams to become president of Southwestern Baptist Theological Seminary.

District Associational Dates

Date	Association	Place
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	Caneyville
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	Breckenridge	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 Bend	Friendship No. 2
16-17	North Bend	White at Greasy Creek
17-18	Upper Cumberland	Elsmere, Erlanger
17-18	Upper Cumberland	Highsplit
17-18	Upper Cumberland	Kelly Street
18-19	Lynn Camp	Piney Grove, Corbin
18-19	Jackson	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	Livermore
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.

God has given us health and a job to do, and we are happy.—James Crane, missionary to Mexico.

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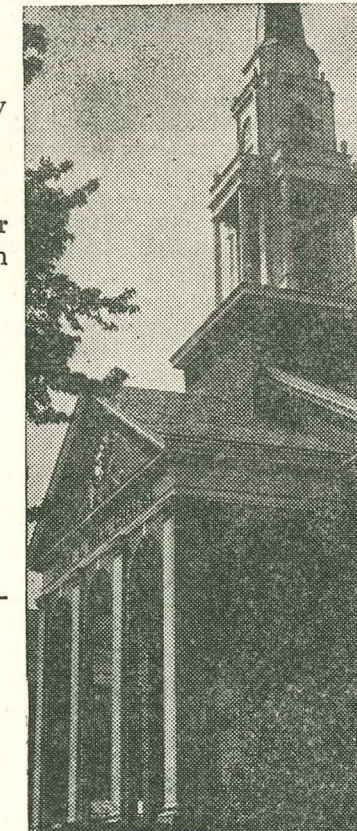
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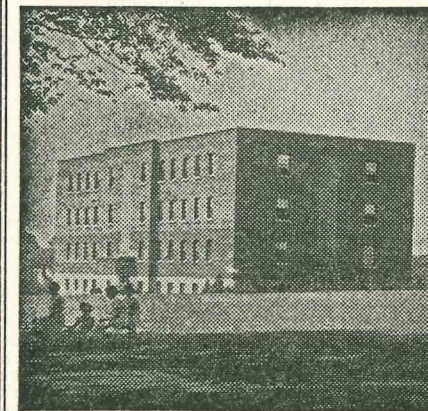
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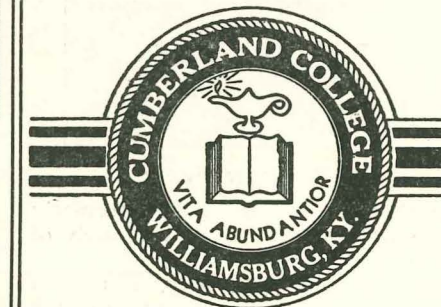
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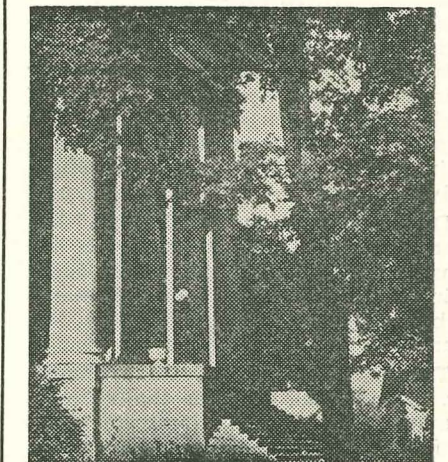
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