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Vol. 127 No. 31

Kentucky's Largest Denominational Paper

August 6, 1953

►Southern Baptists have met a Cooperative Program operating goal of \$5,-192,000 for 1953. The next \$3,000,000 received will be distributed to apply on the capital needs goals of the various agencies for 1953.

►David T. Mashburn, educational director of the First Church, Augusta, since 1949 has been named associate secretary of the Baptist Brotherhood Commission. He will assume his new duties August 1.

►Dr. William R. Pettigrew, of the Walnut Street Baptist Church, Louisville, addressed the Special Men's Rally for the South District Association Simultaneous Revival Campaign at the Lexington Avenue Baptist Church, Danville, July 21.

►The Franklin Street Baptist Church, Louisville, has called as its pastor, Bro. William E. Dragoo. He is a graduate both of Gordon College, Boston, Massachusetts, and the Southern Seminary. He succeeds Brother I. Ferd. Graves, now gone to the First Baptist Church, Middletown, Kentucky.

►Dr. Andrew M. Hall, pastor of the First Baptist Church of Lake Wales, Florida, has accepted the call of the First Baptist Church, Fayetteville, Ark. Fayetteville is the home of the University of Arkansas. Dr. Hall formerly served pastorates in Philpot and Hartford, Kentucky. He has been in Florida for four years. He is a native of Little Rock.

►Rev. Bill Smith has resigned as dean of the Clear Creek Mountain Preachers School, Pineville, Kentucky, effective August 1. The school has sent out resolutions regarding his resignation, stating that he "has rendered a great contribution to the lives of many young preachers and their families," and saying that he has made "a worthy service to the above school."

►Rev. Don Bayes is the new pastor of the Beaver Baptist Church, near Cynthia. He and his wife are occupying the new parsonage, recently purchased. Native of Kansas, he attended Southwestern Seminary. He has recently been pastor at Foxport Baptist Church, Fleming County, Kentucky. He succeeds Rev. L. R. Magers, now gone to a church at Tupelo, Miss.

►Major General Ivan L. Bennett, chief of army chaplains, left Washington July 14 to visit chaplains and chapel facilities in the Caribbean Area. He spent seven days in the Canal Zone, and, on July 19 he delivered the dedicatory address at the chapel at Fort Sherman, C. Z. He arrived at San Juan, P. R., July 22 to visit Army installations and returned to Washington July 29.

►Bryan Robinson, pastor at Oil City, La., is the new dean of students at Wayland College, Plainfield, Texas, accord-

ing to announcement made by President A. Hope Owen. He is a brother of R. Jack Robinson. He graduated from Baylor University, Southwestern Seminary and the University of Edinburgh. He is a son of Mrs. Carl D. Ferguson and the late Rev. Bryan Robinson, Sr.

►Dr. Stanley E. Wilkes, Houston, Texas, delivered the baccalaureate address at the Southwestern Seminary summer school commencement, July 16. The exercises for the 126 graduates were held on the steps and lawn in front of Memorial Building. Graduates by schools were as follows: Theology, 79; Religious Education, 43; Sacred Music, 4. This makes a total of 471 graduates from Southwestern in 1953.

►At a recent meeting of the Baptist World Alliance Executive Committee at Green Lake, Wisconsin, J. Howard Williams, Fort Worth, was elected a member of the committee; plans were made for the meeting of the Baptist World Congress to be held in London, July 16-22, 1955; and the Baptist Union of French Camerouns numbering 11,000 members were admitted to fellowship in the Alliance.

►During June, John D. Freeman of Nashville, Tenn., conducted three one-week rural revivals in Surry County, North Carolina, two of them with Pastor Jesse Woodruff of Mt. Airy. July 5-12 he was with Pastor Reeves C. Dean and First Church of Lake Alfred, Fla. Other revivals will be held in Tennessee, East Tupelo, Miss., and a stewardship revival with First Church of St. John's, St. Louis, Mo., where James T. Shirley is pastor.

►John P. Newport, professor of philosophy of religion, Southwestern Seminary, Fort Worth, Texas, was granted the Ph.D. degree by the University of Edinburgh July 3. Dr. Newport holds other degrees as follows: B.A., from William Jewell College; Th.M. and Th.D., from Southern Seminary. He has attended the University of Tulsa, Tulane, Columbia, and Zurich University. Previous to his coming to Southwestern he taught in Baylor University and New Orleans Baptist Seminary.

►The Independence Baptist Church paid honor to the first anniversary of their pastor, Brother Kirtley Jolly, on June 7. There were 254 in Sunday school and every seat filled for the worship service. Pastor Jolly's sermon topic was "Standing Together as a Church in Truth, in Worship, in Testimony and in God's Love." The average in Sunday school for a year was 205 and in Training Union 105. The mid-week prayer meeting attendance runs over the 100-mark. The building program is nearing completion. The new pews and pulpit furniture are expected and will provide more space in which to glorify God.

Western Recorder

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

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WESTERN RECORDER

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subscriptions or renewals.

►The question as to the date of the coming General Association of Baptists in Kentucky, to be held at the Third Baptist Church, Owensboro, Ky., has been raised. The dates adopted by the body at its last meeting in Middlesboro were November 17-19, 1953. The Calendar of Activities, Baptist State Board of Missions, the Long Run and Baptist Book Store Calendar, the Kentucky Edition of the S. B. C. Calendar and the Kentucky Diary Note Book all have other dates. Care should be taken in making reservations at Owensboro to specify the correct dates. The Kentucky Baptist Ministers' Meeting will be held on the night of November 16 and the morning of November 17.

Baptists and American Freedom

John 8:32

By I. L. BAUGHN, Pastor
First Baptist Church
Sturgis, Kentucky

July 4, 1776, is the most cherished date in American History, and rightly so, for it was on this date the Declaration of Independence was given the people of the American Colonies.

This act would not have been so remarkable within itself. Other peoples, of other times, had broken the grip of oppressors, and freed their lands from foreign power.

The really remarkable thing is that the leaders who had won the Revolution did not set up a system to perpetuate their own power and rule over the people. On the contrary, after much debate and many trials, they finally framed the Constitution which became the supreme law of the land. Ours is really the first major government in the world to set up a Constitution guaranteeing equal rights for every individual before the law, without class or special privilege—a goal toward which man had been striving since the dawn of civilization. There had been, it is true, republics and limited monarchies; but they had little thought for absolute freedom. Such freedom as they had was for the ruling class, and the others had only what the rulers allowed. The American concept of this freedom was that man has his right to freedom from God and not from some beneficent ruler.

I direct your attention to the part that Baptists took in the struggle for liberty.

It has been said that the one gift of the United States to the political science of the world is the concept of a free church in a free state. It might be just as truthfully said that Baptists have made the largest contribution of any group to this idea. In order to understand more fully their contribution, we go back a little in history, to see the Baptist stand on these issues.

Baptist Principles and the Reformation.

Zwingli, the Swiss reformer, purposed to follow the teachings of the Bible, laying aside traditions, creeds and councils. However, when it became apparent that this course would lead clearly to the rejection of infant baptism; and when he saw that ultimately his course would demand the separation of church and state, he drew back.

When Zwingli did his about-face on the supremacy of the Scriptures, men like Grebel, Mantz, Hetzer, and Hubmaier could so easily reverse themselves. When they refused to recant, Felix Mantz and others were sentenced to death by drowning. For this act,

Zwingli stands condemned before the bar of history. To me, it is a blot that will ever remain on the character of an otherwise great reformer.

Luther, the reformer, is no less guilty, great though he was. Anabaptists of Germany were put in prison, burned at the stake, and slaughtered by the sword—all with the apparent approval of Luther.

It is true that there were outbreaks of fanaticism which were laid at the door of Anabaptists; but history proves through unbiased research that the Munster affair and others were not Anabaptist movements, but were led by radical opportunists who took advantage of the temper of the times.

As a school boy, I continually asked this question of my teachers: "Why didn't the reformers go all the way with their reformation and actually follow the Scriptures? Why did they stop short of believer's baptism and emersion?" As you would expect, I only received a stare or some sort of an evasion for an answer.

I had to find the answer for myself. The truth is that Zwingli and Luther both saw that, to follow the Scriptures meant believer's Baptism only, and both leaned toward that practice in their early sentiments; but they also saw that to put it into practice would unchurch their supporters. They were so wedded to the idea of state supported religion that they could not muster the moral courage and risk the failure of the Reformation by antagonizing the unregenerate, political support which they received. The Anabaptists had no such reservations and, because of their stand, they were practically annihilated. The work of liquidation was so thoroughly done that it seemed that the people who stood for a regenerate church membership, believer's baptism, and religious freedom had perished from the earth. Truth is sometimes crushed to the earth, but never destroyed.

Baptists in England.

So thoroughly was the work of rooting out Anabaptist sentiment done that they make practically no impression on

history until around 1600. They again appeared in sufficient strength to be worthy of note. This time their appearance is in England. They were everywhere despised, ridiculed and persecuted. They had no legal status and were subject to the most shameful treatment. John Bunyan is a classic example of freedom in England. He was kept in prison for thirteen years for the crime of defying the established order of his day.

Under Cromwell and the Protectorate, Baptists had not a legal status but a measure of freedom. It was in no measure due to a tolerant attitude but because a united front was needed to meet the monarchists who had been deposed. In 1688 William of Orange took the throne of England in his bloodless revolution. The following year the Act of Toleration was passed, giving Baptists a legal status, at least among the sects. But it remained for the full flower of religious freedom and the concept of the basic worth of every man to blossom on American soil.

Baptists and American Freedom.

We are told so often that our forefathers settled America for the purpose of worshiping God as they choose. It is also well for us to remember that "to worship God as they choose," meant only as they themselves choose. They did not have the least notion of allowing anyone to worship in any way other than the way they themselves had chosen.

Roger Williams was banished from Salem by the Boston authorities because he dared say that it was not anyone's business how people took the Lord's Supper or whether they took it or not. He migrated to Providence, Rhode Island, where in 1638 he helped form the first government in the world based on absolute religious freedom. It was here that the first Baptist church on American soil was founded. Dr. John Clarke, the most outstanding Baptist of his day, settled at Newport, Rhode Island, establishing a church. He was sent to England to secure a better charter and there spent twelve years. He secured the charter and it remained the law of the land from 1663-1841. In Massachusetts, Thomas Painter refused to have his child baptized, and was tied up and whipped.

Obadiah Holmes, near Lynn, was whipped unmercifully because he was attending a service where religious liberty was championed and infant baptism denied.

(Continued on Page 23)

Question and Answer Column to Be Started

Numerous requests have come to us, asking that we begin a Question and Answer Column in the Western Recorder. We are convinced there is enough demand for this, to start the feature, and it will be begun as soon as possible.

We have contacted Pastor Wendell H. Rone, First Baptist Church, Middlesboro, Kentucky, and he has graciously consented to undertake this important work.

Questions concerning the Scriptures, Baptist practice and policy, social problems, problems of the home, or concerning any other matters on which the readers may wish information will be welcomed by the Western Recorder and by Pastor Rone. He will study the questions presented, and give his answers in his column each week or as often as required. There may be some questions which will demand some time for study, and two or three weeks may pass before the answer is given. But Pastor Rone will frankly and prayerfully and scripturally face your questions and answer them.

Send your questions to the Editorial Department, Western Recorder, 127 East Broadway, Louisville 2, Kentucky, and they will be sent promptly to Pastor Rone. Or they can be sent to him in care of the First Baptist Church of Middlesboro, Kentucky.

Let our readers take advantage of this large opportunity now offered, and let us make it one of the strong features of the Western Recorder. So, fire away, and get the answers! May God use it to His glory.

God's Law Both Negative and Positive

A philosophy has grown up within recent years which contends that the *negative* is to be avoided, and the *positive* sought; that people should be told what they *should do*, and not what they *should not do*. We've heard this philosophy illustrated: A river pilot was engaged because he knew where the deep waters were, even though he confessed he did not know where the shallows and the rocks were. Frankly, we'd rather have the pilot who knows both the deep waters and the rocks, who knows where to go and also where not to go. We need teachers who know and are not afraid to teach the "thou shalt nots," and who know and are not afraid to teach the "thou shalt."

There's no question but that in some instances men have had too much of the negative and not enough of the positive. This one-sidedness has hurt. But on the other hand, much harm has been done by leaving out the "thou shalt nots." Hearers should be made to know not only that there are certain things they must do, but certain things they must now do.

The "thou shalt nots" early found their way into the Scriptures, as noted in the Ten Commandments. And these so-called negatives are not to be attributed to "the mistakes of Moses who never studied psychology." The Ten Commandments, like all Scriptures, were God-breathed. "All Scripture is given by

inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be thoroughly furnished unto all good works" (2 Tim. 3:16-17). Paul charged Timothy to "preach the Word"—the Scriptures—"for the time will come when they will not endure sound doctrine; but after their lusts shall heap to themselves teachers, having itching ears; and shall turn away their ears from the truth, and shall be turned unto fables" (2 Tim. 4:2-4).

It is to be noted that the Ten Commandments contained both negative and positive guidance. See them in Exodus 20:2-17. And it is easily seen that Paul's admonition to Timothy contained both: the Scriptures are "profitable for doctrine [positive], for reproof [negative], for correction [negative], for instruction in righteousness" [positive].

Worthy of note is the fact that when Jesus restated in two commandments all the Ten Commandments, He expressed the positive: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and greatest commandment. And the second is like unto it, *Thou shalt love thy neighbor as thyself*. On these commandments hang all the law and the prophets" (Matt. 22:37-40). Thus He sounded the positive note in His statement of the law of God. Love is always positive, and love is the law of the Christian.

When men love God with all their hearts and souls and minds, they'll have no other gods before Him (Ex. 20:3); they'll not take His name in vain (Ex. 20:7); they'll remember the Sabbath day to keep it holy (Ex. 20:8). And when they love their neighbors as themselves, they'll honor their parents (Ex. 20:12); they'll not commit murder (Ex. 20:13); they'll not commit adultery (Ex. 20:14); they'll not steal (Ex. 20:15); they'll not bear false witness or tell lies (Ex. 20:16); they'll not covet that which is another's, no matter what it is.

Thus we thank God for preachments which contain both the negative and the positive, but we find the heavy emphasis, for the Christian, on the positive law of love.

Is India Going Beyond Us?

According to a release in *The Survey Bulletin*, "the Government of India has issued a number of regulations aimed at eliminating liquor from public life. There is to be no alcoholic drinking at state functions; no liquor advertising accepted in India-owned newspapers; elimination of all drinking scenes from motion pictures; and diplomatic representatives abroad are to substitute fruit juices for cocktails at all official functions."

We are by no means willing to swap the United States for India but this forward step puts us to shame. There's plenty of liquor drinking in official Washington; it is flouted in our faces in newspaper and magazine ads; the air is polluted with it by radio and television; and we understand it is shown in the movies.

Would not Americans do well to learn a lesson from a so-called backward nation?

A Letter from Brazil

By W. C. BOONE

Our Foreign Mission work in Brazil has made marvelous progress. We have been amazed and delighted at some of the things we have seen. I am writing this letter to share some of these impressions with Kentucky Baptists.

Our party of eighteen came from New York on the steamer "Argentina," to attend the Fourth World Conference of Baptist Youth, meeting in Rio de Janeiro, July 15-22. We were two weeks on the voyage, with interesting shore calls at Trinidad and Barbados Islands in the West Indies, both of which are British colonies, and at Babia, a large city on the Atlantic coast in Northern Brazil.

Missionary M. G. White and his wife have worked in Babia for over thirty years. Brother White has served as pastor of several churches and is general superintendent of the work in that area.

There are eleven Baptist churches in Babia, with about 2,000 members. One of these is the first Baptist church to have been organized in Brazil back in 1882, by pioneer Missionary W. B. Bagby.

Mrs. White conducts a school of Home Economics which occupies a good building next door to the governor's palace. More than 2,000 young women, many from the leading families, have attended this school. This has proved to be a good approach: to teach young women to be good housekeepers and homemakers and then, to teach them of Jesus Christ. We were greatly impressed with the effectiveness of this method.

We arrived in Rio de Janeiro on July 10 and had opportunity to see something of the city and its attractions before the beginning of the Conference. Rio is said to have the finest harbor in the world, and to be one of the world's most beautiful cities, both of which I am prepared to admit.

From the top of the famous "Sugar Loaf Mountain" in the harbor, there is a wonderful panorama of the city, the bay with its many ships, and the mountains around. On another higher mountain there is a statue of Christ, 120 feet high, overlooking the city.

Rio claims a population of 3,000,000. It is a hustling, bustling, modern city. We were amazed at the number of automobiles, ninety per cent of which are American made. They cost twice as much as in the United States, but there are thousands of them here and traffic jams on the main thoroughfares are as bad as they are in Louisville! There are also many buses and old-fashioned

streetcars, open, with seats running across. Streetcar fare is a little over a penny in our money! Buses charge from 6½ to 11 cents. All of them are filled to overflowing practically all the time. Rio has many skyscrapers, fine apartments and hotels, and beautiful parks and plazas.

We have 90 Baptist churches in Rio, with a membership of 15,000. Many of the churches are small, but there are several large and well-equipped buildings. I had the honor of preaching on Sunday morning at the First Church. They have a building that closely resembles the First Church of Owensboro, Kentucky and was, in fact, planned by the same architect, Mr. R. H. Hunt, of Chattanooga, Tennessee. Most of the money for this building was given by the late Mr. and Mrs. Bottoms of Arkansas. The church has long been self-supporting, and now has about 2,000 members. The Sunday school attendance averages about 830 and the Training Union over 400. The pastor, Dr. John Soren, interpreted for me, and I was thrilled at the opportunity of preaching in the largest Baptist church in South America. Pastor Soren and his father both attended the seminary in Louisville although they were native Brazilians, and Mother Soren was formerly Miss Filson of Kentucky. The people here know Kentucky, as the Bratchers, Taylors, Shepherds and other great missionaries came from our state.

Brother McNealy, formerly of Ashland, Kentucky, took Secretaries Reid of Alabama, and Lockey of Oklahoma, with me for an extended tour of our churches and institutions in and around Rio. We saw several large churches and a number of small ones. Some of these are now strong enough to be self-supporting. One has a school of its own and another a seminary with 97 students.

The Sunday School Board of Brazilian Baptists is doing a great work in teaching and training, and in printing literature, books and Bibles in the Portuguese language spoken by the 50 million people of Brazil. They have a good office building, and a large printing plant at another location.

The seminary here is also a great and growing institution. It has several good buildings, including a new administration building, just dedicated this week. There is also a training school for young women, and nearby, a missionaries' home. There is also a Baptist "college," really a high school or junior college, adjoining the seminary property. The moving spirit in these schools was the

late Dr. Shepherd, a brother-in-law of Dr. W. O. Carver of Louisville.

There are more than 1,000 Baptist churches now in Brazil with a membership of about 125,000. We are going from here to Sao Paulo, some 250 miles south, where we have other successful work.

Brazilian Baptists have their own convention, and they have their own Foreign and Home and Sunday School Boards; also a Relief and Annuity Board and a Loan Fund for church building. Their Home Mission Board has 87 missionaries and their Foreign Mission Board is sending missionaries to Bolivia, a sister South American republic, and to Brazil's mother country, Portugal.

We can see here God's wonderful blessings on our Foreign Mission work. Someone has said, "Baptist Foreign Missions have come of age in Brazil." The work is still making great progress and paying rich dividends in saved souls and great kingdom growth and service. I am so grateful that I have the opportunity of seeing at first hand how Foreign Missions succeed. I shall expect to tell our people more of the work here and in other South American countries after my return to Kentucky.

Baptist W. M. U. Enrolment Shows Increase in 1952

NASHVILLE, Tenn. — (BP) — In 1952 the Southern Baptist Woman's Missionary Union increased its enrolment 56,566. This is a gain of 5.2 per cent over 1951. Total enrolment in 1952 was 1,143,993, according to J. P. Edmunds, secretary, Department of Survey, Statistics, and Information, Baptist Sunday School Board, Nashville, Tenn.

Mr. Edmunds said that W. M. U. enrolment in rural churches increased from 194,043 to 204,294 in 1952, a 5.3 per cent gain, and in villages an increase of 3,771 was shown making the total enrolment 110,026.

In towns with population from 500 to 2,500 the enrolment increased 1.1 per cent or from 211,091 to 213,487 in 1952.

Enrolment in city churches over the Southern Baptist Convention totaled 595,699, an increase of 40,048 over 1951.

Texas leads all the states in the Southern Baptist Convention with a total W. M. U. enrolment of 148,637, North Carolina is second with 137,512, and Georgia third with 102,457.

North Carolina leads in the rural churches with an enrolment of 37,321, South Carolina is second with 29,542, and Virginia third with 29,042.

In the village churches North Carolina leads with an enrolment of 18,122, Texas is second with 12,572, and Virginia third with 10,527.

Texas leads in city and town churches with an enrolment of 96,899 in city churches and 28,058 in town churches.

One of God's Great Ministers, Now in His Nineties,
Offers an Article Which He Elects to call—

From the "Shelf"

Dr. A. U. BOONE, 41 North Bellevue
Apartment 33
Memphis, Tennessee

It would be impossible to give a correct list of retired preachers. Some denominations have a better recording than others, but as a whole there is no way of discovering the names of all those who are occupying the "Shelf."

Some have gone out on their own accord. Paul gives the name of one such. He said, "For Demas forsook me, having loved this present world" (II Tim. 4:10). Quite a number have been unable physically and mentally to go on with the work. We are dealing here with those ministers who are advanced in life and who are unable to carry on.

Some of these men who are approaching or occupying the "shelf" would be surprised to know that they are practically retired. One is reminded of an infant who does not know for months and maybe years, that he is a member of the human race. There are those in life who do not know their natural situation.

To illustrate what I mean, may I give a personal statement. In my younger and more vigorous days I found one of the greatest joys of my life was to have conversation and fellowship with brethren attending associations and conventions. Very soon I discovered that some of these had gone on to meet the Lord. Then some others would come with hats off and smiles on, to greet me and to assure me of their interest and love. This was sincere and beautiful, indeed; but I noted that these same brethren would hurry on to the association of others who were bearing the burdens in the heat of the day. There were questions of interest and matters of immediate importance demanding the time and attention required. I saw this and was perfectly reconciled. How glad I was to know that these servants of the Lord were capable and earnest in the immediate demands of the day.

These are several points which I trust may be observed by my colleagues. They are as follows:

Memory

Someone said recently in my presence, "There is much to be seen from the 'shelf' which otherwise could not be observed." One has to do with memory. This is an unpleasant state of mind—

that is, to remember incidents in the past which are to be regretted; but this is necessary.

One of the best and strongest men that ever lived was guilty of some wrong doing. These memories caused him to have a broken heart. He wrote these words, "My sin is ever before me." This was necessary and should be looked upon like the red light which warns us of danger. The Lord had forgiven him, but he suffered at the thought of his transgression.

God forgets our iniquities, but he wants us to remember them, lest we fall into the same temptation. My dearly beloved, sin is horrible; disobedience is blighting; but thank God, He still loves, and we should return that love in sincerity and humility.

Now, comes the brighter side: there are precious memories and, as we wait, we hear music which comes with power. May I be permitted to give personal testimony again? Among the precious things that come to my mind, I recall two incidents. Just a few days ago I received a letter from a lady 66 years of age. I had not seen her nor heard of her for 60 years. In this letter to me she referred to the time when I would come along in front of her home and stop to speak a few words to this little girl who is playing with Moses, her dog. Though I had forgotten all about it, the incident came back to me and it gave me unspeakable joy to know that this child had been impressed with the visit of the pastor. Who knows the value of a few kindly words spoken to a child.

Then, there was a woman, far advanced in life, with whom I was talking one day and she said to me, "You brought me my salvation." We might have expressed this same thing in other language, but when she gave this testimony in her own way I could almost hear the song of angels around the throne rejoicing that another sinner had been saved by grace.

Opportunities

The retired minister may not make contact for the multitudes, but he can give instruction and inspiration to individuals. Let us be kind hearted,

sympathetic, and helpful in all the avenues of life; for a word fitly spoken may help in building someone's character.

While attending a meeting of the Southern Baptist Convention, I was present when two young men came to give their names to the secretary. After writing them down, he said, "We, who are about to die, salute you." He may have meant this just as a salutation and then forgotten it; but the boys did not. They appreciated these kind words, and the world was a little better because of this courtesy. Incidentally, one of these boys is now a secretary of the mission board in one of our great states, and the other is president of the Southern Baptist Convention.

A Beautiful Attitude

In the Old Testament we have the record of an expression which is very inspiring. In answer to prayer, a child was born and became a man of unusual strength and authority. He was a great and good leader. One day he was advised that he was growing old and that, with other reasons, he should take his place on the "shelf." This was unexpected and the old man was greatly distressed. The story is a long one, but this particular point is of infinite value. He said to those who would put him out of office, "Moreover as for me, far be it from me that I should sin against Jehovah in ceasing to pray for you" (I Sam. 12:23). In this cause the "shelf" had become a throne of glory. He was hurt, but he maintained his sincerity and strength which was a marvel of excellence. Let us remember that the shelf should become a palace of prayer.

The Sweet Chariot

Sometimes the aged prophet may be anxious for "The Sweet Chariot to carry him home." We should be satisfied to wait the triumph hour. If we are trusting in Christ, all things, even in affliction, will work out to the best advantage. We need not be disturbed as to the future. Some day the chariot will stop very close to our room, and there will be a reserved seat on which we can sit as we are carried on through the pearly gates.

Dearly Beloved, Brethren of the "shelf," let us believe the Word so beautifully written by one who was authorized to make the declaration. Here it is, "Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible, and undefiled and that fadeth not away, reserved in heaven for you, who by the power of God are guarded through faith unto a salvation ready to be revealed in the last time" (I Peter 1:3-6). [If you know Dr. Boone, write him.—Editor]

Non-Resident Members

The Incentive to Reach Non-Resident Baptists

By ROBERT G. LEE, Pastor,
Bellevue Baptist Church,
Memphis, Tenn.

I made the statement once, perhaps with a taint of sarcasm, that Naaman was not a Baptist. Why did I make such a statement? Because so many Baptist people show not half the wisdom Naaman manifested when he went from his home into the land of Israel—seeking a cure and hoping for a cure for leprosy, the death sentence in his body.

"And it came to pass, when the king of Israel had read the letter, that he rent his clothes" (II Kings 5:7). Naaman did not show the spirit of many Baptists when he acknowledged the importance of taking with him the letter from King of Syria to the King of Israel.

What is our incentive to reach these Baptists who move, and take everything they have—house cat, car, cooking utensils, rag dolls, golf bags, bird dog, wheelbarrow, washing machine, books, boots—well, everything they have except their church letters?

This total indifference on the part of many Baptists makes me think of what an ignorant man said to his pastor as they discussed some doctrinal matters. They came to the fact of the depravity of man. The pastor asked: "Do you believe in total depravity?" The man said: "Well-er-yes, if it is lived up to."

So many who are not totally depraved live up to the fact of "total don't-care-ness" and "total alibiing" when it comes to this matter of the removal of their church membership from one town or city to another town or city.

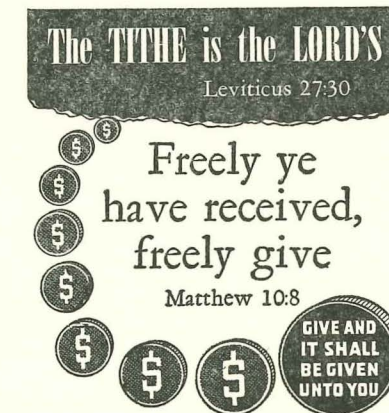
I read of a gentle old lady on a suburban train who watched for some time with the kindest interest, a young soldier sitting next to her. The fellow was chewing gum vigorously. Finally she leaned across and patted him on the knee and said, "I'm awfully sorry, but it simply isn't any use trying to talk to me, young man, I'm completely deaf!"

So many times while our pens are busy writing letters to these Baptist alibi-makers and while our mouths often work in zealous urging, we feel toward some as though it were useless—because they are completely deaf to our entreaty.

But yet we must be determined to reach these Baptists with their divorced church membership.

One incentive is the knowledge that, (1), We will do them good. It is a good thing to do good to others.

And wondrously good it is to do good in getting others to do the right thing for themselves, to have part in rescuing themselves from mediocrity, dolittleness, or do-nothingness. To get a useless Baptist to be useful is helping them to keep their own dikes strong against floods of worldliness. We all know that if an automobile had as many useless parts as the average church has useless members, it would not run down hill. And it is easy for Baptists with residence in one city and church membership in another city to become stag-



nant ponds rather than flowing, clear streams.

Another incentive is—

(2), To strengthen the churches.

We all like to see churches that function with strength and wisdom. We do not like to see churches feebly walk when they could leap as the hart. And we do not like to see churches that are growing, stop growing. There is always a green light for growth—and abundant fruitage because of growth.

To persuade these Baptists with their divorced church membership to take their church letters with them would be to save the churches from which they have gone being bogged down with deadwood and would enable the churches they join to reach more nearly the fullness of their possibilities.

In persuading Christians to sever relations with "the church back home" and have a church home where they live is to lessen the sum of individual uselessness. To get Baptists to be as care-

ful to take their church letters with them when they move as they are to take their household furnishings is an achievement that will glorify God and bring in returns immeasurable.

May each of our churches join wholeheartedly in the Transfer Church Membership Week, September 13-20, 1953.

Book on Rabies Available, Free

"Many old superstitions about rabies are still believed and told as true stories today," states a booklet just published by the Kentucky State Department of Health. The booklet, titled "Rabies," is available from all local health departments and tells the straight facts about the disease.

Ancient Greeks called rabies "hydrophobia" because they actually thought rabid animals were afraid of water. Instead, the animals could not drink because of throat paralysis.

Known long before the birth of Christ, rabies has existed in all parts of the world except Australia. Kentucky has one of the highest rabies rates in the United States although it has completely vanished in some states and foreign countries through control measures such as immunization of dogs and community action against stray animals.

Rabies is caused by a virus which is transmitted by saliva from an infected animal to a break or cut in the skin. The booklet describes "furious" rabies where "mad dog" symptoms are evident, and "dumb" rabies where the animal is drowsy, strikes only at movement and appears to have a bone lodged in its throat (lower jaw paralysis).

Another erroneous belief is that rabies is more prevalent in the "dog days" of summer. Actually, more cases appear in winter and early spring.

Because dogs and cats are so closely associated with humans, they usually are the source of infection to man, the booklet discloses, but rabies in other animals often is a severe economic loss to farmers.

In case of human exposure to an animal bite, the wound should be thoroughly washed with soap under running water, and a physician should be seen. The booklet tells how to prepare an animal's head for State Department of Health or Experimental Station (Lexington) laboratory analysis. The disease should be definitely diagnosed before treatment is given.

►Pastor Joe T. Odle, Gulfport, Miss., and formerly pastor in western Kentucky, preached in the Parkland Baptist Church of Louisville for Pastor E. N. Wilkinson on Sunday, July 26.

►Superintendent Ben F. Mitchell, Long Run Association office, supplied for Pastor Hermon E. Rowlette at the 23rd and Broadway Church, Louisville, July 26, for morning and evening services.

Alexander Campbell on The Way to Salvation

by DR. FRANK M. MASTERS
Teacher of Old and New Testaments
West Kentucky Baptist Bible Institute
Clinton, Kentucky

[Dr. Masters here presents the teachings of Alexander Campbell on the way of salvation. The article is written merely as a source of information to the readers, to acquaint them with teachings of Mr. Campbell and his followers. The purpose of this article is not to answer the errors of Alexander Campbell.—Ed.]

In 1835 Alexander Campbell published "The Christian System" in one volume. The second edition of this system of doctrine was published in 1839 containing additional chapters, on the Kingdom of Heaven, Remission of Sins, Regeneration and Breaking the Loaf.

It is the purpose of this paper to give a brief outline of the teaching of Mr. Campbell on the Way of Salvation, or How to Be Saved as given in the *Christian System*.

The author first gives the state of those who are regarded as saved. He says: "The converts made to Jesus Christ by the Apostles were taught to consider themselves, pardoned, justified, sanctified, reconciled, adopted, and saved; and were addressed as pardoned, justified, sanctified, reconciled, adopted and saved persons, by all, who first preached the gospel of Christ" (p. 199).

Mr. Campbell then raises the question; "When, then, is a change effected and by what means?" He says: "We are constrained to admit that a change in any one of these states necessarily implies, because it involves, a change in all the others. Every one who is pardoned is justified, sanctified, reconciled, adopted, and saved, and so everyone that is saved is adopted, reconciled, sanctified, justified and pardoned. . . . So when a person becomes Christ's, he is a son of Abraham, an heir, a brother, or is pardoned, justified, sanctified, reconciled, adopted, and saved."

"To be in Christ, or under Christ, then, is to stand in these new relations to God, angels and men; and to be out of Him is to be under Adam only. It is to be what is called 'the state of nature,' unpardoned, unjustified, unreconciled, and an alien from the family of God, lost in trespasses and sins."

"These things premised, the question presents itself, When are persons in Christ? We have the words 'in Christ,' often repeated in the Christian Scriptures; but in no place can the one phrase

be substituted for the other. Hence in all places, where any person is said to be *in Christ*, it refers not to his conversion, regeneration, or putting on Christ, but to a state of rest or privilege, subsequent to conversion, regeneration, or putting on Christ. But the phrase into Christ is always connected with conversion, regeneration, immersion, or putting on Christ. Before we are justified in Christ, live in Christ, or fall asleep in Christ, we must be introduced, or immersed into Christ.—'Into Christ' is a phrase only applicable to conversion, immersion or regeneration, or what is called putting on Christ, translation into his Kingdom, or submission to his government" (pp. 200, 201).

In commenting on Acts 24:17, 18, Mr. Campbell gives the order of the gospel as follows: "First, faith or illumination; then conversion; then remission of sins; then the inheritance. All these testimonies concur with each other in presenting the act of faith—Christian immersion, frequently called conversion—as that act inseparably connected with remissions of sins; and that change of state of which we have already spoken" (p. 210).

On Titus 3:5, Mr. Campbell says, "The only time that the phrase of washing of regeneration occurs in the New Testament with reference to personal change, it means, or is equivalent to, immersion, washing of regeneration. Washing of regeneration and immersion are therefore only two names for the same thing" (p. 213). Mr. Campbell continues thus on the following page: "As regeneration is taught to be equivalent to 'being born again,' and understood to be of the same import with a new birth, we will examine it under this metaphor. For if immersion be equivalent to regeneration, and regenerated be the same as being born again, then being born again and being immersed are the same thing; for this plain reason, that things which are equal to the same thing, are equal to one another." Note these words:

"To call the receiving of the Spirit, or any influence, or energy, or any operation upon the heart of man, regeneration, is an abuse of all speech, as well as a departure from the diction of the Holy Spirit, who calls nothing personal regeneration except the act of immersion" (p. 215). He continues: "He who cannot see the propriety of calling immersion a being born again can see no propriety in any metaphor in common use. A resurrection is a new birth. Jesus is said to be the first-born from the dead to die no more. And surely there is no abuse of speech, but the greatest propriety, in saying that he has died to sin and been buried in water, when raised up out of that element, is born again or regenerated. If Jesus was born again, when he came out of the sepulchre, surely he is born again, who is raised up out of the grave of water" (p. 216).

Mr. Campbell after emphasizing the importance of turning to God says: "And here it is worthy of notice that the Apostles, in all their speeches and replies to interrogatories never commanded inquirers to pray, read or sing preliminary to his coming; but always commanded and proclaimed immersion as the first duty, or the first thing to be done, after a belief of testimony. Hence, neither praying, singing, reading, repenting, sorrowing, resolving, nor waiting to be better, was the converting act. Immersion alone was the act of turning to God. Hence in the commission to convert the nations the only institution mentioned after proclaiming the gospel was the immersion of the believers, as the divinely authorized way of carrying out and completing the work. And from the day of Pentecost to the final Amen in the revelation of Jesus Christ, no person was said to be converted, or turn to God, until he was buried in and raised up out of the water" (pp. 222, 223).

Let us hear Mr. Campbell's description of how one is regenerated and saved. The following are his words supposed to be given to regenerated persons, describing how the regenerated state was attained: "You heard the testimony of God concerning Jesus of Nazareth and you believed it. You were inconsequence of your faith, so disposed toward the person of Jesus, as to be willing to put yourselves under His guidance. This faith and this will brought you to the water. You were not ashamed, nor afraid to confess him before men. You solemnly declared you regarded him as God's only Son, and the Saviour of men. You avowed allegiance to him. Down in the water you were led. Then the name of the Holy One upon your person was pronounced. You were then buried in the water under that name. It closed upon you. In its womb you were concealed. Into the Lord, as in the water, you were immersed. But in the water you con-

(Continued on Page 16)

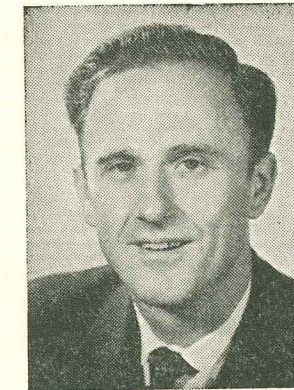
Sunday School Department

ROY E. BOATWRIGHT, State Secretary

CEDARMORE SUNDAY SCHOOL WEEK, AUGUST 10-14, 1953



Robert James
Song Leader



James S. Haskins
Accompanist

The daily program will consist of the following with a few changes:

Morning	
7:00	Breakfast
8:45	Song Service Robert James, James S. Haskins
9:00	Bible Study Hour Laurence Cleland
10:00	Department Conferences
11:00	Recess
11:15	Music Parkland Baptist Girls' Sextet
11:30	Laws of Sunday School Growth Arthur Hicks
11:50	Message V. Latrell Stanfield
12:30	Lunch
Afternoon	
	Rest Recreation
Night	
5:30	Supper
7:00	Department Conferences
7:30	Song Service Robert James, James S. Haskins
7:50	How We Did It J. S. Bell, Homer William Smith and Dan Thomas
8:20	Special Music Parkland Baptist Girls' Sextet
8:30	Message V. Latrell Stanfield

STATE PLANNING MEETINGS

September 2—10:00 A.M.—3:00 P.M.

Places: First Baptist Church, Princeton; Harrodsburg Baptist Church, Harrodsburg; First Baptist Church, Jackson.

WHO! ALL ASSOCIATIONAL WORKERS, MILLION MORE ASSOCIATIONAL COMMITTEES.

SPECIAL COMMITTEE—"MILLION MORE IN '54"

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

STANDARD SUNDAY SCHOOLS

Louisville, Parkland—Pastor E. N. Wilkinson, Superintendent Stanley Read.
Louisville, Baptist Tabernacle—Pastor L. C. Ray, Superintendent Herbert L. Taylor.
Owensboro, Third—Pastor H. B. Kuhnle, Superintendent R. L. Robertson.

WESTERN RECORDER

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, JULY 26, 1953

Church	T.U.	S.S.
Arlington	56	271
Bardstown	---	317
Bellevue	---	1,045
Bowling Green, First	170	240
Burlington	81	204
Cadiz	63	498
Campbellsville	---	---
Pleasant Hill	109	380
Central City, First	171	204
Clay, First	---	489
Corbin, Central	106	416
First	112	574
Covington, Calvary	---	286
First	78	809
Covington, Latonia	169	347
Cynthiana	---	618
Danville, First	162	643
Dayton, Ohio, Westwood	147	706
Elizabethtown, Severn's Valley	127	325
Erlanger	47	375
Evansville, Ind., Calvary	89	782
Walnut Street	---	214
Grace	156	237
Ferguson	66	807
Ft. Thomas, First	65	287
Frankfort, First	77	351
Thorn Hill	---	422
Franklin, First	---	588
Georgetown	105	487
Glasgow	119	824
Harlan	202	236
Harrodsburg	102	295
Bruner's Chapel	---	251
Hawesville	---	287
Blackford	62	243
Hazel	---	501
Henderson, Bellfield	122	261
Immanuel Temple	87	462
Hima, Horse Creek	---	589
Hodgenville, First	141	764
Hopkinsville, First	116	---
Second	127	204
Ebenezer	276	221
Hudgins, Aetna Grove	---	285
Independence	120	375
LaGrange, DeHaven Memorial	---	434
Lawrenceburg, First	112	684
Lebanon	85	630
Lexington, Calvary	---	293
Grace	---	780
Felix Memorial	69	547
Immanuel	181	554
Porter Memorial	107	318
London, First	161	559
Ludlow, First	66	259
Louisville, Baptist Tabernacle	161	734
Baptist Temple	---	209
Beechmont	169	1,096
Bethany	---	354
Carlisle Avenue	187	849
Clifton	79	441
Crescent Hill	---	262
Deer Park	---	437
East Audubon	73	377
Eastern Parkway	51	313
Eighteenth Street	123	376
Fairdale	---	291
Farmdale	---	89
First Highland Park	---	364
Harmony	---	1,064
Immanuel	60	386
Ninth and O	165	465
Okolona	63	576
St. Matthews	101	392
Shively	---	444
South Jefferson	80	604
South Side	---	672
23rd and Broadway	131	1,312
Victory Memorial	237	526
Walnut Street	233	892
West Broadway	105	240
Madisonville, First	247	970
Marion Baptist	---	574
Mayfield, First	288	300
Middlesboro, First	89	252
East Cumberland Avenue	---	249
Middletown, First	109	368
Monticello, First	64	824
Morganfield, First	---	237
Murray, First	81	642
Sinking Spring	185	381
Newport, First	85	406
Owensboro, Buena Vista	96	1,036
Eaton Memorial	156	362
First	239	213
Hall Street	145	955
Macedonia	70	90
Third	316	465
Seven Hills	---	588
Paducah, East	168	561
First	149	292
Immanuel	---	343
Trinity	81	---
Twelfth Street	---	---

(Continued on Page 16)

Baptist Training Union Dept.

BYRON C. S. DeJARNETTE
State Secretary



Miss Lois Jean Carter

Miss Lois Jean Carter, Loyall, represented Kentucky in the Southern Baptist Young People's Speakers' Tournament at Ridgecrest and won second place. Lois was a faithful witness and we were proud of her.

Intermediate Representative

Miss Etta Sue Potts, Madisonville, First, represented Kentucky in the Southern Baptist Intermediate Sword Drill and did an excellent job. We were also proud of her.

AWARDS FOR MAY 1953

ASSOCIATION	METHODS	OTHER BOOKS	TOTAL
Baptist			
Lawrenceburg, First	13	6	19
Bell			
Clear Creek	1		1
Bethel			
Mt. Zion	7	13	20
Blood River			
Hazel Baptist	12	12	
Murray, First		2	2
Bracken			
Ewing	27		27
Caldwell			
Princeton	72		72
Central			
Springfield, First	25	25	
Christian			
Hopkinsville, First	55		55
Davies-McLean			
Calhoun	10	10	
Hall Street, Owensboro	5	5	
Livermore	15	15	
Thrd, Owensboro	1	1	
Owensboro, First	5	5	
Enterprise			
Stone	1	1	
Elkhorn			
Felix Memorial	19	19	
Georgetown	61	61	
Immanuel	33	33	
Paris, First	20	6	26
Porter Memorial	66	66	
Rosemont	43	43	
Versailles	5	5	
Franklin			
Evergreen	38	38	
Franklin	19	19	

Gasper River	5	43	48
Monticello			
Little Bethel		21	21
Grapevine			
Little River			
Hurricane	51	51	
Logan			
Center, Russellville	28	28	
Long Run			
Audubon	32	32	
Baptist Tabernacle	1	1	
Carlisle Avenue	4	4	
Crescent Hill	8	8	
Eastern Parkway	8	8	
Fisherville	19	19	
Jeffersonton, First	72	72	
Lee's Lane	1	1	
Ninth and O	118	142	
Parkland	11	11	
23rd and Broadway	1	1	
Virginia Avenue	26	45	78
Victory Memorial	144	144	
West Broadway	61	5	66
West Side	6	6	
Lynn			
Friendship, Hodgenville	34	34	
Muhlenberg			
Beech Creek	16	23	39
Drakesboro	14	14	
Greenville, First	63	63	
Martwick	36	36	
Mt. Zion			
Corbin, First	18	18	
North Bend			
Kenton Baptist	12	12	
Latonia	82	82	
Sand River	44	44	
Ohio County			
Beaver Dam	1	1	
Concord Baptist	29	29	
Fordsville	14	14	
Green River	46	46	
Mt. Carmel	21	21	
Owen County			
Beech Grove	37	6	43
Old Cedar	35	35	
Pine Mountain			
Whitesburg, First	22	22	
Pulaski County			
Sloan's Valley	3	8	11
Somerset, First	25	25	
Russell Creek			
Columbia	35	35	
Shelby County			
Shelbyville, First	21	44	65
Severn's Valley			
Buffalo, First	1	1	
Hodgenville, First	18	18	
Vine Grove Baptist	18	13	31
Salem			
Salem	1	1	
Ten Mile			
Macedonia	10	20	30
Upper Cumberland			
Harlan	7	7	
West Kentuckiana			
Bethel	21	21	
Cash Creek	1	1	
Grace, Evansville	4	140	144
Henderson, First	124	124	
Zion	2	2	
Walnut Street, Evansville	10	10	
West Kentucky			
Hickman, First	58	58	
West Union			
Paducah, First	17	17	
White Water			
North Dayton	27	27	
	953	1,542	2,495

AUGUST

(State and Convention Schedule)

Theme: The Meaning of Moral Responsibility.

Scripture: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. 7:21).

Aim: To Help Us to Develop a Sense of Moral Responsibility.

Song: "May God Depend on You?"

Denominational Emphases

1. Ridgecrest, Glorieta, State Assemblies, and Camps.
2. Summer Revivals.
3. Sunbeam Focus Week, Aug. 9-15.
4. Off-to-College Day in the Home churches.

Southern Baptist Hospital Board Reports Progress, Signs Contract for Second Convention-Wide Unit

NEW ORLEANS — "The Southern Baptist Hospital in New Orleans is in a good financial condition and, with the aid of Cooperative Program receipts, work is proceeding on an extensive rebuilding and remodeling program in the older parts of the building," Dr. Frank Tripp, executive secretary-treasurer and superintendent, reported at the recent annual meeting of the institution's Board of Directors. Dr. George Ragland, First Baptist Church, Lexington, represents Kentucky on the Board.

Included in the remodeling program will be complete rebuilding of all operating rooms, creation of a recovery section and air conditioning of the entire old building a floor at a time as rapidly as funds become available, Dr. Tripp said in his annual report.

Climaxing many months of preliminary work, the Board approved the letting of a \$2,156,800 contract for the construction of a new Baptist Hospital in Jacksonville, Fla., and authorized Dr. Tripp and Bert S. Reid, Jacksonville, to sign the contract.

On Dr. Tripp's recommendation, Raymond C. Wilson was elected to the newly created position of Administrator of the Southern Baptist Hospital at New Orleans. An Administrator for the Jacksonville hospital will be named later.

Mr. Wilson has been serving as Dr. Tripp's assistant for several years and will continue to be under the supervision of Dr. Tripp as executive secretary of the Board. Dr. Tripp requested creation of the new post to relieve him of some of the details of operating the hospital and to allow him to spend more time in developing plans for the new hospital at Jacksonville. As executive secretary, Dr. Tripp will continue to report to the Southern Baptist Hospital Board and to the Southern Baptist Convention for the board.

Southern Baptists' hospital at New Orleans gives free service to all missionaries of the Home and Foreign Mission Boards and a fifty per-cent discount to all ministers. In the period from January 1, 1947 to May 31, 1953, approximately a half million dollars in free services and discounts were given. During this same period, 196,293 patients (including 19,429 new born infants) were admitted.

UNION UNIVERSITY

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WARREN F. JONES, President
Jackson, Tennessee

WOMAN'S MISSIONARY UNION

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

Anniversary Memorials Are Established

We are grateful for the privilege of announcing that funds for the establishing of two Fiftieth Anniversary Memorials have been received. The first memorial gift was from Mrs. Mark A. Wakefield of Louisville for the establishment of the Mrs. B. B. (Alice Byrd) Bailey Memorial. Mrs. Wakefield's parents were Dr. and Mrs. B. B. Bailey and Dr. Bailey was pastor of the First Church in Winchester at the time of the organization of Kentucky W. M. U. in that church on June 16, 1903.

It seems fitting, indeed, that our first memorial should be so significantly a reminder of the courage and faith of our leaders in these days of the beginning of our work.

You will be interested to know that Mrs. Wakefield and her sister, Mrs. John A. Davis of Shelbyville, served as pages in that first historic meeting. Both of them were present in our Fiftieth Anniversary Meeting at Lexington. They recall vividly the interest and excitement with which their mother helped with the preparations for the 1903 meeting.

The second Memorial gift which we received is from the Woman's Missionary Society of the Marion Baptist Church. It is a memorial to a beloved former pastor, the Reverend Leslie A. Gilbert who was called to be with his Lord from the pastorate of this church a few years ago.

We wish that we could tell you of the lovely Birthday Parties held in the Broadway Church in Louisville where the Memorial established by Mrs. Wakefield was contributed and in the Marion Baptist Church where the Gilbert Memorial was given as well as the many other parties that have been reported to our office or have been attended by your Executive Secretary. However, lack of space makes this impossible.

Have You Done Your Best?

Have you had your Birthday Party? Have you made your investment in the training of leadership for our Baptist work through the Fiftieth Anniversary Scholarship Fund? Have you reached at least the half-way mark on your goals for the anniversary year? You still have six months, and only six months in which to work before our Anniversary Year is over. Do work now! Don't delay! The needs are great! Let's really do our best to "hallow the fiftieth year."

IN BEHALF OF SUMMER CAMPS

Let Us Take Time

Too close life crowds
There is no place to hide.
From feverish days my heart throbs in
my side.

Let us take time, take time.
Let us take time to know the thoughts
of men;

Time to know beauty;
And time to feel again.
Calm and content of soul—the certain
power

Of meditation through a quiet hour.
Time for a book, a song,
For golden weather
Made for the happiness of friends to-
gether;

Time to believe; and time to lift the bars
'Twixt us and Truth,
'Twixt heartbeat and the stars.

Before our breath is spent,
Before life's wheel
Grinds too fine, let this hour be still;
Let us take time, take time.

—Author Unknown

W. M. U. Week at Cedarmore August 24-28

See this page next week for more program details. Don't miss the messages of six missionaries! Calling all Stewardship Chairman for Stewardship Day, August 27.



Southern Seminary students and graduates who served on the staff as counselors during Junior State R. A. Camp, June 29-July 3 at Cedarmore, Bagdad, Ky. Front Row (Left to right): John Mullins, Glen Grober, Bob Gray, Carl Lambert, Knox Johnston, Charles Phipps, J. C. Bellew, Camp director.

Second Row: Dr. Cort Flint, camp pastor, Bobby Jones, John E. Douglas, Calvin Fields, athletic director; Robert Wallace, Charles Porter, Richard Lucas, waterfront; John Edmonds.

Back Row: Nolan Shepard, Sigurd Bryan, W. L. Crumpler, James Carter and Tom Francis, missionary.

Those Big Little Things

By BOOTH MOONEY

Bobby Davis swung into the newspaper office with a discontented expression on his usually sunny face. There were little wrinkles on his forehead as he climbed on the stool in front of the desk of Mr. Arthur, editor of the Parker County Post.

"Hello, Bobby," the editor looked up from his typewriter as his young friend seated himself. "Why, boy, what's wrong? You look like a thunder-cloud about to burst."

"I'll tell you," Bobby said earnestly. "I've been reading a book called Heroes of the World, and Mr. Arthur, I found out that lots of boys not a bit older than I have done big things—things that really counted."

"And you are unhappy because you can't do something like that," the editor said gently. "Is that it, Bobby?"

"Yes, sir, I guess that's about it. I never have a chance to do anything that really amounts to something. It's just the same old thing day after day."

The editor leaned back in his chair and stared at the ceiling. "Well, Bobby," he said slowly, "your problem is not exactly new. I suspect boys—yes, and men, too—have been feeling about as you do for a longer time than anybody can remember."

"You know, Bobby, I have been knocking around the world for a good many years, and I have come to the conclusion that the biggest thing in life is doing all the hundreds of little things, doing them conscientiously and well. Every day we have a chance to do dozens of little things that appear mighty small—but they mount up, Bobby, they mount up."

"You mean," Bobby asked, "that lots of little things count as much as one big thing?"

The editor nodded. "That's it, exactly. Offering to do errands for your mother, giving a hearty, respectful greeting to every one you meet, going out of your way to do kind deeds, trying to cheer up your friends when they feel discouraged—some people would call these little things. I don't, Bobby. If you consistently look after the little things the big ones will take care of themselves."

"I believe you are right." Bobby smiled, his discontented look disappearing as if by magic.

"I believe I am," Mr. Arthur replied. "I used to want to do big things and here I am running a newspaper in a small town. But I am happy, Bobby."

I'm contented, and that is more than many of the important men can say."

Bobby slipped down off the stool. "I just happened to think," he remarked, "that I must wash the car."—Sentinel.

Ten Rules of Politeness For Children

1. To be polite is to have a kind regard for the feelings and rights of others.

2. Be as polite to your parents, brothers, sisters, and schoolmates as you are to strangers.

3. Look people fairly in the eyes when you speak to them or they speak to you.

4. Do not bluntly contradict anyone.

5. It is not discourteous to refuse to do wrong.

6. Whispering, laughing, chewing gum, or eating at lectures, in school, or at places of amusement is rude and vulgar.

7. Be doubly careful to avoid any rudeness to strangers, such as calling out to them, laughing or making remarks about them. Do not stare at visitors.

8. In passing a pen, pencil, knife, or pointer, hand the blunt end toward the one who receives it.

9. When a classmate is reciting, do not raise your hand until after he has finished.

10. When you pass directly in front of anyone or accidentally annoy him, say "Excuse me," and never fail to say "Thank you" for the smallest favor. On no account say, "Thanks."

Widow of President Pat M. Neff Dies in Texas

Mrs. Myrtle Mainer Neff, 79, died in Waco, Texas, July 20. She was the widow to the illustrious Pat Morris Neff, one-time Governor of Texas, President of Baylor University, President of the Southern Baptist Convention, president of the Texas Baptist State Convention, one-time candidate for the office of president of the United States on the Prohibition Ticket, member and speaker of the House in the Texas Legislature, and chairman and president of so many organizations, businesses and movements that it would require a catalogue even to mention each one.

She and her husband were married May 31, 1899. They had two children: Hallie Maude Neff and Pat M. Neff, Jr.

Just For Fun

The following advertisement appeared in a Siamese newspaper:

"The news of English will tell latest, writ in perfectly style and most earliest. Do a murder get commit? We hear and tell it. Do a mighty chief die? We publish it, and borders of somber. Staff has each one been college, and writ like the Kipling and the Dickens. We circulate every town and extortionate not for advertisement. Buy it."—THE PIONEER, India.

Customer in cheap restaurant: "Give me a cup of chocolate with cream."

Waiter calling loudly toward kitchen: "Cake and cow for one!"

Customer: "Waiter, make that whipped cream."

Waiter again calling: "Chastise Sukey!"

"Mummie, why does Uncle Charley eat off his knife?"

(In whisper) "Hush dear! Uncle Charley is rich enough to eat off the coal shovel if he wants to!"

"There are two sides to every question," said the peaceful one.

"Sure! And there are two sides to fly-paper; but the fly had better watch which side he takes!"

"My analyze over the ocean,
My analyze over the sea;
Oh who will go over the ocean
And bring back my anatomy."

"Miss Jones," said the office manager to his secretary one morning, "I would suggest that you do not write letters to your young man during office hours. Haverty and Johnson report that you sent them a shipment of love and kisses instead of the tar and axle grease they ordered."

Angry Professor: "See here, young man, are you the teacher of this class?"

Outspoken boy: "No, sir, I'm not."

Professor: "Then, don't talk like an idiot."

"Why that strange expression on your face?"

"Oh, I was just thinking."

"So John has been arrested. Was a girl mentioned in the case?"

"I believe the judge did say something about a Miss Demeanor."

"Robert," said the Sunday school teacher, to drive home the lesson on charity and patience, "if I saw a man beating a donkey and stopped him from doing so, what virtue would I be showing?"

"Brotherly love," said the boy, still looking out the window.

Rural Church Program Started At Southeastern



NASHVILLE, Tenn. — Dr. T. L. Holcomb, Nashville, Tenn., is shown signing a check for \$10,000 which has been appropriated by the Baptist Sunday School Board for the establishment of a Department of Rural Church Development at the Southeastern Baptist Theological Seminary, Wake Forest, N. C. This is the first program of its kind to be started at any of the five Southern Baptist seminaries. Shown with Dr. Holcomb are (left to right): J. O. Williams, Nashville, Tenn.; Harold E. Ingraham, Nashville, Tenn.; Dr. Holcomb; and S. F. Dowis, Atlanta, Ga.—BAPTIST PRESS.

FALLEN ASLEEP

By H. A. Egbert

PRINCETON, Ky. — Funeral services for the Reverend H. A. Egbert, retired minister, were held in Donaldson Baptist Church Monday afternoon, January 19, with the pastor, the Rev. W. B. Ladd, officiating and the Rev. Herbert Lewis, Rev. O. M. Shultz and the Rev. Rodolph Lane, assisted in the services. Burial was in the church cemetery with undertaker G. H. Brown in charge.

Death claimed Pastor Egbert at his home in the Farmersville section Sunday, January 18 at 12:30 p. m. following nine years in impaired health. He retired from active duty in 1944.

A son of Whit and Clara Franklin Egbert, he was born in Caldwell County February 5, 1875; and in 1891 he was married to the former Cora Ann Morse who survives, as do five of their seven children, namely: Miss Ercell Jane Egbert, Western State Teachers College, Bowling Green; Mrs. J. W. McClesney, of Caldwell County High faculty; Mrs. Cecil Carner and William Morse Egbert of the country; and Carmon Egbert of Detroit. Two sons, Shelby and Hall, preceded their father by several years. Six grandchildren and a brother, Albert Egbert, Princeton, share the bereavement.

Pastor Egbert gave forty years of his life to the ministry, being a member of the Baptist faith and served the pastorate of various churches, the last of which was his home congregation of Donaldson Missionary Baptist church. He loved the ministry and was instrumental in leading many souls to Christ. He was characterized by a deep spiritual life and love for his people. His ministry was rich in its exhibition of the love of God. Truly, he left a living contribution to the work of Christ.

Casketbearers were R. C. Franklin, Richard Carner, Pat Tyrie, Lillard Watson, Luke Van-Hooser and Paul Jones Morse.—Local newspaper clipping.

Pastor Watson Russell Slade
JEFFERSONTOWN, Ky. — On June 12, 1953, at 12:15 p. m., at the Kentucky Baptist Hospital, our beloved pastor, Rev. Watson Russell Slade, aged 39, was called from his earthly home to his mansion in the skies. He was

stricken about three hours earlier with a heart attack while making preparation to open the Vacation Bible School in the Jeffersontown Baptist Church, of which he had served as Pastor just a little more than two years.

Our church has lost a faithful and consecrated pastor, one who was a friend not only to the membership of his congregation but to every one with whom he came in contact, regardless of church affiliation, race or color. He was untiring in his efforts to promote the cause of Christ, working day and night in the interest of his church, his community and the spreading of the Gospel to the uttermost parts of the earth.

We, therefore express our gratitude to God for his leadership, council and guidance while he was our pastor, and desire that a copy of this tribute be sent to Mrs. Slade and the children, Blair and Patricia Ann; one to the Western Recorder for publication, and one placed on our church records.

Funeral services for Brother Slade were held in the Jeffersontown Baptist Church on Sunday, June 14, at 2:30 p. m., and Dr. Dale Moody of the Seminary, was in charge assisted by Rev. J. K. Allaby of Clifton Baptist Church, Rev. Harold Zicafoose of Kenwood Baptist Church; and Richard Lin, soloist. The remains were taken to Toronto, Canada, his former home, for interment.—Mrs. L. T. Wright, Mrs. W. E. Helt, W. B. Helt, Committee.

John Craig Foth

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

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

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

That we extend our deepest sympathy to his family and express our hope that even so

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great a loss may be overruled for good by Him who doeth all things well; while his death was a great loss we who knew him know that he would not question God's will and the great faith he had will enable us to serve our Lord better;

That a copy of these resolutions be entered upon the church books, a copy be sent to the family and a copy to the Western Recorder. Respectfully submitted: Joe Ryan, F. W. Callicutt, Rudy Bouland, Resolutions Committee.

Miss Hattie Graves

GEORGETOWN, Ky. — Miss Hattie Graves was called to her heavenly reward April 7, 1953, after an illness of three years. She was the daughter of the late Mr. and Mrs. B. B. Graves of Franklin County.

"Miss Hattie" had lived in Georgetown for the last twenty-seven years during which time she was ever a devoted, faithful member of the Georgetown Baptist Church. Always active in the Business Woman's Circle of the Woman's Missionary Society she was equally interested in the Junior Department of the Sunday school where she was a teacher for over twenty years.

Miss Graves is survived by one sister, Mrs. E. W. Heapel of Georgetown, one half brother, three nieces and three nephews.

The funeral service, which was held in Georgetown, was conducted by Dr. W. W. Stout, her former pastor, assisted by Dr. E. Lowell Adams, the present pastor.

Burial was in the family lot at the Frankfort Cemetery.

We, the members of the Edith Rose Weller Business Woman's Circle, wish to express our appreciation of the loyalty of Miss Hattie and our deep sorrow at her passing.

"Peaceful be thy silent slumber,
Peaceful in the grave so low;
Thou no more wilt join our number
Thou no more our songs shall know.
"Yet again we hope to meet thee,
When the day of life is fled;
There is Heaven with joy to greet thee
Where no farewell tear is shed."

We desire that these resolutions be recorded upon the minutes of the Edith Rose Weller Circle; that a copy be sent to our state paper, the "Western Recorder," and that a copy be sent to Mrs. E. W. Hempel.—Committee appointed: Miss Anne-Stuart Thacker, chairman, Miss Margaret Thompson, Mrs. J. R. Lancaster.



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Pastor William R. Howard, Bellepoint, Made Chaplain In the U. S. Navy

LOYALL, Ky. — The Rev. William R. Howard, Loyall, has been appointed a lieutenant junior grade in the chaplain corps of the U. S. Navy and is serving his first assignment in Newport, Rhode Island.

Lieutenant Howard has been pastor of the Bellepoint Baptist Church, on Kentucky Avenue in Frankfort, for the past four years. He is a graduate of Georgetown College and Southern Baptist Theological Seminary of this year.

He and his family are visiting his parents, Mr. and Mrs. Ray L. Howard, in Loyall.—Harlan Newspaper Clipping.

Elkhorn Association's Place Of Meeting Changed to Porter Memorial Church

By Ira McMillen, Jr., Moderator

LEXINGTON, Ky. — I am writing to call attention to the change in the place of meeting of Elkhorn Association September 22, 23. It was originally scheduled for Nicholasville but has been moved to Porter Memorial Baptist Church in Lexington.

Dr. W. C. Boone is to represent the state work and deliver the missionary sermon. Our special emphasis this year will be on "The Home." We are having as guest speakers on the night program Dr. Joe Burton of Nashville, editor of Home Life and Judge Eugene Siler, moderator of the General Association of Kentucky Baptists. These speakers and other features on the program give promise of making this one of the best meetings of the Elkhorn group in a number of years.

E. Lowell Adams Completes Third Year as Pastor of The Georgetown Church

GEORGETOWN, Ky. — July 5 Pastor E. Lowell Adams and his family began their fourth year with the Georgetown Baptist Church. We may consider some of the church's accomplishments during this time.

One hundred sixty-two persons have been baptized into the church. Under the leadership of college students the Main Street Baptist Chapel has been

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established. The educational building, which was nearly completed three years ago, was finished and dedicated in August, 1950. The entire old church building has been redecorated. There have been added several new tile floors and other physical improvements.

In November, 1950, the church had given \$89,064.79 and borrowed \$66,000 on the educational building and improvements. As of the present date the interest has been paid and the debt principal has been reduced to \$34,000 with \$815.80 on hand in the building fund. At this rate we can easily be free of debt in 1955.—Abbreviated from Church Bulletin.

Ira McMillan, Jr., Going From Hillcrest Church to Irene Cole, Prestonsburg

LEXINGTON, Ky. — Pastor Ira McMillan, Jr., of this city, has accepted the call of the Irene Cole Memorial Baptist Church, Prestonsburg, Kentucky, effective August 31. He will succeed Pastor Lloyd W. Benedict, retired, now moved to his new residence at 4253 Gartrell Street, Ashland, Ky.

Brother McMillan has resigned the care of the Hillcrest Baptist Church, here. He was elected to the office of moderator of the Elkhorn Association. He is now serving as a member of the Executive Board of the General Association of Baptists in Kentucky, and is its assistant secretary.

W. L. Birch, mission pastor, has been named acting pastor for the Irene Cole Memorial Church during the month of August.

The Prestonsburg Church broadcasts its regular Sunday morning services and a Saturday program each week this year, and a contract has been signed to broadcast Sunday morning services for the next twelve months, beginning August 1. (See also page 21.)

►Professor J. E. Weldon supplied for Pastor E. Lowell Adams both services on Sunday, July 26 at the Georgetown Baptist Church.

Alexander Campbell on the Way to Salvation

(Continued from Page 8)

tinued not. Of it you were born, and from it you come forth, raised with Jesus, and rising in his strength. Then your conscience was released; for there your old sins were washed away. And, although you received not the gifts of the Holy Spirit, which confirmed the testimony of the first disciples, you felt the powers of the world to come, were enlightened, and tasted the bounty of God; for seasons of refreshments from the presence of God came upon you. Your hearts were sprinkled from evil conscience, when your body was washed in the cleansing waters. Then into the Kingdom of God you entered. Being washed, you were sanctified, as well as being acquitted" (p. 253).

Mr. Campbell claims that the work of the Spirit and of the Word in the salvation of a sinner cannot be separated. He says: "Now we cannot separate the Spirit and word of God, and ascribe so much power to the one, and so much power to the other, for so did not the Apostles. Whatever the word does, the Spirit does, and whatever the Spirit does in the work of converting men, the word does. We neither believe nor teach abstract Spirit nor abstract word, but word and Spirit, Spirit and word" (pp. 68, 69).

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, JULY 26, 1953

(Continued from Page 9)

Paintsville, First	48	292
Paris, Central	56	227
First	58	239
Perryville, Beech Grove	---	202
Pikeville	---	205
Prestonsburg, Irene Cole Memorial	---	228
Princeton, North Side	---	207
Second	105	234
Russellville, First	---	377
Somerses, First	---	687
Pleasant Hill No. 2	67	239
Sonora	---	272
Springfield	---	385
Stanford	118	255
Sturgis, First	---	247
Versailles	100	362
Clover Bottom	---	203
Williamsburg	54	436
Willisburg	82	390
Winchester, Central	104	465
First	124	411

"What will it profit a church to sell all its ice cream and then lose its spiritual power?"

Attention, Associational Moderators and Clerks

Will you kindly have a man and a woman selected at the approaching meeting of your Association to serve as **CHILDREN'S HOMES CHAIRMEN** for your Association. Select those who have been most active in promoting the work of Spring Meadows and Glendale. Immediately after the selection is made, send their names, addresses and home church to the

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Glendale Children Spend Vacation with Sponsors in Ohio



DAYTON, Ohio. — Barbara and Tommy Bocock, of the Kentucky Baptist Children's Home, Glendale, Ky., spent a two weeks' vacation in June with their sponsors—the Golden Circle Class of the Westwood Baptist Church. They visited in many of the homes of the class members and were honored with a weiner roast for the entire class and their families. Shown in the picture, reading from left to right, are: Blanche Jones, class president; Mildred Anderson, teacher; Gay Jenkins, vice president; Barbara and Tommy Bocock.

Burlington Church Undertakes to Support Dyal as a Missionary

BURLINGTON, Ky. — The Burlington Baptist Church, in business session July 8, voted the support of William M. Dyal, Jr., as its missionary to Guatemala, Central America. Provision has been made by the church to pay \$2,000 per year as his salary designation under the plan set up by the Foreign Mission Board.

Bill Dyal is a native Texan, having finished at Baylor University in 1949, and a Southern Seminary graduate of this past spring. During his student days in Kentucky he held a large number of youth revivals and was for three years pastor at Bagdad in Shelby County.

Mrs. Dyal is the former Edith Colvin, of El Dorado, Arkansas. Cathy Dyal was born February 6, 1953.

The Dyals leave the states August 23

for San Jose, Costa Rica, where they will spend one year in language school.



William M. Dyal, Jr.

Following that, they will locate in Guatemala City, Guatemala, to which place they have been assigned by the Foreign Mission Board.

Burlington Church first became acquainted with Bill Dyal last March when he was the speaker in its Missions Emphasis Week. He returned for the weekend of July 4-5 to interest the church even more in the total mission cause.

Following its major building program last year under the splendid leadership of a former pastor, Roy A. Johnson, Burlington Church has given considerably more attention to missions. Co-operative Program gifts were stepped up from \$1,300 to \$5,200. The recent action concerning Bill Dyal is part of the same increase in missionary interest.—Samuel S. Hill, Jr., pastor.

Vacation Bible Schools Being Held at Cynthiana

CYNTHIANA, Ky. — We here in Cynthiana are happy to report a very successful Bible School. We started with 106 charter members on Monday of the first week, and grew steadily to a final total enrollment of 182. Our average attendance for the two week school was 135.

Pastor W. Austin Roberts filled the job of principal, and he was assisted by the newly elected Youth-Music Leader, Ray Jenkins, and most important of all a staff of responsible and capable workers.

Some highlights of Vacation Bible School were: the annual picture taken of our group; the churchwide picnic supper; the final service of commencement, which was conducted on Sunday night, June 14, and we feel the best reward for our efforts was granted when four of our young people stepped out and dedicated their lives anew to their Saviour.

On Monday, June 29, Bible School began at Cynthiana's Belmont Branch Sunday School, and continued for one week. The last Bible School will be held at Penn Street Mission early in August. God willing we shall do all we can to assist the Colored Baptists in their Vacation Bible School this summer.

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Carroll C. Haynes is Ordained to Ministry By Ferguson Church

FERGUSON, Ky. — The Ferguson Baptist Church, in Pulaski County, ordained Brother Carroll C. Haynes to the ministry in a special service on Sunday afternoon, July 19, 1953.

Brother E. R. Prather, pastor of the local church, was chosen as moderator of the council. Pastor W. W. McAlpin, Pleasant Hill, questioned the candidate. Brother Haynes gave full evidence of a conversion experience, call to the ministry, and doctrinal fitness. The church then proceeded with the ordination service, upon recommendation of the council.

Pastor Preston L. Ramsey, of the First Church of Somerset, preached the ordination sermon, using scriptures taken from First and Second Timothy. Pastor C. L. Jenkins, of Calvary Church, presented the Bible and Brother Prather offered the ordaining prayer, followed by the laying on of hands by the members of the council.

Other ministers present were Paul Prather, Oak Grove; W. M. Cottongim, New Hope; Ernest Cruse, Eden and Eugene Webb, Pleasant View.

Brother Haynes has been a student of the Clear Creek Mountain Preacher's School at Pineville, Ky., and Campbellsville College. He is the fourth to be ordained and sent out by the Ferguson Baptist Church. He goes to be pastor of Oak Grove Baptist Church at Liberty, Ky., which church called for his ordination and many of her members were present for the ordination service.—S. M. Ford, Clerk.

Recounting Improvements Made at Lexington Avenue Under Pastor R. R. Couey

DANVILLE, Ky. — Dr. Ralph R. Couey, pastor of Lexington Avenue Baptist Church in Danville for nearly nine years, has resigned to accept the pastorate of the First Baptist Church in

BAYLOR University

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Carrollton, Ky. He went to his new field July 1.

Dr. Couey came to the Lexington Avenue Church in October, 1944. Since that time he has taken in 700 members. A total of \$342,285.02 has been received into the church during his ministry and \$125,136.95 of that amount has been sent to mission causes.

Many improvements have been made in the time he has been with us. In 1949 a modern nursery was established. Last year, Modern-fold doors were purchased for the church making five additional Sunday school rooms. In 1945, Dr. Couey presided over and helped plan the debt-free dedication of the church. He also had a large part in the 25th Anniversary of the church, which was celebrated last December.

In 1950, Georgetown College conferred upon him the Doctor of Divinity Degree. While in Danville, he has had a large radio ministry, with the Sunday evening services broadcast over Station WHIR.

Mrs. Couey also has meant much to the church. She has been an active worker in Vacation Bible School and the W. M. U. and has been Superintendent of the Nursery Department most of the time since its organization.

On June 24, Dr. Couey and his family were given a farewell party by the church and were presented a gift in appreciation of their services to our church. The prayers of our people go with him as he goes into his new field.—Mrs. James H. Gordon, Church Secretary.

Gleanings

►The Saloma Baptist Church has called Brother Richard Phipps, Campbellsville, as its pastor.

►The Second Baptist Church of Highland Park, Louisville, has called as its new pastor Brother Pierce Matheny.

►Pastor J. C. Raikes, Morehead, began a revival at the Round Top Baptist Church, in Severns Valley Association, on July 27.

►Dr. John M. Carter, president of Campbellsville College, is preaching in revival during August 2-12 at the First Baptist Church, Danville, with Brother Edward Clark leading the music.

►Pastor Wayne E. Todd, Immanuel Baptist Church, Danville, spoke to the Men's Brotherhood Supper at the First Baptist Church, Danville, July 21. Bro. Todd was in former years pastor of Danville's First Church.

►Editor R. T. Skinner, of the Western Recorder, preached Sunday morning, July 19, at the Gilead Baptist Church, Glendale, Ky. This was the launching of a revival in which Pastor John Wall, Buffalo, was the evangelist. Brother T. L. Maddux is the pastor.

►Pastor Thomas Hicks Shelton, Lantonia Baptist Church of Covington, and Rev. Lester C. Cornett of the Woodlawn Avenue Baptist Mission of Lebanon, have been assisting Pastor A. B. Colvin in a tent revival sponsored by the First Baptist Church of Lebanon, Ky.

►Rev. Harold Warren, administrator of the Central Baptist Hospital, Lexington; Dr. R. T. Skinner, editor of the Western Recorder; Marshall Black, assistant pastor at Harrodsburg Baptist Church; and Dr. Myron C. Madden, were the supply speakers during July at the Lexington Avenue Church of Danville.

G. A. Coronation is Held At Lewisport Church

LEWISPORT, Ky. — A G. A. Coronation service was held at the Lewisport Baptist Church June 14. The church was decorated in the G. A. colors of green, white and gold. Those recognized for completing work in the forward steps were: Doris Ammons, Maiden; Mildred Singleton, Lady-in-Waiting; Margie Roberts, Queen; Anna Singleton, Queen; Catherine County, Queen; and Lula Couty, Queen.

Others taking part in the service were: Wanda Harley, Glenda Connor, Connie Roberts, Barbara Owens, Norma Owens, and Jeannie Harley. Also, soloists were Joe Singleton and Mrs. Wilbur Roberts. The organist was Mrs. Robert Henderson.

Mrs. Marshall Singleton is junior leader and Mrs. A. F. Connor is Intermediate leader and young people's director. A. F. Connor is pastor.

New Wing of Bellfield Church is Dedicated

HENDERSON, Ky. — Bellfield Baptist Church, in Henderson County, recently dedicated the new wing of their building in special services. Dr. E. Keevil Judy, First Church, Newport, was the principal speaker. With the new addition, the seating capacity of the auditorium is now estimated to be 300 and the classrooms number 16.

Bellfield is now in a revival effort, with Brother C. W. Lawrence of the Walnut Street Church in Evansville, Ind., doing the preaching.

The pastor, Bert E. Williams, has recently accepted a call to the Moncks Corner Baptist Church, Moncks Corner, South Carolina. He will be leaving Kentucky around the first of August. He has been at Bellfield almost four years.

New Organ Given as Holbrook Memorial to The Whitesburg Church

WHITESBURG, Ky. — An organ was recently given the Whitesburg Baptist Church by one of the daughters in memory of her parents, Mr. and Mrs. M. J. Holbrook, who for many years were faithful and useful members. Both of them had held places of leadership over long periods. For the last several years before their Homegoing

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Mr. Holbrook had been treasurer, deacon and teacher of the Men's Bible Class, and Mrs. Holbrook had taught the Women's Class of Esther.

Pastor J. Thomas Miller says that it was also fitting for the organ to be dedicated on Mother's Day after another daughter had played a beautiful selection of favorite hymns, including Sweet Hour of Prayer, reminding the audience of the Holbrook faithfulness on Wednesday nights.

Graves Collins, Georgetown, Is Ordained to the Ministry by Sturgis Church

STURGIS, Ky. — The First Baptist Church of Sturgis ordained Graves Collins to the Gospel ministry July 5, 1953. A council of pastors and deacons of the churches in the Ohio Valley Association were invited.

Pastor C. O. Simpson was elected moderator of the council, C. L. Seibert, Clerk, and Pastor I. L. Baughn led in the examination.

The ordination sermon was preached by Pastor C. H. Warford and Pastor G. R. Abernathy, Clay, led in the ordination prayer. Pastor Bill Carter presented the Bible on behalf of the First Baptist Church.

Brother Collins is a student in Georgetown College and is assistant to Dr. E. Lowell Adams, pastor of the Georgetown Baptist Church.

Others serving on the council were: R. L. Holt, George Chandler, Ernest Wilson, Harry S. Girtman, G. A. Wallace, Frank Mitchell, N. B. Sizemore, N. B. Wallace, E. M. Cullen, A. R. Hammack, and M. W. Cusic.

Gleanings

►The Pellville Baptist Church, in Hancock County, has finished its two weeks of revival, the Rev. Clyde Voles being the evangelist. The meetings resulted in six professions of faith, five brought letters and ten rededicated their lives. Brother William J. Owens is pastor of the church.

►Pastor W. W. Dickerson closed the revival at the Mt. Olivet Baptist Church at Lowes, Ky., July 15. Brother Aubert V. Rose, Jr., did the preaching and Brother Luther Gardiner led the song services. Mrs. Alma Wyman played the piano. Six were added to the church—five for baptism and one by letter.

►The Hopewell Baptist Church, Philpot, Ky., had a revival in which the Lord blessed with 25 rededications, 9 coming into the church on confession and baptism and 3 joining by letter. There were 10 new tithe pledges made. One Catholic lady was saved. Thomas Dil-

lon, student in Southern Seminary, was the evangelist.

►The Calhoun Baptist W. M. U. held its Golden Jubilee Birthday party on the lawn of Pastor John Hammatt. Each one in attendance brought a birthday gift in the form of an offering toward the \$50,000 Scholarship Fund. The devotional was led by Pastor Hammatt. After the anniversary song, a playlet, "A Vision of Two Ladies" was given by Mrs. D. H. Wilhite and Mrs. John K. Sunn. Mary E. Woodfork gave a poem, "Fifty Years Ago." The games were led by Mrs. Karl Kerrick. The lace covered table held an antique punch bowl and a cake with fifty candles. Mrs. H. A. McDowell, past president, cut the cake.

Why Religious Liberty In Italy Suffers

By J. M. Dawson

WASHINGTON, D. C. — We have received an important publication (not for sale) from the Legal Office of the Federal Council of Evangelical Churches in Italy, which after listing and describing specific cases of religious intolerance and oppression by the Government explains why this condition persists. The causes cited are:

1. The Roman Church under Jesuit leadership insists that the regulations set up by the Papal-Mussolini Concordat of 1929, rather than the Constitution of 1948, shall apply in all cases.
2. The Christian Democratic Party, backed by the Roman Church, has blocked the establishment of a constitutional court which might require the observance of the new Constitution.
3. The fanatical Minister of the Interior has exercised arbitrary powers toward suppression of religious minorities.
4. Publication of abuses is not made in the dominant party's press, and when Communist newspapers take note of them, the Protestants are labelled Communists, thus subjecting the sufferers to charges of hostility toward the United States.

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SAM ED BRADLEY, Superintendent Middletown, Ky.



For August 16, 1953

By H. C. Chiles

Christ Above All

Colossians 1:3-6, 9-20

During Paul's imprisonment at Rome, Epaphras brought him a report about the Lord's work in Colosse. Upon hearing of the tendency of some to depart from the true doctrines, Paul wrote this great epistle with a view to correcting same. Although he had never seen the Colossians, Paul made it clear that he was vitally interested in them and greatly concerned about the maintenance and proclamation of the truth in their midst. In this first chapter he portrays Christ as the creator of the world, the head of the church, the redeemer of lost souls, the reconciler of men to God, and the One Who is entitled to pre-eminence in all things. To counteract the teachings which were subversive of the Christian faith and which were intended to take away the honor and glory due to Christ alone, Paul exalted Christ above all others. He sought diligently to magnify His greatness, His atonement, and the numerous benefits derived therefrom. The central theme of the epistle is the pre-eminence of Christ.

I. CHRIST ABOVE ALL IN PRAISE.

Colossians 1:3-6

Epaphras' report on the Colossian Christians was to their credit. Before Paul penned his message of warning to them, he assured them of his earnest prayers in their behalf. He expressed his praise and sincere gratitude for their faith in Christ, for their love for all Christians, and for their hope in Christ. How thankful he was for the triumph of the gospel of Christ in their lives! Paul was exceedingly careful to give Christ the praise and honor for it all.

II. CHRIST ABOVE ALL IN PRAYER.

Colossians 1:9-14.

Unable to visit Colosse for the purpose of instructing the Christians and of exposing the heresies of their enemies, Paul wrote to them and prayed for them. He prayed very definitely that they might be filled with a thorough knowledge of God's will for them, that they might walk worthily before the pre-eminent Christ, and that they might be strengthened of the Lord to such an extent that their lives would be pleasing to Him and profitable to others.

To be "filled with the knowledge of His will" is a primary need of every Christian today. When we discover His precious will, we sorely need His grace and strength to enable us to make our lives conform to it. If we are to overcome our temptations, to grow in grace and knowledge, to be fruitful in all good

works, and to be thankful as we should, we must study God's Word, pray, and depend upon the guidance and power of the Holy Spirit. To do these things is both a privilege and a duty.

In this remarkable prayer Paul could not refrain from thanking, praising and magnifying Christ for His provision of redemption, forgiveness, deliverance and translation into God's kingdom. The price at which He purchased these wonderful blessings was His own precious blood. None of us can ever thank Him enough for these things of which we are the recipients.

III. CHRIST ABOVE ALL IN POWER.

Colossians 1:15-20.

Christ must never be placed on a level with even the greatest of earth. He is the Great Unlike. Paul's assertion of Christ's supremacy, as recorded in these verses, fills us with an overwhelming sense of the majesty and glory of our Saviour and Lord. One enjoys a new throb of assurance and satisfaction as he reads Paul's recognition of Christ as the visible representation of the invisible God. Truly, He is the correct answer to humanity's cry, "What is God like?" As He went about blessing the children, feeding the hungry, healing the sick, comforting the heartbroken, lifting the fallen, quickening the dead, and saving the lost, He was saying by His actions, "God is like this. He that hath seen Me hath seen the Father."

1. Christ is pre-eminent in creation.

Before, in and after creation Christ was pre-eminent. He was first in the purpose, the promotion, the power and the preservation of all creation. Out of nothing He created all that is. "All things were made by Him; and without Him was not anything made that was made." John 1:3. "For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him." Thus, one can readily see that Christ is above all in power. Therefore, He should have the pre-eminence in all things.

2. Christ is pre-eminent in redemption.

This passage informs us that Christ is pre-eminent in redemption—"In Whom we have redemption through His blood." The good news of the glorious gospel of Christ can be summarized in one matchless statement—"Christ died for our sins." For Him there is no substi-

tute, nor will He ever have a successor. He is absolutely the only hope of the world so far as redemption is concerned.

3. Christ is pre-eminent in the church.

Not only is Christ pre-eminent in creation and in the salvation of believers, but He is also pre-eminent in the church. Paul says, "And He is the head of the body, the church." Because He is the mighty source of its life, the bond of its fellowship, and the One for Whom it bears witness, He must be given His rightful place in all its activities. If we keep in vital touch with our life-giving Lord, He will enable us to live effectively and sacrificially.

4. Christ must be pre-eminent in our lives.

He deserves and desires the first place in our lives. Those of us who give Christ the pre-eminence in our lives yield all that we are and have to His control, submit everything to His direction, and seek in all that we do to glorify Him. Let us be sure that we give the peerless Christ His rightful place of pre-eminence in our lives. Let us see to it that He is above all in our living, our giving, our witnessing, and our hoping. Let us place Him above self, family, friends, business, pleasure, etc., as God wills.

1,100 Miles Horseback To Spread the Gospel

RIO — (ANS) Two itinerant workers of the Brazilian Baptist Home Mission Board rode horseback more than 1,100 miles recently to conduct Vacation Bible Schools, teach study courses, and visit churches and mission points located in remote villages of the northern Goias plains region. The missionaries, Margarida Goncalves and Beatriz Silva, were accompanied by a student from the Tocantinia Baptist School where both are teachers. They made the three-month journey during the school's "summer" vacation.

Some of the difficulties encountered by the travelers, as related by Miss Goncalves, were: crossing unbridged rivers at high-water level, going down slopes so steep it was necessary to dismount, slushing along muddy roads during heavy rain storms, doctoring sore-footed horses and pack mules. "However," she added, "the blessings greatly outnumbered the hardships."

A few of the accomplishments of the trip, during which the itinerant workers visited many communities where no Christians were found, are as follows: More than 1,000 tracts and 350 gospels distributed; one new church organized; two new mission points started; two Vacation Bible Schools held; and numerous evangelistic meetings conducted. They reported that a number of professions of faith were made during their three-month tour.

Jackson Women Celebrate Kentucky W. M. U. Golden Anniversary



Ladies as they appear in photograph (left to right): Mrs. J. W. Poe, Jr., president of the W. M. U.; Mrs. Rachel Stidham; Mrs. Raney Roberts; Mrs. Sam Combs; Mrs. Farish Bach; Mrs. G. W. Thompson; Mrs. John Hollan; Mrs. Andrew Combs; and Mrs. K. S. Clendaniel, wife of the pastor.

JACKSON, Ky. — The W. M. U. of the Baptist church of Jackson held a lawn party celebrating the fiftieth birthday of Kentucky W. M. U. at the home of Mrs. Ray Salyer on Thursday, June 18. The table was beautifully decorated with a lace cloth, summer flowers, and a birthday cake carrying out the golden anniversary colors of gold and blue.

The four young people's organizations—Sunbeams, G. A.'s, R. A.'s, and Y. W. A.'s were invited to help celebrate the mother organization's birthday. The children had games and tricks to entertain them. The fifty candles on the cake were lighted and blown out by the children.

Each person was asked to bring with them a picture taken when a child and a prize was offered the person recognizing the most of them. This created a lot of interest and everyone enjoyed looking at the pictures.

The program consisted of a devotional given by Mrs. J. Everett Bach. A skit, 103 vs. 1953, was given by Miss Phyllis Slone and Nancy Griffin who were appropriately dressed for the parts. The local W. M. U. history by Mrs. John

Hollan. An anniversary offering was taken for the Scholarship fund during the party.

Honor diplomas were presented by Mrs. J. W. Poe, Jr. to those who had been in the local organization 40 or more years. As the diplomas were presented a corsage of roses was pinned on each recipient by the Anniversary chairman, Mrs. Estil Slone.

The Anniversary committee consisted of Mrs. Slone, Mrs. Salyer, Mrs. Bach, Mrs. Morton, and Mrs. Benn Hornbeck, assisted by Mrs. Roy Bach, Mrs. Bernard Noble, and Mrs. John Bays. Approximately 75 women and young people enjoyed the afternoon celebration.

Pastor and Mrs. Lloyd W. Benedict Remove to Home in Ashland

PRESTONSBURG, Ky. — At a business meeting of the Irene Cole Memorial Baptist Church Wednesday, July 8, 1953, the pastor, Brother L. W. Benedict, tendered his resignation effective July 31, 1953.

Brother Benedict has served the church most successfully as pastor for nearly six years. Under his leadership the membership has increased two-fold and the contributions have increased manifold; also three missions have been established.

While it has been known for quite a while that he would retire at the end

of this year, still his resignation was accepted with profound regret.

Pastor Benedict and his faithful wife have served the church unreservedly and most successfully during his pastorate here, and while he has reached the age of retirement, he still has excellent health and is no less active now than when he assumed the pastorate. Their going is deeply lamented.

They are moving to Ashland, Ky., where they will reside, having already purchased a home there, but he promises in his resignation to welcome the opportunity to serve the church here whenever they are wanted and can come. His successor at the Irene Cole Memorial Church has not yet been called.

►Pastor J. S. Bell is still leading the Hindman Church and its missions in Vacation Bible Schools. Their latest bulletin reports their work in schools at Watts Fork and Smithsboro missions. In the former they had 40 children and in the latter there were 92. The week before they reported a Vacation Bible School at Dark Hollow School, with 54.

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Foreign Mission Board Reports to the People

IONE GRAY
Press Representative

Dr. Sadler Named Interim Secretary

Dr. George W. Sadler, secretary for Africa, Europe, and the Near East, was named interim executive secretary of the Southern Baptist Foreign Mission Board at a special meeting in Richmond, Va., on July 9.

Forty-two of the 47 state and local members of the Board were present for an executive session in the morning and the regular monthly meeting of the Board in the afternoon.

President L. Howard Jenkins said action on the election of a permanent executive secretary to succeed the late Dr. M. Theron Rankin was postponed until the annual fall session of the Board in October.

July Appointees

Eleven young people were appointed by the Board to overseas mission service. Those named and the countries to which they will be assigned are:

Daniel Carroll, Jr., West Virginia, and Betty Alice Cowan Carroll, North Carolina, for Argentina; Douglas Cather, Virginia, and Sarah Bragg Cather, Tennessee, for the Gold Coast; Horace Davis, Georgia, and Ruby Fletcher Davis, North Carolina, for Brazil.

Jerry Gaultney and Virginia Skipper Gaultney, Alabama, for Nigeria; Jack Glaze, Jr., Mississippi, and Jean Johnson Glaze, South Carolina, for Argentina; and Frances Deal (Mrs. Daniel Brooks) Ray, Texas, for Korea.

It was of interest to the Board that the 11 candidates came from ten native states. Four of the five young men have had military service. Mrs. Ray is a bride of less than two weeks. Her husband was appointed for Korea at the March meeting of the Board. Two of the men, who had never met before they came to Richmond to appear before the Board, will teach in the International Baptist Seminary, Buenos Aires, Argentina.

Miss Mary Hunter Retires

Miss Mary Hunter, who has served as a member of the staff of the Foreign Mission Board since October, 1908—longer than any other person in the more than 100 years of its history—was retired July 1. The Board took recognition of her work at its July meeting.

In her almost 45 years of work with the Board, Miss Hunter has touched almost every department of the work. From 1908 to 1916 she was the circulation manager for The Foreign Mission

Journal, predecessor of The Commission, monthly publication of the Board.

Then she became manager of the book department of the Board. Later, the general literature, the exhibits, the slides, and motion pictures were also placed in her care.

Since 1950, she has given her time to research work, helping thousands of Southern Baptists to discover long-buried facts concerning their foreign mission work.

Rankin Memorial Funds

Within a few days after the death of Dr. M. Theron Rankin, the Foreign Mission Board received \$349.50 from eight sources in seven states as a memorial to him. Mr. Everett L. Deane, the Board's treasurer, said the action seems to have been spontaneous and that the funds are being held in a special account on the books pending further developments.

On Sunday, June 28, Northside Baptist Church, Richmond, Va., took an offering which amounted to more than \$2700 rather than sending flowers to the funeral. Pastor R. Wade Kay expressed hope that the money would begin a Theron Rankin memorial fund for foreign missions advance.

One check came from a missionary with these words: "I could think of no other way to let Mrs. Rankin and the family know how much I appreciate their loved one than to send a check to be used toward the work he and Mrs. Rankin loved so much."

Dr. Feezor New Texas Secretary

DALLAS, Texas — After meeting with his Deacons Monday night, July 20, Dr. Forrest Feezor, pastor of Waco's First Baptist Church officially accepted the position of executive secretary of the Baptist General Convention of Texas. The 61-year old Waco pastor was elected to the position at a meeting of the state Executive Board on July 10.

When Dr. Feezor accepted the position Monday night, he said, "After teaching and preaching for 31 years, this is the most difficult decision the Lord has ever led me to make." Since no Baptist denominational worker can serve on governing boards, Dr. Feezor will resign as president of the Board of Trustees for Southern Seminary, Louisville, Ky., and from the Board of Trustees of Baylor University, Waco.

In addition to his pastorate Dr. Feezor

has had a daily radio program over a Waco station for the past six years; transcribes a weekly sermon for the Voice of America station in Boston; and is president of the Baptist General Convention of Texas.

Dr. Feezor will assume his new position September 1.

Former Kentucky Pastor Writes Concerning W. R. Slade, Jeffersontown

From Pastor Raymond E. Connell, Courtney Baptist Church, Mocksville, N.C., and former pastor of the First Baptist Church, Jeffersontown, Ky., comes a letter of appreciation for the work done by Pastor W. R. Slade who died recently while pastor of the Jeffersontown church. Pastor Connell states in part:

"I have watched with keen and prayerful interest the development of the church at Jeffersontown since Bro. Slade became its pastor . . . A Canadian, he gave his utmost to be a good soldier of the cross while living in this country. The church expanded and grew under his leadership . . ."

And he added, "As a former pastor of the First Baptist Church, it is fitting and proper that I express to you and the people of Jeffersontown my deep appreciation for the life he tried to live and my sincerest condolences to the church in the loss of their pastor and friend. Our sympathy, our prayers, and our good will go with Mrs. Slade as she returns to her native land to make a home for the children."

Norman Smith Dies In Tennessee

CLARKSVILLE, Tenn. — (BP) — F. Norman Smith, 83, former member of the Executive Committee of the Southern Baptist Convention, died Thursday, July 16, at his home in Clarksville.

He was on the board of trustees of the Southern Baptist Theological Seminary, Louisville, Ky., member of the Baptist Sunday School Board of the Southern Baptist Convention, and a member of the Executive Committee of the Tennessee Baptist Foundation.

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Baptists and American Freedom

(Continued from Page 3)

Baptists in Virginia were taxed to support the established church. They were thrown into filthy prisons for preaching. When they sought to baptize, horses were ridden into the water, and dogs were "baptized" in mockery. They were subjected to every cruelty and indignity imaginable. When ridicule failed, the enemies resorted to the law and enforced rigid and unjust laws.

When the Revolution came, Baptists responded with a zeal and self sacrifice unequalled by any. Six of the Brigade Chaplains were Baptists. With the winning of independence and the framing of the Constitution, Baptists played the biggest role. They generally did not approve of the Constitution because they felt it did not guarantee enough religious freedom. When it was up for ratification in September, 1787, there was a requirement of nine states to ratify. Virginia was the State. Patrick Henry of Virginia was bitterly opposed to ratification while Madison favored it. In the County of Orange, Elder Leland was the candidate against adoption and Madison for. The County of Orange was strongly Baptist and against adop-

tion, and no doubt would have elected Leland. Madison visited Leland and talked with him. When the day for the stump speech came Madison addressed the crowd for two hours, and then to the surprise of every one Elder Leland the opposing candidate got on the stump and declared himself for Madison, who was easily elected.

It is fairly certain that Madison promised Leland that the Constitution would be amended to guarantee Baptists and others the religious freedom they desired. The first thing Madison did on entering Congress in 1789 was to offer the First Amendment: "Congress shall make no law respecting the establishment of religion; or prohibiting the free exercise thereof, or abridging the freedom of speech, or of the press; or the right of people peaceably to assemble and petition the government for redress of grievances."

You can see why some have regarded this great First Amendment as virtually a Baptist amendment. There is one thing that should be remembered: the Constitution did not abolish the established religion in states where it then

existed. That is another story, and you may be sure that Baptists had their share in this also.

It is not to be inferred that only Baptists were interested in religious freedom and the separation of church and state; or, for that matter, that they were the first to conceive the idea; but to them does belong the honor, as a group, of crystalizing and bringing to focus this great principle which has been taken for granted in America and enjoyed by all faiths as well as those of no faith.

This great principle of absolute religious freedom has not only enriched the life of all America but has given hope and inspiration to the oppressed world over. Since Baptists played the leading role in the establishment of religious freedom, it behooves all of us to see that it is preserved for the coming generations. This we can do, only when we are fully conscious of its meaning and importance.



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1. Extension Division to include International Sunday school Lesson and other courses in curriculum beginning with September 53.
2. New department added to the College to provide special course for Ministerial students not enrolled in the College department.
3. Business and Secretarial courses to be offered beginning June 1, 1954 to those desiring only business courses (Three months' course and eight months' course). The present commerce department will operate and continue as in the past.

Due to the construction of additional housing facilities, the College yet has available a few rooms for the fall semester.

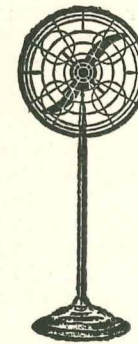
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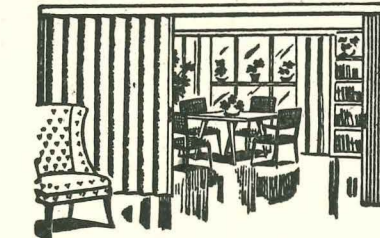
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