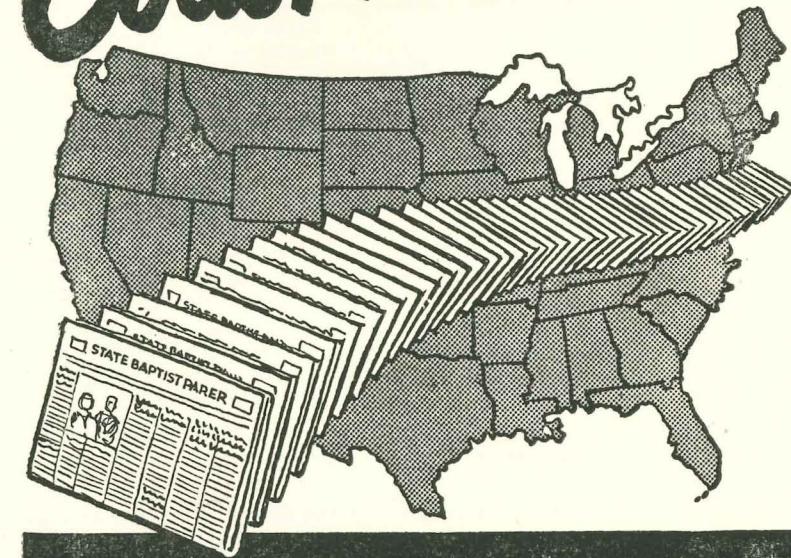


Western Recorder

Coast to Coast!



**STATE BAPTIST PAPERS
COVER THE NATION**

►Miss Mary M. Hunter has retired from her 45-year-position with the Foreign Mission Board.

►The Keck Avenue Church, Evansville, Ind., is sponsoring a mission at Rockport, Indiana.

►Elbert Wright, Richmond, Va., is the new business manager of the Foreign Mission Board. He succeeds Mr. Louis P. Seay.

►Edward J. Minars is the associational missionary to Lincoln Association. He resides at 310 Danville Avenue, Stanford, Ky.

►W. W. Johnson has resigned his work in Caldwell Association to become pastor of the Victory Baptist Church, Providence, Ky.

►Dr. J. B. Lawrence is recovering from his recent major operation. He expects to return to his office at the Home Mission Board shortly.

►J. S. Hopkins, former Sunday school secretary of Texas, died in Dallas August 2. Funeral services were held at Gaston Avenue Baptist Church.

►Joe Prather has resigned as missionary in Ohio Valley Association to accept a call to the pastorate of the Temple Baptist Church in Owensboro, Ky.

►T. S. Boehm has resigned as pastor of the First Church, Lakeland, Florida, after being there for eleven years, and is moving to the Hill Baptist Church, Augusta, Georgia.

►Brother George D. Park, missionary for some years in Bell County Association, residing in Middlesboro, Kentucky, is returning to the chaplaincy in the U. S. Army, and has been assigned to Fort Knox, Kentucky.

►Rev. and Mrs. L. Raymon Brothers, Southern Baptist missionaries to Nigeria who are in the States on furlough, are now at 708 South Palmetto Avenue, Deland, Florida. Mr. Brothers is a native of Hopkins County, Ky.

►Rev. and Mrs. Hubert L. Hardy, Southern Baptist missionaries to Chile, announce the birth of Cynthia White on July 13 in Concepcion. Mr. Hardy is a native of Fulton, Ky., and Mrs. Hardy, formerly Ruby Brown, is a native of Madisonville, Ky.

►James N. Morgan, pastor of the North Fort Worth Baptist Church, Fort Worth, Texas, and first vice-president of the Texas Baptist Convention, was named president of the Convention to succeed Forrest Feezor who was elected executive secretary of the Texas Baptist Convention.

►George Koistinen has resigned his work as local missionary at Clay City, Ky., to move with his family to South Dakota. This move is being made on account of the health of his youngest child. While there he is expecting to

find work among the Southern Baptists residing there.

►Morgan Blake, former sports editor for the Atlanta Journal during 1916-40, and later a feature editorial writer until health forced his retirement in 1951, died July 26. He was an active worker in the Tabernacle Baptist Church, Atlanta, in which he taught a Sunday school class for 20 years.

►Dr. Baker James Cauthen will speak on "Preaching Christ Without Compromise," on The Baptist Hour, Sunday, August 23. Next week his subject will be, "Christ in the Heart." Dr. Cauthen is superintendent of the mission work in the Orient for the Foreign Mission Board, Richmond, Virginia.

►Dr. and Mrs. C. E. Matthews, of the Home Mission Board, have returned from a Workers Institute for church leaders and missionaries in Havana, Cuba. During the eight days 421 made professions of faith. The Institute was conducted by Herbert Caudill, and was held in the Baptist Seminary at Havana.

►Harold A. Haswell, president of Quachita College, Arkadelphia, Ark., was elected executive co-ordinator of the Texas Baptist Christian Education Commission, according to an announcement made by Leonard L. Holloway, director, Public Relations Department of the Baptist General Convention of Texas. Dr. Haswell, an ordained minister, received his M. A. and Ph.D. degrees from the University of Missouri.

►Dr. W. Herschel Ford has just celebrated his sixth anniversary with the First Baptist Church of El Paso, Texas. During that time there have been 3,385 additions to the church, an average of 564 per year. There were 899 Baptisms, an average of 150 per year. Gifts to all causes amounted to \$1,261,371.17, an average of over \$210,000 per year. A new Auditorium and a New Educational Building have been built during this time.

►Roy O. McClain, pastor of the First Baptist Church, Orangeburg, S. C., accepted a call to the pastorate of Atlanta's First Baptist Church. The Atlanta church had been without a pastor since April, 1952, when James W. Middleton resigned to fill the pulpit of the First Baptist Church, Shreveport, La. Dr. McClain received the A. B. degree from Furman University, the Th.M. and Th.D. degrees from the Southern Baptist Theological Seminary.

►William I. Barkley has resigned as superintendent of missions with the Columbus (Georgia) Baptist Association, after being five years in the work, to accept a similar position with the city missions work in Macon, Georgia. He will begin his new duties October 1. While at Columbus eight churches and



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

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three missions have been established. Also, the records show that 12 Sunday schools, 12 Training Unions and 20 Brotherhoods have been started within that time.

►Dr. Elwin L. Skiles, pastor of the First Baptist Church, Pensacola, Fla., has accepted the call of the First Baptist Church, Abilene, Texas, to become its pastor. Formerly he was pastor of the Georgetown Baptist Church in Georgetown, Kentucky. He himself was graduated from Hardin-Simmons University, located at Abilene, before going to Baylor University and Southern Baptist Theological Seminary. He has been a trustee of the Baptist hospital in Pensacola, Florida, and of the Golden Gate Seminary in California.

August 20, 1953

The Lord's Supper

By J. B. LAWRENCE

There are two ordinances in the church and only two—baptism and the Lord's Supper. These ordinances do not come from men; they are of divine appointment. An understanding of the meaning and purpose for which they were given is essential to a correct understanding of Christianity, for they symbolize and set forth in visible form the spiritual significance of Christianity.

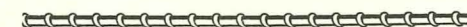
We are to consider now the Bible teaching on the Lord's Supper. It is an ordinance and not a sacrament. There is a wide difference. A sacrament is a channel through which the saving grace of Christ is imparted. Hence, the sacraments are necessary to salvation. An ordinance, on the other hand, is a visible sign of an invisible grace. It does not confer grace. It is simply a symbol setting forth in visible form the spiritual doctrine of grace.

So, when we say that the Lord's Supper is an ordinance and not a sacrament, we affirm that it is simply a visible symbol of a spiritual grace. We lift it out of the realm of ritual altogether and place it in the field of worship. We strip it of its priestly taint and place it in the assembly of Christ, where every believer is a priest. We break up its ecclesiastical shell and set it in the midst of a Christian democracy. We deny its procuring power and affirm its declarative function.

It is significant that the Lord's Supper was instituted by Christ at the Passover Supper. The Passover Supper could be eaten only by a family, or by a company which represented a family. Christ so considered his disciples. When told that his father and mother and brethren were calling for him, he pointed to his disciples and said, "These are my father and mother and brethren."

The apostolic group, together with Christ, formed the foundation of the church (Eph. 2:19-22). To this group the Supper was given. It was not given to Christians as Christians, but to Christians as a unit body—a church. This is what Paul believed. He said: "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread" (1 Cor. 10:16-17).

Paul here tells us that this joint participation in the one cup and the one bread is designed to show that the participants are one body. He could not have used the Supper as a figure to prove the unity of the church if the Sup-



per had not been delivered to the church as an organization and not to individual Christians as such.

This being the case, it follows necessarily that the church is the custodian of the Supper and alone has the right to set the table in the name of the Lord. This is the position held by all the denominations. It takes more than bread and wine and a company of Christian people to observe the Lord's Supper. It takes a church organization with the authority of Christ behind it to set the table. A table set without this authority is not the Lord's table. And it takes membership and fellowship in Christ's church to give the right to come to the table.

This divine order of approach to the Lord's table is graphically set forth in the second chapter of the Acts: "Then they that gladly received his word were baptized: and the same day there were added to them about three thousand souls. And they continued steadfastly in the Apostles' doctrine and fellowship, and breaking of bread, and prayers" (Acts 2:41-42).

"Breaking of bread" here is understood to refer to the Lord's Supper. Notice the order: (1) They were converted—"gladly received the word;" (2) "they were baptized;"—those that "gladly received the word were baptized;" (3) they were in fellowship—"they continued steadfastly in the Apostles' doctrine and fellowship;" and (4) they came to the table—and "breaking of bread and prayer."

This means that unconverted, unbaptized persons have no right to the table. It means also that even converted and baptized persons have no right to come to the Lord's table unless they are in fellowship one with another; and Christian fellowship is more than sentiment, it includes doctrinal agreement. Take for example Paul's letter to the church at Corinth. He tells them that the divisions of the church made it impossible for them to take the Lord's Supper (1 Cor. 10:16-22). At the Lord's table there must be fellowship in the Apostles' teaching. There must be unity in faith. There must be church membership.

The crux of the whole matter turns

on the question of unity, fellowship, one body—church membership. The Scriptures positively teach that only the baptized have the right to come to the Lord's table. This position, so far as I have been able to determine, is held by all the leading denominations. I quote from a few of the outstanding theologians of a past generation, men who lived when the controversy over the Lord's Supper was rife. Doctor Wall, speaking for the Episcopalians, says: "Since among all the absurdities that were ever held none ever maintained that any person should partake of the communion before being baptized."

Dr. John Hall, speaking for the Presbyterians, says: "I think that all evangelical churches look for baptized persons as communicants. The Baptists differ from their brethren of other faiths as to the time and mode of baptism. I do not think the Baptists and Presbyterians differ in any other respect as to the terms of the communion."

Dr. Dwight, speaking for the Congregationalists, says: "It is an indispensable qualification for the ordinance of the Communion that the candidate be a member of the visible church in full standing; that he should have made a profession of faith and been baptized."

Dr. Hibbard, speaking for the Methodist church, says: "Before entering upon this question, it is just to remark that in one principle the Baptist and Pedobaptist churches agree. They both agree in rejecting from the communion table those who are not baptized. The only question then that here divides us is, what is essential to valid baptism."

Alexander Campbell, speaking for the Disciples, says: "I do not believe that the unimmersed can sit at the Lord's table. From the above it would appear that I am a close communionist. This I certainly am in the severest, truest sense of the word."

These eminent scholars represent some of leading denominations, and affirm that they believe that church membership and baptism are necessary qualifications for a seat at the Lord's table.

We turn now to ask the question, What is the purpose of the Lord's Supper? It is not that we commune one with another, except as a body. The Lord's Supper is not a communion between individual members in the church. It is a memorial rite in which the members of the church commune with Christ

(Continued on Page 6)

Non-Resident Members

How To Promote Transfer Church Membership Week

By JAMES L. SULLIVAN, Baptist Sunday School Board

A friend from the far west had phoned to urge that I assist him in a revival meeting. In the course of the conversation he added, "You've seen the snow-capped peaks of the Rocky Mountains, haven't you?" When I said, "Yes," he replied, "You just thought it was snow. The peaks were white, but what you saw was not snow. Those peaks are simply white with church letters which Baptists have dropped off as they have passed to and fro."

By the same token, aren't there "snow-capped peaks" in every state and in every city and town? Thousands of Baptists have moved from community to community. They have religiously taken with them everything except church memberships. Moving those letters would have been one of the easiest and most Christian things imaginable. But they failed in a major Christian duty. What can we do to help them correct their mistake?

START EARLY

It is late, but not too late. Every day counts. There are at least one and one-half million Baptists who should be reached for active church membership in communities where they now live. Their lives are lost to service. Their influence is neutralized if not positively evil.

The size of the task is justifiable reason for so much ado about it. All of the agencies of the Convention are joining hands in meeting this lamentable denominational need.

When all is said and done, however, the success is not to be determined by the actions of convention agencies. They can only call it to the attention of our people and make general suggestions for the meeting of the need. The true successes of the movement will lie with the local churches, their leadership and membership.

Start today. There is nothing romantic about hurried and hectic last minute preparation which is inevitable without proper advanced planning. Use the special cards which are available in the search of prospects in your community.

PLAN WELL

Wise is our denomination in promoting Transfer Church Membership Week on September 13-20, 1953. The worth of such a concerted effort was proved through the successes of last year. The week of special focus on the denominational need did much to call to the attention of the people the urgent situation in our Convention territory and

helped enlist nearly one-half million during the year by letter or statement.

If the Transfer Church Membership Week is to do in the local church what should be done, the leadership of the church must have vision of the need and a sense of urgency that something must be done about it now. Ample advanced planning must be made. The pastor, by very nature of the case, must lead out in the plans and the program of finding and reaching the unreached people of his community. The members of his church will wait on his initiative.

PRAY MUCH

This is a task which is too big for human strength and human minds. God's wisdom and power are available and must be relied upon. Before we can envision the need we must look at the world in its sinful distress through the eyes of God. We must love that world with a compassion which is more God's than man's. This is a divine enterprise. Prayer is imperative.

God has commissioned and commanded that we reach people, but until our own hearts are prepared little can be gained through our visitation and witnessing. God's spirit must guide in every visit and in every word if there is effectiveness and victory.

Without prayer we find ourselves much like the disciples who were spiritless and waiting. They could not win the world by tarrying in Jerusalem. Neither could they win the world until they had tarried to be endowed with power.

WORK HARD

There is only one way to visit for Christ. It is the hard way. Visitation is hard work and cannot be done with ease. The Christian should not ask for ease in visitation, or in any Christian assignment.

Visitation is difficult and yet it pays. A personal contact is worth more than a dozen impersonal phone calls or post cards. So Saturday, September 12, the date before the Transfer Church Membership Week is to begin, special visitation is to strike a peak in personal effort. Daily visitation is not only to be engaged in on that day but follow-ups are to be made throughout the following days as they are needed.

FOLLOW THROUGH

Three special dates have been set aside to urge non-resident Baptists to unite with the church nearby. The first services are on Sunday, September 13.

Then there is Wednesday night, September 16. The climatic day is to come on Sunday, September 20, at which time all-out endeavors are to be made to reach those who have been visited during the week.

While ample space is to be given in advertising, and much thought is to be given to promotion, it is to be realized that this is a spiritual endeavor in which Christians are working together in a divine enterprise under the guiding hand of an all-wise and all-mighty God.

The task is too great to be entered into half-heartedly. The victories are to be looked upon as triumphs for Christ and will bring rejoicing.

The new members should be led to study "Your Life and Your Church," that they might have a better understanding of the inner workings of our churches and denomination. They are to be integrated into the full teaching and training program that they might find joy and reward through Christian services rendered in Christ's name.

Atlanta R. A. Congress To Attract 6,000 Boys

ATLANTA, Ga. — (BP) — The largest gathering of Southern Baptist boys in history, about 6,000, is expected for the first Royal Ambassador Congress to be held in Atlanta, Ga., August 18-20.

Principal speakers include J. D. Grey, New Orleans, La.; William Gaventa, medical missionary to Nigeria; Courts Redford, Home Mission Board, Atlanta, Ga.; and Jack Hamm, Waco, Tex.

One of the features of the Congress will be a two-hour parade of the boys down Atlanta's Peachtree street. The parade, lead by Atlanta's mayor, will include floats depicting major projects of Royal Ambassadors.

Arrangements have been made for 3,000 boys to stay in hotels and the other 3,000 will room in private homes.

►Evangelist Tom Dillon from Southern Baptist Seminary, Louisville, Kentucky, recently preached a successful revival at Cedar Grove Baptist Church, working in the services and visitation with Pastor R. B. Hines. The Lord sent his Holy Spirit mightily upon them giving 22 professions of faith, 22 rededications, and 3 by letter. The services were climaxed the last Sunday morning when Norman Hines, 24-year-old son of Pastor R. B. Hines, dedicated his life to preaching the Gospel.

Proposed Consolidation of Mission Boards

By DR. E. C. ROUTH

Recently Carr Collins, Dallas, Tex., a well-known Baptist layman and insurance executive, proposed through the Baptist state papers that the Foreign Mission Board and the Home Mission Board be consolidated.

There is nothing new in this proposal. At the Asheville meeting of the Southern Baptist Convention in 1916, another Texas Baptist layman, M. H. Wolfe, offered a resolution that the articles of the Constitution be so amended as to create in the place of the Boards one strong executive board which should direct all of the work and enterprises fostered and promoted by the Convention.

The following year at New Orleans the Wolfe resolution was referred to a large representative committee which recommended that the Boards of the Convention remain separate. The committee recommended also that a standing committee of seven be elected annually to act for the Convention between sessions with certain prescribed duties. That was the beginning of the present greatly enlarged Executive Committee which acts in an advisory capacity on all questions of co-operation between the different agencies of the Convention and those of other conventions, whether state or national, but shall not have authority to control or direct the several boards, agencies, and institutions of the Convention. The Executive Committee is charged with the responsibility of receiving and disbursing all current funds of the Convention in accordance with the budgets adopted by the Convention; and after study of the boards and institutions of the Convention, the Executive Committee recommends to them and to the Convention needed adjustments.

Proposal Unwise

There are three reasons why the proposed consolidation of these two great mission boards would be unwise and impracticable.

First is the matter of emphasis. The areas and activities of the two boards are so diverse and distinct that due emphasis could not be given to either phase of world mission activities if the work were consolidated under one board. Both would inevitably be neglected more than under the present plan. If home and foreign missions were consolidated, why not include state missions also for the sake of efficiency?

Moreover, Baptists need to resist the temptation to effect big organizations in the name of efficiency. The New Testament teaches the principles of diversities of gifts and diversities of administrations. Jesus himself designated differ-

ing areas—Jerusalem, Judea, Samaria, the uttermost parts. Paul was the "apostle to the uncircumcision," and Peter, "the apostle to the circumcision."

The problems and methods of home and foreign missions are widely divergent. One works among Americans, the other among other nationalities—Japanese, Italians, Brazilians, Chinese, Nigerians, Malaysians, Arabs, Paraguayans, and other nationals of the lands of the earth.

Most of the missionaries of the Home Board live near the home base, use the English language—although work is being done among various language groups—and are appointed for shorter terms. Missionaries of the Foreign Board are far from the home base, use the language of the people to whom they minister, and are appointed for a lifetime of active service. They require more special training for their tasks, involving language study, knowledge of non-Christian faith, and orientations in the economic, political, and cultural patterns of the people whom they serve.

Both boards have launched aggressive programs calling for advance in the world mission enterprise. Consolidation would slow up these plans and tend to a leveling off of missionary activity.

The impracticability of the proposal of consolidation was manifested in the combination of the missionary magazines of the two boards in 1916, concurrent with the agitations for consolidating the Boards. After seventeen years the circulation of the combined magazine, Home and Foreign Fields, had declined to 8,750. Before consolidation the total circulation had been 48,000. In 1937 after the resumption of the two as distinct missionary periodicals, The Commission and Southern Baptist Home Missions, the total circulation climbed in ten years to more than 200,000.

The principles which control the administration of mission boards are not identical with the laws which govern colossal business enterprises. The motives and directing forces are primarily spiritual, not commercial. The mission boards practice economy and seek efficiency—and what business enterprise of large proportions can match the showing last year of the Foreign Mission Board with less than 3 per cent of disbursements for administrative expense and approximately the same percentage for proportion for promotion and 94 per cent for support of missionaries and work conducted abroad. A similar showing was made by the Home Mission Board. But these great mission boards, constituted by our Baptist fathers in 1845, seek above all else to discharge their stewardship with their

charter and power and sense of direction, dependent primarily not on machinery and efficiency, but on the Spirit of the living God who distributes among fellow-workers in the Kingdom of God diversities of operation, with God working all and in all. It is still true that it is not by might nor by power, but by the Spirit of God that we shall be Christ's witnesses unto the ends of the earth.

Militant Preaching

President Eisenhower is right. More than that, he put the finger on the weak spot in the ministry of this 20th century. Preachers and laymen alike will agree.

Listen to these words of Mr. Eisenhower last week to members of the Washington Ministerial Union who called at the White House:

"I like to see militant preachers and chaplains. If I ever had a quarrel with chaplains it has been because they have been a little too diffident where I thought they should have been a little bit more belligerent in what they had to say."

Thrones have toppled in years gone by under militant preaching. Kings and rulers have fled to the hills as God's prophets have thundered out at the iniquity about them.

The Old Testament has no honor roll of honeymouthed preachers. Jesus and His followers didn't shake the world with sugary soothing.

There's no place for any beauty of composition in a sermon just to make a best-seller in the book stores. The people like the trivial. They want their medicine, if any there be, in small doses and smothered in sweet nothings. Look at the book lists if you doubt it.

But, God calls His preachers to belligerency. He wants them at war with sin in high places and low. He wants them to expose the rot without fear of disfavor.

President Eisenhower isn't alone in disliking timid preaching. The people, the great mass of them, want it. Some will lash back. A wounded animal always is quick to defend. But, believe us, even those who snarl in rebuke will have greater respect for the militant preacher.

Save those words about the beauty of nature. Hold back the humorous stories. Quit the discourses better suited for luncheon clubs and sewing circles.

America needs militant preaching. The destiny of our nation, of the world, hangs in the balance. The pulpit, on fire for God, can sway the future.

Sure, some heads may roll, figuratively. But the world will be rocked to its senses. This isn't any time for safety-first-preaching, nor for safety-first-Christians.

"I like to see militant preachers," said the President. So do we.—The Christian Index.

A Heritage To Hold

By Porter Routh, Executive Secretary

S. B. C. Executive Committee

Within the past two weeks I have attended the funeral services for two selfless men who served Christ through the ministry of the Southern Baptist Convention—M. Theron Rankin and James Edgar Dillard.

There was nothing of the dramatic or show about either service. The crowds were reverent and representative but not large. The floral arrangements were modest. The tributes were marked by simplicity and sincerity rather than eloquence. The Scripture passage penetrated the mysteries of death with eternal hope. The prayers and the music were warming.

When the brief service was concluded in Richmond, the bell in the churchyard was tolled, as it has been for a hundred years or more, and they buried the body of M. Theron Rankin under a holly tree in the old cemetery. The final service for J. E. Dillard was held in the old Mountain View Cemetery outside Danville, Virginia, where they laid his body to rest beside that of his father.

Death came quickly to both men—Dr. Rankin by leukemia and Dr. Dillard with a heart attack, almost too quickly for friends and loved ones to be prepared for the shock, except for the grace of God.

James Edgar Dillard retired in 1947 as Director of Promotion for the Southern Baptist Convention Executive Committee, but he never retired from work. He had an office on our floor in the new Sunday School Board building and was either present or accounted for each day. His imagination was keen and his mind alert until the last day of his life.

M. Theron Rankin was actively engaged as secretary of the Foreign Mission Board, and his disease was accidentally discovered while having a routine physical checkup before a planned trip to South America.

In a sense, Dr. Rankin and Dr. Dillard belonged to different generations, but in a very real measure their lives were inseparably linked in the step-by-step road messengers of the cross must travel.

A dozen years ago I can remember making a two-weeks' tour in Oklahoma with Dr. Dillard promoting the Baptist Hundred Thousand Club. Even then he was having some difficulty with his heart and he endured severe pain with other ailments, but he was never one to advertise his difficulties. He always

emphasized his opportunities for Christ. His "Debt-Free in '43, Count on Me, J. E. D.," became a slogan among Southern Baptists, and sure enough in 1943, J. E. D. was able to sing with glee for Southern Baptists were debt free.

Dr. Dillard may best be remembered by Southern Baptists for his promotion of the Baptist Hundred Thousand Club, but his significant contribution to Southern Baptist life, as his successor, Merrill D. Moore, so aptly stated at his funeral service, was the lifting of the stewardship horizon. His books, *Building a Stewardship Church* and *Bible Stewardship*, have been studied by multiplied thousands of Southern Baptists, as well as church members in other denominations, and helped build a solid foundation for the development of the Advance Program which Dr. Rankin burned into our hearts.

Dr. Dillard preached tithing and the Every-Member Canvass as effective methods to put "operate" in the Cooperative Program. He preached it effectively because he had practiced it in his own life and in the churches where he had served. Dr. Rankin sounded the call to "Advance." He knew from first-hand experience the danger of delay.

Dr. Dillard paved well the highway upon which Southern Baptists could travel. M. Theron Rankin thrust the roadmap into our hands and burned into our conscience the need for getting started on the trip. James Edgar Dillard laid out the hose and connected it to the source of supply. M. Theron Rankin, with heart and faith aflame from close exposure to the blaze, pointed out the crying need to open the nozzle and direct the quenching water of God's grace on a burning world. J. E. Dillard planted. M. Theron Rankin watered, and urged us to join in the harvest to feed a needy world. Dr. Rankin believed we would have a better world, only when we have better people—men transformed by the blood of Jesus Christ. Dr. Dillard believed stewardship was a needed exercise for the Christian to build better men.

Yes, Southern Baptists have lost two valiant leaders, but the heritage which is ours to hold can be given new meaning by their sacrifice and devotion. Southern Baptists have the resources and the opportunities.

"Be strong, all ye people of the land, saith the Lord, and work: for I am with you, saith the Lord of hosts" (Haggai 2:4).

Secretary of Home Mission
Board Discusses . . .

The Lord's Supper

(Continued from Page 3)

as individuals and the church as a body declares its faith in Christ as Saviour and its belief in his return.

In the Passover Supper a piece of the bread was broken off in the beginning of the feast and wrapped up in a napkin and laid aside. This was the Messiah's part. So at the beginning of the feast, if Jesus followed the regular Jewish ritual, he broke off this piece of bread and laid it aside. At the close of the feast he picked it up and with this broken off piece which represented, in the Passover Supper, the Messiah's part, he instituted the Supper of the Lord which we take today.

Following out the symbolism of the Passover Supper, this broken piece would represent and symbolize two things: (1) the broken body and spilt blood of the Messiah and would proclaim his death until he shall come again. It was the new covenant sealed in his blood; and (2) it symbolized to the individual the fact that his salvation is secured and maintained by Christ who through his spilt blood secured redemption, and who is the bread of life by which the soul is sustained.

Through this death of Christ we have pardon and forgiveness of sin. Through our union with Christ we have life and fellowship with the Father. This ordinance commemorates that fact. By it the church affirms through its membership its faith and pledges its obedience to Christ. It also declares its hope that Christ will return to receive it unto himself as his bride.

In the final establishment of the Messianic kingdom, to which Christ evidently referred when he said, "I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom" (Matt. 26:29), we have the assurance that we, his church, shall reign with him in glory. This ordinance proclaims the faith of the church in his return; and so, when we partake of it we do so in remembrance of Christ our Saviour until he comes again.

This ordinance, therefore, brings before us not simply death but life; not only past sacrifice but also future glory; it points to the great festival, the marriage supper of the Lamb. Then will Christ keep it with his church—the redeemed in the new kingdom. This supper is a reminder of the great festival-board of the redeemed. We gather now around the Lord's table to commemorate his death and the hope of his return; then we shall gather around the festal board with the ransomed from every clime, and with our glorified Lord sitting at the head of the table.

Rio Baptist Youth Conference Has International Quality

RIO de JANERIO, Brazil — (BP) — The fourth Baptist Youth World Conference opened July 15 in the First Baptist Church of Rio de Janeiro. It was attended by 1,800 young people representing twenty-nine nations. From the start the international quality of the meeting was emphasized.

Robert S. Denny, Nashville, Tenn., chairman of the Youth Committee of the Baptist World Alliance, read a greeting from President Dwight Eisenhower of the United States, "I join you in the hope that your conference will be marked by the spirit of international cooperation upon which the hope of peace so seriously depends." Denny, himself, in his keynote address emphasized the importance of international Christian understanding, "Our ten million Baptist young people have accepted Christ as Saviour and Lord. They have surrendered their wills and lives to him. They believe that when the living Christ reigns in human hearts, they will (1) respect all men as equal in the sight of God (2) recognize the inalienable right of all men to worship God according to the dictates of their own conscience (3) love their fellowmen even as God has loved them and (4) consider all men as neighbors following the New Testament rule of doing unto others as we would have them do unto us."

On the second day of the conference President Vargas of Brazil sent his best wishes. His greeting was in the form of a telegram by his secretary, Mr. Lourival Fontes. The message, addressed to Werner Kaschel, local chairman of the conference committee, said, "The president of the Republic ordered me to thank you for your written communication and to inform you of his keen interest in the Conference."

One of the most enthusiastic addresses was by a young Brazilian pastor, David Gomez, pastor of the Tijuca Baptist Church of Rio and popular radio Brazilian speaker. In his address Gomez said, "Young people believe that Christ lives. They believe that he lives because he died. He died to save. We live, too, because he died. Let us, too, die to self. Christ is life because Christ is living. There is not life except in him. Our religion is a religion of life. It is also a religion of joy and happiness. To have Jesus in your heart is to be more than a king or queen, more even than a president."

Culbert Rutenber, Philadelphia, Penn., Bible teacher for the conference, emphasized the importance of Christian community life. He said, "I cannot over stress the fact that the group is absolutely essential to successful Christian-

ity." He spoke this in reference to the church as recognized by Jesus. He pointed out Christ as the heart of any Christian group. "We recognize that Christ did not come to tell us what to do, He came to do something for us. You can look at his cross and tell that he was the best man that ever lived." He pointed to Christ as the only answer to world frustrations. "It is lust for power that has ruined the human race. Jesus Christ has substituted the love of God for the love of power, therefore, he is the power of God unto salvation." Dr. Rutenber will speak each day to the conference.

The young people of Rio de Janeiro presented a history of Baptist work in Brazil that started in 1882 when the late Dr. W. B. Bagby came from the United States to work in the country. Today the denomination has 1,071 churches and 116,000 members.

W. C. Fields Writes Back to his Friends In Old Kentucky

By W. C. FIELDS

YAZOO CITY, Miss. — Though now removed from Kentucky and Louisville by two years and 500 miles, I still keep my Western Recorder subscription paid up so that I can keep informed of the news in the state and city where I spent eight delightful years.

On May 26, while in Washington on a speaking engagement, I was invited to have the prayer at the beginning of the Senate session and to serve as the Chaplain for the Senate during that day in the stead of the regular Chaplain, Dr. Frederick Brown Harris. By appointment of Senator Styles Bridges, of New Hampshire, Senate President pro tem, I was given free access to the Senate floor during the entire day.

I was deeply impressed with the obvious sincerity of many of the Senators who made their way around to introduce themselves and express appreciation for my prayer in their behalf. Among many others I had quite a lengthy talk with Senator Earle Clements and A. B. "Happy" Chandler, the last named visiting some of his former Senate colleagues.

Many of the Senators are outstanding Christian gentlemen and very active in their faith. The Democratic Floor Leader, Senator Lyndon Johnson, of Texas, said to me, "We need that prayer more than you will ever know." Senator Albert Gore, of Tennessee, said to me in a group of the Senators on the edge of the speaker's platform, "I have always been proud to be known as a John 3:16 Christian." Senator John

Stennis, of Mississippi, a Presbyterian and a deeply respected statesman, at lunch was telling me about the breakfast prayer group which some of the senators have formed. President D. D. Eisenhower joined them one morning recently.

It is encouraging to know that we have some men like these men in Washington.

[EDITORIAL NOTE: Brother W. C. Fields occupied several positions while in Kentucky, the last of which, as we recall, was pastor of the Bethany Baptist Church in Louisville. We are glad he had this opportunity to know intimately something of the group of men who make up the United States Senate, and equally glad that they had the opportunity of becoming acquainted with him.]

Federal Agencies Hold Unspent Billions

NEW YORK, N.Y. — Federal agencies had \$124,600,000,000 of appropriated but unspent money as they entered the last three months of fiscal 1953 according to Sen. Byrd's Joint Committee on Reduction of Non-Essential Federal Expenditures.

The Committee figured the agencies spent \$53,000,000,000 during the first three-quarters of the year.—Industrial Press Service.

'Sh-h-h! He Is A Preacher'

Why should people be so good when a preacher is around and careless when their speech and conduct when he is absent? Often we have observed a group behaving in a certain manner, but upon the approach of a minister the atmosphere changes immediately and piety ("pie-osity") drips everywhere.

Occasionally we are in a group a member of which may not know our church connections. Boisterous talk, profane language, and otherwise unbecoming conduct prevails. Then out of the corner of the eye we see someone whisper, "Did you know he is a preacher?" The sudden change is almost too much for our constitution. All of a sudden the "rough stuff" becomes a Sunday school picnic.

We appreciate the fact that the ministry is respected, and we would feel that something were wrong with our own manner of life if our presence encouraged wrong conduct. But people should realize that God sees, and knows, and keeps account of our deeds, our speech, even our thoughts. Whether the preacher, or your mother, or a lady is present or not, each one of us must give account of ourselves to God.

God is everywhere at all times. No person can escape from his presence. We should be as good in the presence of God as in the presence of a preacher.—Baptist Beacon.

The Danger of the Backward Look

The prophet Haggai belongs to the period of Zechariah and Malachi, and the circumstances of his work are detailed in Ezra and Nehemiah. He was called to encourage the people to rebuild the temple. He was the Instructor and Leader of a divided and timid host. He was confronted with the opposition of the old people who lived in the past, and who regarded the new temple, in comparison with the house that was Solomon's, as though it were nothing. That is the danger of the backward look.

What did they see as they turned their gaze to the past?

Barrie says, "Memory was given that we might have roses in December." Age is tempted to idealize the days that have gone. There is a true sense in which distance lends enchantment to the view.

During the whole period covered by the Old Testament the people looked to the past with longing wistfulness. They thought of Solomon's temple with its magnificence, how glorious it was. They saw in it the incarnation of the spirit of their people. It was hallowed by sacred associations, they could never forget the prayer offered by the king, and the songs that were sung by the priests. Its ritual was a riot of music and of colour, a great feast for the eye and the ear; while the new house that was to be built seemed very plain and poor.

The Lord commanded that the house should be built. The practical people were quite convinced that the time was not opportune. They were afraid that the material resources would be insufficient for the completion of the task and that there would not be sufficient devotion to carry the matter through. They saw the difficulties and they were considerable. There were lions in the way. Timid leaders always see the lions.

They looked back to the great days of old; they saw the glory that was not there. Love paints the picture; it is very beautiful but not always a true portrait. Affection is sure to exaggerate. The old people idealize the past, and, in so doing, belittle the present. Perhaps it is the weakness of age; maybe the consolation, that it sees in today nothing worthy to be compared with yesterday.

As they talked of what had been, they took the romance and glory out of the daily round and common task. There were not many of them who saw the house of the Lord in its first glory, but they were enough to dampen the ardour of the whole people. That temple had

gone forever, but the memory of it remained, hallowed and sacred. There are still those who see the halo about the past and miss the radiance of the present.

No doubt things have changed; they are always changing.

It may be that we do not hear the old refrain, "I was glad when they said unto me, let us go into the house of the Lord." We are not frequently exclaiming, "The Lord hath done great things for us whereof we are glad." Our temptation is to believe that we live in a time of little things. The spirit of expectancy has departed.

Let us turn again to our Prophet, and look at the things that the people did not see.

Haggai pointed to the covenant-presence of the Lord. "Be strong, all ye people of the land, saith the Lord, and work." He adds, "For I am with you, saith the Lord of Hosts." That is the call today. Be strong in faith; let courage rise with danger. Believe great things and work. "My Spirit remaineth among you. Fear not, said the Lord." That is the message to the timid.

Who could give away to panic while conscious of the presence of the Master? God hath not left Himself without witness. There is no age or land from which He is absent. There is no work sincerely undertaken according to the divine purpose that can fail. If He is with us, what really matters if all are against us? Our difficulties can never be greater than His power.

When we think of the past with its wonderful manifestations of divine power, we are tempted to miss the presence that is here all the time.

Jesus is still in the midst, and that to bless. He who shook the heavens has not ceased to work His will. The redemptive purpose goes forward, seen or unseen, it has been accomplished. The building may change, but the abiding presence is the same. Jesus Christ, the same yesterday, today and forever.

Let us admit that our resources are very limited. We will take stock of them.

We know our failures better than our critics can tell them. We are very sure that the strength is not in our intelligence or in our money. We are badly in need of funds, we always were. Have we forgotten this word. "Silver is mine, and the gold is mine, saith the Lord of Hosts." All the material resources are under His control. He can touch the heart in ways unknown to us, and the treasury will be filled.

Why not make the chief appeal to the Giver of all good gifts, the Possessor of all wealth? He who gave His only begotten Son for our redemption will not refuse us any good gift. Let faith rise to the top of its height. According to our faith be it unto us. There is nothing too hard for the Lord. Take heart of grace! God will provide all that is needed, if we do His will, in His way.

They had forgotten to see that the Lord ever works for His people.

Did not God say, "The glory of this latter house shall be greater than of the former?" The glory of the material is one, the glory of the spiritual is another. In this place will I give peace, saith the Lord.

Men and women, fighting a hard battle, overstrained and almost distracted by hostile forces, may find here the calm spirit that breathes a new life. The peace that was given as a benediction in the former house of the Lord, shall abide here as an atmosphere. It is not confined to any structure, it has its abode in the heart that trusts Him. The temple of the Lord is no longer the building made with hands. It is the temple of the kingdom, and His glory shall fill the house. Know ye not that ye are the temple of God? Rest assured of this and you shall not miss the joy of the presence.

Believe in the present time. It is our day and generation.

This is the day the Lord hath made, let us be glad and rejoice that He hath called. There is a destiny inescapable.

The true man, like His Master, can say, "To this end was I born, and for this hour came I unto the world." The prophet, speaking for the Lord, said, "From this day will I bless you." Haggai gives the date, even the day of the month. Let us fill in this date. It will be equally true.

God is more ready to give the victory than we are to undertake the conflict. We need not fear if our hands are clean and our motive pure; we may go in the strength of the Master, and whatever we see, whether it appears to be failure or success, we need never doubt that He will accomplish His will—that beautiful and perfect will which is for the good of all the children of men.

The temple shall be built, there is no doubt about that. The question for us is, What part shall we have in its building? Shall we be workmen who need not to be ashamed, or servants who met their Master with confusion and tears?—The Baptist Times, London.

We who serve on the mission field realize there is no "ideal" location for our mission work. If the situation ever became "ideal" there would probably be no need for mission work.—Vivian Dunn (Mrs. Julius R.) Hickerson, missionary to Colombia.

Sunday School Department

ROY E. BOATWRIGHT, State Secretary

Preparation Week Stressed

Churches are urged to schedule Preparation Week for "A Million More in '54" September 20-27 and immediately order necessary copies of the book prepared for use that week.

The book, *The Pull of the People*, by J. N. Barnette, will be available at the Baptist Book Store beginning about the middle of August. However, the book store manager has requested that orders be sent without delay. "Order as many copies of *The Pull of the People* as your workers and prospective workers need and make it an outright gift to them."

The books are being specially priced at 35 cents a copy to encourage churches to do this. Because of this special price, the unused books may not be returned.

The purpose of Preparation Week is to put into effect the steps necessary to enrol more people in Sunday school.

"Preparation Week," according to J. N. Barnette, Convention-wide Sunday school leader, "is to provide time at the very beginning of the Sunday school year when churches can actually organize and set up the next departments and classes they have been planning to start.

"This is the week that the plans as outlined on the Victory Card by the pastor and superintendent should be carried to completion.

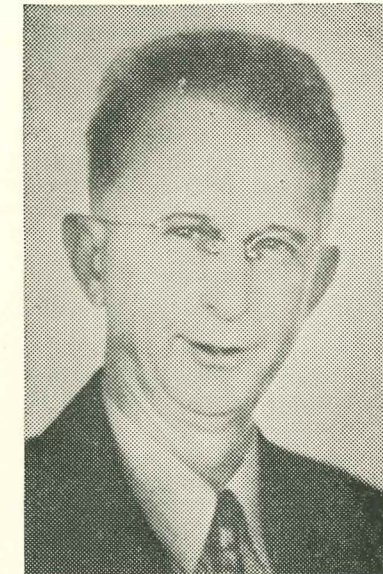
"It is recommended that pastors, educational directors, and superintendents lead local Sunday school forces in a special training period during Preparation Week. *The Pull of the People* has been prepared as a guidebook for this purpose."

Nelson Association History

As I look back over the years Nelson Baptist Sunday School Association has been Standard, I realize many things have worked together for good to make it possible for the association to meet the requirements. The greatest of these are the consecrated Christian workers of our associational organization. We would have accomplished little without them. They have made it possible for the local workers to help others and in return receive a blessing themselves by sharing their experiences and plans in the department conferences.

Without the loyal support of the pastors through the years we would have failed. The pastor is the key man. I have come to observe this key man from many angles. I have learned that for the most part his church is not going to support the associational work with-

out he endorses it wholeheartedly and works to that end. Some pastors say they have more work on their church field than they can do. That is true. Every pastor has more work than he can do. The mistake pastors make is



H. W. Jones

trying to do all the work instead of training their people to help.

The organized association trains the local workers to be better helpers. Missionary Baptists desire and need many avenues in which to direct their efforts. Working to reach the Standard is good. No class, no department, no Sunday school, no association ought to do less.—H. W. Jones, Superintendent.

Standard Sunday Schools

- Germantown—Pastor W. E. Maners; Superintendent Harry Monahan.
- Owensboro, Temple Mission—Pastor J. C. Prater; Superintendent Paul Hill.
- Brushy Fork—Pastor Homer D. Carter; Superintendent Alwyn Young.
- Pleasant Ridge—Pastor William Kaufman; Superintendent Ivan Wallace.

SPECIAL COMMITTEES—"A MILLION MORE IN '54"

- EAST LYNN—Abraham Berry, Curtis Warf, Amos Carrico, Carl Loy, and James Hunt, Chairman.
- NORTH BEND—Curtis Eblen, George Alcorn, William Scroggins, Mrs. Henry Jelly, Mrs. Robert Points, Mrs. Herbert Crisler, and Everett D. Alford, Chairman.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, AUGUST 9, 1953

Church	T.U.	S.S.
Ashland, Unity	113	385
Bardstown	---	272
Bellevue	---	315
Berea	---	275
Bowling Green, First	223	967
Burlington	80	223
Calvert City	---	210
Campbellsville	---	498
Central City, First	257	411
Clay, First	---	220
Corbin, First	113	383
Central	91	423
Covington, Calvary	---	607
First	71	285
Latonia	173	941
South Side	73	413
Cox's Creek, New Salem	---	203
Cynthiana	---	332
Danville, First	---	855
Dawson Springs	---	228
Dayton, Ohio, Westwood	---	553
Fairfield, Little Union	150	230
Elizabethtown, Severns Valley	---	665
Erlanger	59	338
Evansville, Ind., Calvary	109	550
Grace	---	700
Keck Avenue	80	206
Walnut Street	---	346
Falmouth	---	210
Ferguson	64	210
Fort Thomas, First	70	256
Frankfort, Thorn Hill	---	273
Franklin, First	---	346
Fulton	---	352
Georgetown	---	408
Glasgow	89	588
Harlan	119	491
Harrodsburg	243	989
Bruner's Chapel	133	260
Hawesville, Blackford	133	210
Hazel	89	365
Henderson, Immanuel Bapt. Temple	121	467
Hima, Horse Creek	---	240
Hodgenville, First	109	418
Hopkinsville, First	102	539
Second	139	721
Ebenezer	125	---
Hudgins, Aetna Grove	---	208
Independence	100	202
LaGrange, DeHaven	---	254
Lawrenceburg, First	123	392
Sand Spring	---	833
Lebanon, First	96	399
Leitchfield	77	221
Lexington, Calvary	---	628
Felix Memorial	75	299
Grace	---	623
Immanuel	164	753
Porter Memorial	84	549
London, First	133	553
Louisville, Baptist Temple	---	254
Bethany	---	234
Beechmont	177	752
Carlisle Avenue	218	1,075
Clifton	87	361
Crescent Hill	139	841
Deer Park	---	438
East Audubon	72	233
Eastern Parkway	72	447
Eighteenth Street	111	421
Fairdale	141	306
Farmdale	---	276
Harmony	101	298
Immanuel	69	352
Ninth and O	154	1,149
Okolona	53	386
Parkland	220	869
St. Matthews	91	466
Shively	87	508
South Jefferson	86	383
Southside	---	387
23rd and Broadway	122	561
Victory Memorial	---	701
West Broadway	126	550
Ludlow, First	70	335
Madisonville, First	228	816
Marion Baptist	---	242
Middlesboro, E. Cumb'ld Ave.	---	317
First	69	540
Middletown	79	---
Monticello, First	83	224
Morganfield, First	---	334
Mt. Vernon, First	85	335
Murray, First	---	713
Newport, First	112	642
Trinity	64	204
Owensboro, Eaton Memorial	163	392
First	216	996
Hall Street	---	355
Macedonia	63	206
Seven Hills	111	239
Third	295	958

(Continued to Page 13)

Baptist Training Union Dept.

BYRON C. S. DeJARNETTE
State Secretary

Cedarmore Closes Tomorrow Night

Our State Training Union Assembly at Cedarmore will close tomorrow night (August 21). If you have not planned to be there, please let me urge you to be there with as many as possible from your church tomorrow and tomorrow night.

First Two Regional Conventions Next Week

North Central Monday and Tuesday at Paris

The First Baptist Church, Paris, will entertain the North Central Regional Training Union Convention next Monday and Tuesday, August 24, 25, beginning at 7:30 p.m., Monday, and closing Tuesday night. Registration and Home Assignments will begin at 4:30 p.m., Monday.

The Young People's Speakers' Tournament will be conducted on Monday night. The Tuesday morning program will include the Junior Memory Work Drill, Methods Conferences, and a message by Rev. Sam Hill, Jr. On Tuesday afternoon the Intermediate Sword Drill will be conducted, specialized conferences will be held, and the banquet for everybody will be at 6:00 p.m. Rev. Bob Brown will lead the Life Dedication Service on Tuesday night. The convention song leader will be Rev. Tom Cole and the devotional speakers will be Mr. Keith Mee, Rev. T. J. Powers, Rev. Fred Moffatt, Jr., and Rev. Ira McMillen, Jr.

For banquet reservation, please send name to Mrs. W. J. Brown, 122 E. 10th St., Paris, Ky. For free room and breakfast in a home please send name to Mrs. Arthur Peters, 564 Vine St., Paris, Ky. Please state sex, age group, and when and how you will arrive in Paris.

Central Friday and Saturday of Next Week at Louisville

The Central Regional Training Union Convention will meet with the Twenty-Third and Broadway Baptist Church, Louisville, next week, August 28, 29, beginning with the banquet at 5:30 p.m. (CDST) Friday and closing Saturday at 3:15 p.m.

The Intermediate Sword Drill will be conducted on Friday night. This will be followed by a message by Rev. Darrell Richardson. The Saturday morning program will include the Junior Memory Work Drill, the presentation of the Nursery, Beginner, and Primary Departments, and conferences. On Saturday afternoon, the Young People's Speakers'

Tournament will be conducted and Rev. W. W. Stevens will speak. There will be a different devotional speaker at each session as follows: Rev. A. L. Meacham, Rev. Adrian Lamkin, and Rev. Foster Howard.

For banquet reservation, please write to Mrs. Dorothy Ford, 2307 Allston Avenue, Louisville. The banquet plate will be \$1.00. Since there are no eating places near the church, the committee is arranging for box lunches to be served for fifty cents each on Saturday at noon. Please notify Mrs. Ford if you would like for her to reserve one for you. This will save time and run the program on time.

For free room and breakfast in a home, please write to Mrs. A. K. Johnston, 2922 Magazine St., Louisville, Ky. Please state sex, age group, and time and method of arrival, so that the transportation committee can meet you if you come on train or bus.

September 4 and 5 at Pikeville

On September 4 and 5, the First Baptist Church, Pikeville, will entertain the Northeastern Regional Training Union Convention.

For banquet reservations, please write to Mrs. Jesse Sanders, 410 Cline St., Pikeville, Ky. Please write by September 1, if possible.

For free room and breakfast in a home, please write to Mrs. E. W. Robinette, 135 South College St., Pikeville, Ky. Please state sex, age group, and whether coming by car, bus, or train and arrival time in Pikeville. Please write by September 1, if possible.

If hotel reservations are preferred, please write to the hotel of your choice direct. The hotels are: Hotel Pinson, Hotel James Hatcher, or Hotel Anthony, Pikeville, Ky.

Southern at Russellville

The Southern Regional Training Union Convention will meet with the First Baptist Church, Russellville, September 11 and 12. Rev. Harold Matthews, Bowling Green, is President of the convention and Rev. Ed Galloway is pastor of the host church.

The convention will begin with the banquet for everybody at 6:00 p.m. (CST), Friday, and will close Saturday afternoon. Conferences and a short film will feature the Friday night session. The Saturday morning program includes conferences, the Junior Memory Work Drill, and the Life Dedication Service conducted by Rev. Harold D. Tallant. The Intermediate Sword Drill and the Young People's Speakers' Tournament will be conducted Saturday afternoon. Mr. Bob Feather, Bowling Green, will direct the music and Rev. Andy Reese, Cave City, will be the devotional speaker. Let's make the attendance 300.

Taking Time For Important Things

By Frank F. Norfleet

A few days ago I heard someone make a remark, which was certainly not original, regarding church work—"I don't have time!" . . . How many times have all of us said just that—not necessarily because it was true but because it was the easiest thing to be said.

Taking a page from memory's book I recall spending the greater part of a summer night in my first pastorate with one of our deacons, trying to find his son who was out on a drunken orgy. When we found him he was in company with the son of a neighboring pastor. Now I do not hold to the theory that pastors' sons are evil because of their association with deacons' children, or vice versa! A slight investigation turned up the information that both these fathers had been too busy during the formative years of their sons to check on their spiritual development. Now in what should have been their happiest years they were spending time trying to straighten the tangled threads of their sons' lives because years before they had decided they did not have it to spend.

Are you taking time for the most important things? Each Wednesday following the second and fourth Sundays of the months our older Sunbeams (7 to 8 years of age) are meeting at the church. Will you take time to give your child this added missionary training? Each Wednesday night a further opportunity for study is given in our mid-week services which are meeting in various homes. Will you dedicate this night to learning more about the Bible or at least to seeing that your child gets there? And each Sunday night marvelous opportunities are given for training in our Training Union. It takes a little trouble—true—but what fine results. Will you join us next Sunday night?

May I say this further word about our Wednesday night study groups? They are not to take the place of prayer meetings—they are merely to give us more definite study plans. We will still be praying. We agree with the writer who said:

"No man is greater than his prayer life. The pastor who is not praying is playing. The people who are not praying are straying. Poverty-stricken as the church is today in many ways, she need not be stricken in the place of prayer. She has many organizers, too few agonizers; too many players, too few payers; too many singers, too few clingers; too many fears, too few tears; much fashion, too little passion; many interferences, too few intercessors; many writers, too few fighters. Failing in prayer the people of God have failed everywhere."—Immanuel Clarion.

B. W. C. CONFERENCE

Cedarmore

September 5-7

THEME

—o—
My Saviour
My State
My Self



MISS EDITH DORITY, President
State B.W.C. Federation



MISS MARY GOULD,
Missionary to Thailand



MRS. O. B. MYLUM
Anniversary Chairman
Kentucky W.M.U.

Other Leaders

Rev. Oz. J. Quick
Missionary to Taipeh, Taiwan

Mrs. Encil Deen
Pres., Kentucky W.M.U.

Mrs. George R. Ferguson
Executive Secy., Ky. W.M.U.

Miss Bonnie Dickens
Violinist

TENTATIVE SCHEDULE

SATURDAY—

6:30 Banquet—Mrs. O. B. Mylum.
8:30 Evening Service—Miss Mary Gould.

SUNDAY—

7:30 Morning Watch.
8:00 Breakfast.
9:30 Sunday School—Mrs. George R. Ferguson.
11:00 Worship—Rev. Oz. J. Quick.
12:30 Dinner.
4:00 Tour of Cedarmore—Rev. Marvin Byrdwell.

5:30 Picnic Supper.
6:30 Vespers.
8:00 Evening Worship—Rev. Oz. J. Quick.

MONDAY—

7:30 Morning Watch.
8:00 Breakfast.
9:00 Business Session.
9:30 Conferences for B.W.C. Officers.
11:00 Missionary Message, Miss Mary Gould.
12:30 Dinner.

RATES:—Motels \$4.00 per day (2 in room \$2 each); Gracemoore Lodge \$3.00 per day, (two in room \$1.50 each); Main House, \$4.00 per day, (two in room \$2.00 each) Cot in room, \$1.00 extra. Dormitory 85c per day, now equipped with hot and cold running water. These prices are for rooms only.

MEALS:—\$2.50 per day per person. Single meals— Breakfast 65c; Lunch 85c; Dinner \$1.00. The store has been enlarged and sandwiches and soft drinks will be served there.

B.W.C. Camp begins with the banquet on Saturday and closes Monday noon.

Chickie Chick

By B. Y. PORTER

Chickie Chick was the softest, little, yellow chicken you ever saw. He lived with Madame Hen, his very beautiful White Leghorn Mother, and with ten brothers and sisters who were all just as downy and yellow as he. Their home was a grocery box that said "SOAP" on the top in big red letters.

When the children were very small Madame Hen kept them at home. She knew how easy it is for little chickens to wander too far away from home and get lost. But when they grew older she would let them play outside all day.

Often she would take long walks with them. Sometimes Chickie Chick would jump up on her broad white back, and have a grand ride until he slid off!

She taught her children all the important things that little chickens should know. Certain calls meant to look carefully for long, juicy worms. There was one very important danger signal.

Madame Hen knew that Mister Hawk liked to steal chickens. That was what he liked better than anything else, when he was sure that Farmer Jones could not catch him.

Mister Hawk would never think of hunting Madame Hen. Then after he flew away the children could come from their hiding place and chase bugs again.

Now it happened that Chickie Chick thought he knew a great deal more than his lovely white Mother. When she would tell them bed-time stories about how she had been frightened by Mister Hawk when she was a little girl, Chickie Chick would not listen.

One day while he was searching for his dinner, he wandered farther away than usual. Madame Hen called him several times. He did not listen to her. He walked farther and farther away.

Suddenly he saw something very large and black flying above his head. It was wicked Mister Hawk!

"Cluck-cluck-cluck," he heard his Mother call. Nowhere could he see her.

Oh why had he not listened to his Mother!

Then Mister Hawk dug his sharp claws into him. He was whisked into the air so fast that he could hardly get his breath.

Up into the air flew cruel Mister Hawk.

Up into the air he carried little Chickie Chick.

Now it happened that Farmer Jones was out with his gun that day looking

for Mister Hawk and before Mister Hawk got very far off the ground, Farmer Jones saw him.

"Bang! Bang!" went the gun. It frightened Mister Hawk so much that he let go of Chickie Chick.

Down, down, down . . . fell Chickie Chick.

Plump! He fell to earth in a little yellow heap!

Just as soon as he was able to jump up and run, you may be sure he scampered back to his home and to the loving wings of Madame Hen just as fast as his little yellow legs could carry him.

It was many a day before Chickie Chick forgot about Mister Hawk. He stayed under Madame Hen's wings most of the time. Even when his brothers and sisters called to him to come out to play, he would stick his funny little head out from under one side, and shake his head "No!"

He could not forget what a foolish little Chickie Chick he had been to run away from his kind Mother.

—Arkansas Methodist

THE HAPPIEST BOY

Once a king had a son whom he loved very dearly. He gave him beautiful rooms to live in, and pictures and toys and books, a pony to ride, and a boat on the lake. He provided teachers to give him knowledge that would make him good and great.

But the young prince was not happy. He was always wishing for something he did not have.

One day a wise man came to the court. He said to the king: "I can make your son happy. But you must pay me my own price for telling the secret."

"Well," said the king, "what you ask I will give."

So the wise man took the boy into a private room. He wrote something with a white substance on a piece of paper. Next he gave the boy a candle, and told him to light it and hold it under the paper, and then see what he could read. He went away and asked no price at all.

The boy did as he was told, and the white letters on the paper turned into a beautiful blue. They formed these words:

"Do a kindness to some one every day."

The prince made use of the secret, and became the happiest boy in the kingdom.—Our Little Ones.

Just For Fun

In the course of a sermon out in the country, a hound came and stood near the pulpit as though hearing every word. Vexed, the parson kicked the dog, with the result that he went howling toward the door and out into the yard to lick his sore spot. After the sermon the preacher apologized to the dog's owner and got the drawling reply, "Why shore, parson, that's all right. I'd ruther my hound had been kicked than hear a sermon like that."

Girl: "You know, they've asked me to sing at the party. What would you do?"
Other Girl: "Go ahead. You're not to blame."

Speaker, near the close of a long, long address: "I'm pleading for the next generation! I'm pleading for the next generation!"

Patient hearer: "If you talk much longer, you can plead to the next generation."

"They tell me you are glad to grant your wife's smallest wish."
"Yep. If it's small enough."

Teacher: "Henry, why are you not writing?"
Henry: "Aint got no pen."
Teacher: "Where's your grammer?"
Henry: "She's dead."

"Is the new clerk steady?"
"If he were any steadier, he would be motionless."

A little girl was sitting by her mother during a prolonged lecture. Finally the speaker told a touching story and the little one saw tears in her mother's eyes. She said, loudly enough for the speaker to hear, "Don't cry, Mommie, he'll quit after a while, maybe." The talk was soon concluded.

"You know what?"
"What?"
"I bought a Louis XIV bed, but it was too small; so I took it back and got me a Louis XVI."

The little henpecked man cautiously approached the cop on a busy downtown street and requested: "Officer, would you mind thumping me once with that stick and telling me to get going quick? My wife ordered me to meet her here in three minutes."

"Has your husband changed much?"
"No, but he thinks he has."
"How so?"
"He's always talking about what a fool he used to be."

"Is your brother a musician?"
"Is he! Why man, at the age of two he played on the linoleum."

Message To the Baptist Youth Of the World

ADOPTED BY THE FOURTH BAPTIST YOUTH WORLD CONFERENCE

RIO de JANEIRO, Brazil. — One thousand four hundred and eleven young Baptists, representing 30 nations from all continents, have been assembled in Rio de Janeiro, Brazil, for the Fourth Baptist Youth World Conference, July 15-22, 1953. Our meeting has been marked by a deep and sincere fellowship and the living Christ has been in our midst, gladdening our hearts, giving us new insights into the nature of the Christian call, and empowering us for future service of His Kingdom.

We want to extend heartiest greetings to the Baptist youth of the world, particularly emphasizing the following:

We realize that we are living in one of the most serious periods of human history. We are aware of the social transitions of our time and the inescapable demands for social justice and human rights among all peoples of the world. We are also cognizant of the struggle between the secular and spiritual forces of the world. At the same time we recognize and rejoice over the unique opportunities of service, given to Evangelical Christianity in many places.

With this background in mind, we reaffirm our faith in the Living Christ. We are deeply convinced that every aspect of our lives both as individuals and as societies must be conditioned by God's sovereign will as revealed to humanity in Jesus Christ.

This means that we as young Baptists everywhere must deepen our knowledge of the nature of the world in which we live, and our understanding of the meaning of the Christian Gospel for this very hour.

It means that we as young Baptists should courageously take a stand for what is right and just in human affairs from the Christian point of view. As Christians our first allegiance is to Jesus Christ and His Kingdom.

It further means that we should recognize the righteous claims of the dispossessed masses as they now in all justice rise up and demand this recognition of their human dignity. We should not only take notice of their demands but actively take part in bringing "the good news to the poor," following the teaching of our Lord.

We are firmly convinced that when Christ is recognized as Lord, the only true basis for "peace among men" is established. We urge young Baptists every where to recognize this Lordship of Christ and to proclaim the claims of

this our Lord "unto the uttermost part of the world."

The strong experience of God's calling spirit in our conference makes us ask young Baptists everywhere to embark upon the roads of evangelism in a fresh way. We hope that the compelling call to be witnesses for Jesus Christ will be felt everywhere and that the response to Christ's demand for witnesses will surpass everything that human brains can think and human hearts can dream.

Finally, we express our deep conviction that Jesus Christ reigns. Christ is first in our faith. He works in the present history. He works in and through us. And without Him we can do nothing. He is Lord, now and forever. Thus our task is to proclaim a Victory already won.

This fact of a living, victorious Lord gives our hearts, in the midst of the strife and uncertainty of modern life, that peace which passes all understanding, and gives the assurance that our prayers for our brothers in difficult places are not in vain.

Christ lives!
He reigns!
He must reign!

Robert S. Denny, Chairman, Joel Sorenson, Secretary.

Ridgecrest Has Seventeen Students on Its Staff From Kentucky This Year

RIDGECREST, N. C. — Seventeen Kentuckians are serving on the staff at Ridgecrest Assembly this summer, according to Willard Weeks, Assembly manager. Staffers from Kentucky are:

David and John Parker, Falmouth; Charles Pinkerton, Paintsville; Katherine Shultz, Paducah; Elizabeth Simoneau, Fort Thomas; John Walton, Greenville.

Don Whitehouse, Chaplin; Mrs. Carmen Ashby, Don Fields, Georgetown; Ann Bolton, Ashland; Hazel Bondurant, Fulton; Emogene Bourland, Grayville; Clarie Cohen, Mt. Sterling.

Bobby Courtney, Cynthia; Barbara Craft, Verona; Alva Flynn, Walton; Tom Grissom, Burnside; Betty Jean Kelly, Springfield.

The Ridgecrest staff is composed of high school and college students from throughout the Southern Baptist Convention. Approximately 350 young people comprise the 1953 staff.

CLASSIFIED ADS

Advertisements under these headings cost only five cents per word including initials and addresses.

Minimum charge \$1.00. Since the above rate covers only the mere cost of publishing, we ask that payment in full accompany each order, thus eliminating the cost of postage and bookkeeping.

FOR SALE—One pedestal fan—cheap, in good condition. Call Jackson 0443.

PIANO TUNING AND REPAIRING. Forty years' experience. Special discount to churches. Write Charles W. Holland, Sr., Route 3 Owensboro, Kentucky. Phone, Panther 2403.

FALLEN ASLEEP

Mrs. Hattie Haynes

OWENSBORO, Ky. — We the members of the Dorcas Class of the Seven Hills Baptist Church of Owensboro feel that we have sustained a great loss in the death of our beloved member, Mrs. Hattie Haynes on June 4, 1953.

Mrs. Haynes loved her church and all its activities.

Be it resolved, that we hereby express our gratitude to God for her beautiful Christian life of service in her church and community. Since she has been taken from our midst we know that our loss is Heaven's gain. Though our hearts be grieved we bow in humble submission to His will.

Be it also resolved that a copy be sent to the Western Recorder and to the family, and one spread on the record book.—Mrs. C. O. Kasey and Mrs. C. P. Wells, committee.

S. S. AND T. U. ATTENDANCE

AUGUST 9, 1953

(Continued from Page 9)

Paducah, First	108	553
Immanuel	148	569
Trinity	91	266
Paintsville, First	72	307
Paris, Central	63	210
First	51	201
Perryville (near), Beech Grove	---	220
Pikeville, First	---	207
Pineville, First	186	438
Princeton, Northside	119	224
First	117	---
Second	97	249
Russellville, First	---	370
Somerset, First	---	642
Pleasant Hill No. 2	---	233
Sonora	---	306
Springfield	---	412
Stanford	111	298
Sturgis, First	---	234
Versailles	80	352
Clover Bottom	128	---
Whitesburg, First	---	415
Willisburg	103	355
Winchester, Central	129	475
First, Central	126	390

BAYLOR University

An institution of Texas Baptists since 1845, Baylor offers a full curriculum in ten schools and colleges, plus special courses in American Civilization, Foreign Service, and Engineering. Graduate courses lead to doctor's degree. Fall Quarter opens September 14. For information, write the Registrar, Baylor University, Waco, Texas. W. R. White, President.

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THANKSGIVING OFFERING TABULATION BY CHURCHES

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

Thanksgiving Offering Campaign Committee

NORTH CENTRAL REGION

Boones Creek	Lawrenceville	46.00	Franklin	Harmony	
Boones Creek Association	Mason	18.50	Bellepoint	Long Ridge	105.37
Alenssion	Mt. Carmel	231.10	Bethel	Lusby	39.20
Beattyville	New Friendship	63.03	Buck Run	Monterey	35.30
Beech Grove	Oak Ridge		Camp Pleasant	Mt. Pleasant	40.00
Bethlehem	Pleasant Green	35.00	Cedar Grove	Mt. Hebron	
Boones Creek	Pleasant Ridge	139.75	Crestwood	Mt. Zion	
Calvary, West Irvine	River View	30.00	Evergreen	Mussell Shoals	36.70
Central, Winchester	Sherman	58.08	First, Frankfort	New Columbus	
Clay City	Shiloh	20.00	Forks of Elkhorn	New Liberty	64.25
Corinth	Short Creek	118.30	Frankfort Chapel	Old Cedar	50.00
Cow Creek	Turner Ridge	111.17	Lebanon	Owenton, First	272.00
Ephesus	Unity	51.00	Memorial, Frankfort	Pleasant Ridge	36.35
Greenbrier	Williamstown	167.45	Mt. Carmel	Richland	25.67
Heidelberg			Mt. Vernon	Salem	
Irvine, First	Elkhorn		North Benson	South Fork	23.50
Ivory Hill	Ashland Ave., Lexington	500.00	North Fork	Sparta	11.35
Kiddville	Bentley Memorial		Pleasant Ridge	Squiresville	45.07
Macedonia	Bryan Station	55.00	Providence		
Morland Branch	Calvary, Frankfort	47.91	Swallowfield		
Mt. Olive	Calvary, Lexington	1,923.34	Thornhill		188.00
Panola	Cane Run	30.35			
Powells Valley	Central, Paris		North Bend		
Providence, Irvine	Chevy Chase	91.90	Beaver Lick		17.50
Providence, Winchester	Clear Creek	94.37	Bellview		276.11
Salem	Clover Bottom	316.17	Big Bone		
South Irvine	David's Fork	178.40	Blue Ash, Ohio		
Stanton	Dry Run	63.90	Bullittsburg		100.00
Thomas	Durbin's Memorial	8.35	Burlington		335.00
Union City	East Hickman	93.25	Calvary, Covington		145.70
Williams Memorial	Felix Memorial, Lexington	271.58	Crescent Springs		23.83
	Fellowship, Lexington		Decoursey		67.86
	First, Lexington	182.85	East Bend		58.68
	First, Mt. Sterling	367.90	Elsmere		203.67
	First, Paris		Erlanger		384.25
	First, Winchester		First, Covington		608.67
	Gano Avenue	20.33	Florence		386.00
	Georgetown	599.60	Fort Mitchell		535.09
	Glen's Creek	95.10	Hickory Grove		27.92
	Grace, Lexington	233.78	Hour of Power		
	Great Crossing	303.78	Immanuel, Covington		10.00
	Hillcrest	117.90	Independence		97.49
	Hillsboro	116.60	Kento-Boo		25.00
	Immanuel, Lexington	3,474.28	Kenton		57.66
	Long Lick	50.65	Latonia		986.43
	Midway	139.15	Ludlow		2.00
	Millersburg	120.00	Madison Avenue, Covington		361.15
	Millville	193.24	New Bank Lick		26.19
	Mt. Freedom	56.00	New Bethel		137.76
	Mt. Pleasant	181.61	Oak Ridge		160.25
	Mt. Sterling		Petersburg		17.65
	(Spring St.)	15.30	Piner		42.48
	Mt. Vernon	335.10	Sand Run		107.24
	Nicholasville	148.05	Southside		921.52
	Northside		Union		
	Pinckard	66.00	Visalia		60.00
	Porter Memorial	577.06	Walton, First		313.91
	Republican	85.55			
	Rosemont	60.80	Owen County		
	Salyersville		Beech Grove		84.52
	Silas	90.60	Caney Fork		8.00
	South Elkhorn	100.00	Cedar Hill		58.51
	Spears Mill	17.79	Concord		18.40
	Stamping Ground	249.78	Dallasburg		119.05
	Stonewall	13.69	Elk Lick		8.41
	Trinity		Gratz		
	Versailles	487.00	Greenup Fork		19.23
	Winchester, First	1,132.05			
			Calvary		
			Elkhorn City		80.47
			Flat Gap		
			Garrett		7.88
			Grace		74.44
			Irene Cole Memorial		200.00
			Isaban		
			Ivyton		27.00
			Lakeville		

NORTH EASTERN REGION

Bracken	Germantown	175.00	Mt. Pisgah	17.00	Calvary
Aberdeen	Haldeman		Oak Ridge	7.60	Elkhorn City
Augusta	Hesilton	13.25	Owingsville	7.15	Flat Gap
Calvary, Maysville	Howards Mill		Sharpsburg	22.30	Garrett
Carlisle	Irvingsville		Slatey Point		7.88
Central, Maysville	Lewisburg	52.00	Stone Lick	17.50	Grace
Ditney	Locust Grove	12.00			74.44
Dover	Mays Lick	160.46	Enterprise		
Ewing	Maysville, First	261.26	Allen	135.00	
Flemingsburg	Morehead	252.67	Belfry	140.26	
Foxport	Mt. Olivet	91.04	Big Creek		

(Continued Next Week)

Mrs. F. A. Sampson, Mother Of Missionary Mary Sampson, Dies in Louisville

Mrs. Day Hume Sampson died at her residence, 2121 Speed Avenue, Monday morning, August 3, 1953, at 8:30 o'clock. She was the mother of Miss Mary Sampson, missionary to Formosa with the Foreign Mission Board, and the wife of Farris A. Sampson, retired, secretary of the Board of Trustees of the Southern Baptist Theological Seminary. She was also the mother of Mrs. W. T. Douglas, Jr., Magnolia, Miss., and Mrs. Thomas E. Lewis, Jr., Louisville, Ky.

She was injured in an automobile accident seven years ago and she remained an invalid for a long time as a result of her injuries. After a long and sustained struggle, she regained her health sufficiently to get up and around, and was even able to take several long trips with her husband.

Her funeral was conducted at the Highland Baptist Church August 5, at 10:30 a.m., by her pastor, Dr. Hankins F. Parker, assisted by President Duke K. McCall, of the Southern Seminary.

In addition to her family named above, she is also survived by her mother, Mrs. Fannie H. Hume; by two sisters—Mrs. Martha Sauer and Mrs. Mary Morris; and by one brother, George H. Hume, Ravenna, Ky.

Burial took place in the Duncan Memorial Cemetery at Floydsburg, near Crestwood.

William D. Jagers Is Ordained to Ministry By Severns Valley Church

ELIZABETHTOWN, Ky.—On Friday afternoon, July 31, at the request of the New Brandenburg Baptist Church, an examining council was called at the Severns Valley Baptist Church, Elizabethtown, Kentucky, to consider the call of William D. Jagers to the gospel ministry and his qualifications for this gospel work. Dr. V. C. Kruschwitz, pastor of the Severns Valley Baptist Church, was elected as moderator; Rev. Kenneth P. Wilkinson, pastor of the Cecilia Baptist Church, was elected as clerk, and Rev. J. E. Darter, pastor of Upton Baptist Church, led in the questioning of the candidate. After careful questioning the council voted unanimously to recommend that the Severns Valley Baptist Church proceed with the ordination.

The ordination service was held on Sunday evening, August 2, at the Severns Valley Baptist Church. Mr. Edmond Keith, gospel singer with the Music Department of the Georgia Baptist Convention, who was conducting the

song service the night Brother Jagers surrendered his life, was present and sang a solo. Rev. O. L. Overlin, who was the pastor of the Buffalo Baptist Church when the candidate was saved and answered God's call to the ministry, was present and presented the charge to the candidate. Dr. Kruschwitz spoke briefly on "A Good Soldier of Jesus Christ." Mr. L. S. Jagers, father of Bill Jagers, presented his son with the Bible on behalf of the Severns Valley Baptist Church. Mr. A. H. Jenkins, chairman of deacons, presented the certificate of ordination. Rev. William D. Jagers led in the closing prayer.

William D. (Bill) Jagers graduated last June from Georgetown College. During his junior year he was president of the Baptist Student Union. During his senior year he was president of the Student Body. He has spent one summer working in the San Andres Island and another summer working with the Home Mission Board in the states of Oregon and Washington. During the past months he has served as interim pastor of the New Brandenburg Baptist Church, Brandenburg, Kentucky. Mr. Jagers plans to enter the seminary this fall.

The Severns Valley Baptist Church is happy to recommend heartily Rev. William D. Jagers as one called of God and highly qualified for the Christian ministry.

►Have you been to Cedarmore Baptist Assembly, Bagdad, in Shelby County, this summer?

►Rev. and Mrs. James P. Kirk, Southern Baptist missionaries who have been in the States on furlough, have returned to their field of service and may be addressed at Caixa Postal 606, Vitoria, Espirito Santo, Brazil. Mrs. Kirk, formerly Maxie Crawford, is a native of Louisville, Ky., where she and Mr. Kirk make their permanent American home.

NASHVILLE, Tenn. — (BP) — Southern Baptists pay their pastors an average salary of \$2,498 per year, according to J. P. Edmunds, secretary, Department of Survey, Statistics, and Information, Baptist Sunday School Board, Nashville, Tenn. In 1951 the average salary was \$2,340, an increase of 5.3 per cent.

Half time pastors were paid an average of \$550 and quarter time pastors \$232.

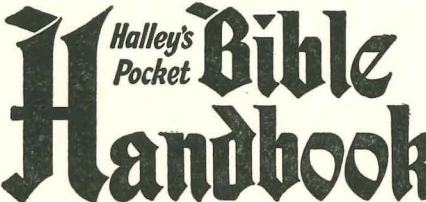
The District of Columbia leads the Southern Baptist Convention churches with \$3,273 per year, an increase of 14.3 per cent over 1951.

►Dr. and Mrs. W. C. Taylor, Southern Baptist missionaries to Brazil now in the States on furlough, have moved from Nashville, Tenn., to Louisville, Ky., for the summer. They may be addressed at Apt. 416, Berkeley Hotel, 664 S. Fourth. Dr. Taylor is a native of Mayfield, Ky., and Mrs. Taylor is a native of Bardstown, Ky.

►On Sunday, August 2, Dr. A. M. Vollmer, secretary of the Kentucky Baptist Foundation, supplied the pulpit of the Walnut Street Baptist Church, Louisville in the absence of the pastor, Dr. W. R. Pettigrew, who is on vacation. Supplying on August 9 was Dr. H. C. Chiles, First Baptist Church of Murray, Ky.; and on August 16, Dr. E. A. Willmott, of London, England, will preach. Other supplies will be: August 23, Dr. Theron M. Price, Southern Seminary; and August 30, Dr. Kyle M. Yates, Houston, Texas.

We are not only happy but eager to make every moment count for the Lord as your ambassadors. We thank you for the privilege of being the ones to hand out your love and through it the love of God to these people.—Donal (Mrs. Charles L., Jr.) Culpepper, missionary to Formosa.

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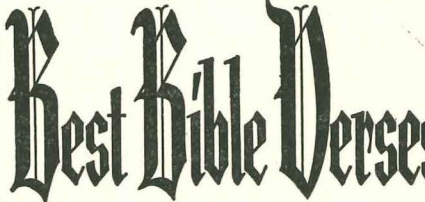
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Richmond Pastor's Son Going to Michigan to Teach and to Study

Ernest N. Perry, Jr., son of Dr. and Mrs. E. N. Perry, Sr., of the First Baptist Church, Richmond, Kentucky, has resigned his four-year teaching position with the Madison Central High School,



Ernest N. Perry, Jr.

Richmond, Ky., to accept a similar position in Monroe, Michigan. While teaching in the Michigan school he also expects to work on post-graduate studies in the nearby University of Michigan, Ann Arbor.

He was graduated from Madison Central High in 1945, and was given his Bachelor of Science degree by the Eastern State College, Richmond, Ky., in 1949, and was given his Master's Degree by the same school in 1951.

While in College he played four years in the college band, sang in the college Glee Club, played in intramural sports and served as secretary of the Baptist Student Union Council.

Funeral Held at Clover Bottom Church for Layman George D. Hill

VERSAILLES, Ky.—The Lord called a faithful child of His to His heavenly reward on June 22 and took from the Clover Bottom Baptist Church a loyal and loving member—Mr. George D. Hill. Brother Hill went to meet his Lord after having served Him faithfully as long as God left him on this earth. His church mourns the loss of a God-fearing deacon, his friends know they have lost

the truest friend and his pastor knows he has lost a brother in Christ who truly tried to do the will of God.

Funeral services were held in Clover Bottom Baptist Church, of which Mr. Hill was a deacon and Sunday school secretary, conducted by this writer. The text used for his funeral service was "Precious in the sight of the Lord is the death of His Saints."

Charlie Haydon, James E. Searcy, O. O. Montgomery, Turley Curd, Tom Prather, and Virgil Chapman were pallbearers.—Robert B. Wallace, pastor.

Roy Lyons Observes His Eighth Anniversary at Thorn Hill in Frankfort

FRANKFORT, Ky.—Pastor Roy Lyons observed his eighth anniversary as pastor of the Thorn Hill Baptist Church in Frankfort, Kentucky, on August 9.

The past year has shown a marked increase in the entire church program and has been the best year in the history of the church. There were eighty-nine additions with sixty-six of these for baptism.

The offering for the year exceeded \$22,000, an increase of almost four



Roy Lyons

thousand dollars over last year.

During the eight years 620 have united with the church, 374 came for baptism, making an average of 77 additions each year.

An educational plant has been erected at the cost of \$35,000. New church furniture and a wall-to-wall rug have been installed. The church has also purchased a new pastorium. The Thorn Hill Church is cooperating in all Baptist work.

Sunday School Board Elects a Kentuckian as Administrative Assistant

NASHVILLE, Tenn.—(BP)—J. Marvin Crowe, educational director, First Baptist Church, Abilene, Tex., was elected administrative assistant to James L. Sullivan, executive secretary-treasurer, Baptist Sunday School Board. He will assume his duties September 1.

A native of Kentucky, he holds the A.B. degree from William Jewell College, and attended Southern Baptist Theological Seminary, Louisville, Ky.

Crowe, before going to Abilene, served as educational director of the First Baptist Church, Charlotte, N. C., as pastor, and Training Union and Sunday school secretary in Illinois and Missouri.

Prof. W. B. Jones, Ex-Teacher at Georgetown, Goes to Illinois College

Dr. William Bristow Jones has accepted a position as professor of English in the Illinois College, Jacksonville, Illinois. A year ago he was retired from the position he long held for thirty-one years as professor of English, Georgetown College. During the past year he has been visiting lecturer in English at the University of Kentucky, Lexington.

Illinois College was found in 1829—the same year in which Georgetown College was founded—and is the oldest school of higher learning in Illinois.

Dr. Jones was graduated both B.A. (1905) and M.A. by Georgetown, and he was also given an M.A. by the University of Illinois, Urbana, Illinois. He was given an honorary Doctor of Literature degree by Columbia College, in Florida. At one time he was Dean of Seniors, and at another, acting president of Georgetown College.

American Baptists From College Youth Organization

GREEN LAKE, Wis. — (BP) — An organization to serve Baptist youth on college and university campuses over the country was formed recently at the 10th annual National Youth Conference of the American Baptist Convention.

The new organization, called the Baptist Student Movement, will work in close co-operation with the churches and institutions of higher learning.



'GOD IS MY LANDLORD'
The Story Of "DYNAMIC KERNELS" in 45 minute color sound
Write Perry Hayden, "The Michigan Miller" Tecumseh, Michigan, Department WR

August 20, 1953

Carrollton Must Be A Healthy Place In Which to Live

CARROLLTON, Ky., Aug. 10.—The Western Recorder published an article recently about a woman who had belonged to the same church for fifty-eight years. I should like to tell you about Mrs. Chapman who has belonged to the First Baptist Church of Carrollton for seventy-five years.

Mrs. Nannie McCrackin Chapman joined the First Baptist Church of Carrollton in September 1878. She was eleven years old at the time of her baptism. She has been a faithful member of the church all through the years and is still able to attend its services.

We also have four ladies over eighty-five who attend the services quite often. One of our men is ninety-two, and the father of another member is ninety-eight.—R. R. Couey, Pastor.

Northern Kentucky Baptist Youth for Christ Have Gigantic Crusade for Christ

COVINGTON, Ky.—On August 17 the Northern Kentucky Baptist Youth for Christ held a one-night service in the Boone County Fairgrounds Stadium. This stadium seats 2,000 persons.

On August 20, 21 and 22 the BYFC Council will promote services in huge Devon Park Amphitheatre in Covington, which will accommodate some 10,000 people. These services should easily be the largest religious gatherings in Northern Kentucky history.

Rev. Mel Dibble (Martin), former National Television star of N.B.C., and WOW-T, will be the speaker at all of these services. Mel was recently led back to the ministry when Billy Graham was in Cincinnati, and more recently he was ordained by the Calvary Baptist Church of Lexington. The program will also feature the outstanding 50-voice BYFC choir under the direction of Tom Cole and accompanied by Helen Brown. Boone County Judge C. L. Cropper also spoke at the Boone County meeting.

When the BYFC invade the Devon Park Bowl they will bring the Gospel to the scene of many entertainments which have featured national figures. Under God's power the vast amphitheatre will be transformed to a scene of spiritual blessing.

theatre will be transformed to a scene of spiritual blessing.

Last March the BYFC movement began in Northern Kentucky and since then meetings have been held every other Saturday night with attendance averaging about 300 young people. They have had inspirational services, picnics, pictures, fellowship hours, vespers, sing-spiration, open forums, evangelistic services, testimonial services, and other varied but always Christ-centered programs.

The work is led and guided by a council composed of one young person from each of the fifty-three Northern Kentucky Baptist churches. Bob Campbell, of Florence, is youth chairman. A Pastors' Advisory Council of five pastors occasionally meet with the group.

Rev. Bob W. Brown is general chairman of the Crusade for Christ and Oscar Jones, of Newport, is chairman of publicity. Friends from throughout Kentucky are invited to join us in person, and if not in person, in prayer, that these services might have tremendous influence for God in our area.

Visalia Church Has Its Homecoming

COVINGTON, Ky., July 19.—The Visalia Baptist Church held the annual Homecoming today. A large crowd gathered for Sunday school, after which the church was literally packed to hear the morning guest speaker, Rev. Mel Dibble. Following a splendid basket dinner at the Bethel Baptist Camp Ground in Visalia, the church was crowded again to hear a special music program presented by the Southside Church Choir of Covington in the afternoon service.

Homecoming Day is of special significance to the church for on this special day in 1949 the first building fund offering was received. The church budget for the year was just \$1,500. In November 1952 a new building was dedicated with less than half of its \$40,000 debt to be paid. The budget for 1953 is \$14,900.—Bob W. Brown, Pastor.

►George L. Burnham is the new local missionary at Middletown Baptist Mission in White Water Association. He resides at Route 1, Box 369-B, Miamisburg, Ohio.

►Brother Leobard Houston, who recently surrendered his life to preach the Gospel, preached for Dr. Walton R. Cole at the First Baptist Church, Dayton, Kentucky, August 9, at the morning hour. On August 16 the Rev. F. Chastain, Fort Thomas, was the speaker, and next Sunday School Superintendent Chase W. Jennings will speak.

Great Book to Be Available January 24

NASHVILLE, Tenn.—Sunday, January 24, has been designated as "Know Your Denomination Day." Twelve days prior to that date *The Southern Baptist Convention, 1845-1953*, by Dr. W. W. Barnes, the first history of our great denomination, will be available to our people in the book stores. It is the first moment when we will have had available the information that will enable our people to know the facts about their own denomination's life.

The Historical Commission in conjunction with the Sunday School Board has planned an extensive promotion for that day. The goal is that each church shall in some way share in increasing its information concerning our denomination. It is desired that the leadership of our churches will share that day in some effort to acquaint our people better with our Baptist backgrounds.—Norman W. Cox, Historical Commission, Southern Baptist Convention.

The Pastor an Evangelist Too

By Tom Dillon

The evangelist comes into the church for two weeks and preaches. The congregation grows nightly, unbelievers are saved, blacksliders are reconsecrated, and tithing pledges are signed. "Glory be," say the people, "What a great revival—just look at all the converts. We certainly had a great and marvelous evangelist. He preached the gospel in such a way nobody could resist. It is a good thing he came our way just look at his fruits."

The evangelist leaves, the pastor provides for the new members of the flock and breathes a sigh of satisfaction. He doesn't care who the people give the credit to—the souls have been won.

While this little drama took place hundreds of times this summer, the Lord of the harvest knew that most of the credit and the fruits belonged to the pastor of the church. The evangelist only entered into his labors. The evangelist did his job well as a thresher but no man can harvest more grain than is ripe in the field.

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The Franklin Paschalls Off from Bowling Green to Europe and the Holy Land



BOWLING GREEN, Ky.—Pastor and Mrs. H. Franklin Paschall left here July 27 for a trip to Europe and the Holy Land. The First Baptist Church, of which he is pastor, presented them with a check for \$4,050 to cover their expenses.

You can't cure "T" trouble with glasses.

Old missionaries—with apologies to General Douglas MacArthur—old missionaries never die. They just retire to the back of the album.—William C. Taylor, missionary to Brazil.

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Father-in-Law of Dr. Bradford Curry Dies In Danville Hospital

STANFORD, Ky. — Mr. J. T. Rigsby, 67, died Sunday afternoon, August 2, at the Ephraim McDowell Memorial Hospital, Danville, Kentucky, after an illness of two and a half years.

He was a member and a deacon of the Drakes Creek Baptist Church, in Lincoln County, near Crab Orchard.

He was a member and a deacon of Mae Rigsby, who survives him, as do three daughters: Mrs. Victor Bradford Curry, wife of the Shively Baptist Church, near Louisville; Mrs. W. O. Walker, Jr., Stanford; and Mrs. W. B. Hester, Jr., Hustonville.

Funeral services were conducted Tuesday afternoon, August 4, at the Drakes Creek Baptist Church with Pastors W. R. Bradshaw and A. R. Vaughn

H. Van Eaton Going To Glasgow Pastorate Sunday, August 23

H. Van Eaton, for the last six years pastor of the Walnut Street Baptist Church of Owensboro, Kentucky, has accepted the call of the Glasgow Baptist Church, Glasgow, Kentucky, and will preach his first sermons there Sunday, August 23. His last sermons were



H. Van Eaton

preached at the Owensboro Church on August 2, and he has since been spending two weeks of vacation in Florida.

The new Glasgow pastor is a graduate of Howard College, Birmingham, Alabama, and of the Southern Baptist Theological Seminary in Louisville. Before accepting the Walnut Street Church of Owensboro he was pastor in Birmingham, and commuted there on the weekends from his week of study in the Seminary at Louisville.

There have been 628 additions to the Walnut Street Church of Owensboro in the last six years, and the resident membership has increased by 405. The budget has increased from \$19,000 to \$55,000.

His wife is Mrs. Kathleen Eaton, and they have two children, a daughter, Patricia Faye, age 13; and a son, Van, Jr., age 9.

and President John M. Carter participating in the service. Interment followed at the Stanford Cemetery.

►Dr. George W. Redding, professor of Bible at Georgetown College, preached for Pastor A. B. Colvin at the First Baptist Church, Lebanon, July 26. Pastor Colvin has been assisting Pastor Gorge Gaddie in a revival at the Salem Baptist Church, near Campbellsville, Ky. Pastor E. R. Cunningham, new pastor of the Willisburg Baptist Church, led the prayer meeting.

Frank F. Norfleet Promotes Stewardship At Immanuel Baptist Church of Paducah



PADUCAH, Ky. — An unusual record of stewardship has been established by the Immanuel Baptist Church of Paducah, Kentucky, of which Dr. Frank F. Norfleet is pastor. In the first six months of the current fiscal year the offerings were \$51,054.73 as compared to \$46,000 for the associational year of 1950, the year in which Dr. Norfleet came to the pastorate of this church. The operating budget for the church for this year is \$87,500 with anticipated income of approximately 100,000.

A feature of the stewardship program of this church has been an annual "Stewardship Month" conducted by the pastor, climaxed with a "Victory Sunday" at which time an outstanding stewardship speaker brings the message. Dr. Norfleet is shown here with Perry Hayden, the famous "Quaker Miller" of Tecumseh, Michigan, who was the speaker at the conclusion of the first Stewardship Month and Mr. Lance Dossett, chairman of the Board of Deacons. A feature of Mr. Hayden's visit was a display of the products produced by companies whose founders practiced tithing. Part of the display is visible in the picture.

As part of the activities of this year's Stewardship Month the church will conduct a stewardship study course which will be held in October. Dr. Norfleet is at present at work on a stewardship brochure entitled "How to Have a Stewardship Month." This brochure is available to anyone requesting it and enclosing a three-cent postage stamp.

Henry Dallas Sugg is Ordained to Gospel Ministry By Henderson's Audubon

HENDERSON, Ky. — The Audubon Baptist Church, having invited a council to consider the ordination of Brother Henry Dallas Sugg to the Gospel ministry, met with said council Sunday afternoon, July 5, 1953.

The meeting was called to order by Pastor John R. Flynn. Nineteen preachers and deacons were present from nine churches. Pastor C. W. Lawrence was selected by the council to be the moderator; Archie Oliver the Clerk; Superintendent Herbert Schmitz the interrogator; and Pastor Flynn to preach the ordination sermon.

Brother Sugg told of his conversion and call to preach. He was questioned at length and answered all questions well and with sound wisdom.

At the conclusion of the examination Pastor Flynn brought a soul-stirring message, using I. Timothy 4:6-16 as a Scripture basis, and verse sixteen as the text.

Deacon C. P. Lewis, a former neighbor to Brother Sugg, presented the Bible provided by the Audubon Church, and Deacon Lloyd King, the father-in-law of Brother Sugg, led the ordination prayer. The candidate remained on his knees while the council participated in the laying on of hands.

Brother Sugg's mother, and his wife and her parents, were called to the front to stand beside him in the extension of Christian greetings and handshaking.

Other pastors participating included Brethren Kenneth W. McDaniel, James A. McCamish, John L. Hollowell, Archie Oliver, and Russell Duncan; and deacons included Brethren Frederick S. Williams, Eulas Hawes, Verner Haire, Howard Lester, John G. Walther, Elmer Walther, Shirley Gentry, J. C. Herschelman, Rudy L. Rideout and Lloyd King.

W. K. Wood and Richard Oldham in Revival at The Lewisport Church

LEWISPORT, Ky. — The Lewisport Baptist Church was blessed with a wonderful revival recently. Our state evangelist, Brother W. K. Wood, was speaker and Richard Oldham was song leader in the eight day meeting, from July 5 to July 12.

The known results of the meeting include 21 baptisms, six additions by letter, at least 14 rededications, and scores came pledging to start or continue family altars. Several others made professions of faith who are to go to other churches or still to be received into our fellowship. The spiritual uplift to the entire church was specially evident.

The church has enjoyed rapid growth in the past twelve months both in attendance and membership. Thirty-seven have come into the fellowship of the church by baptism besides 14 other additions.—Harvey Roberts, Secretary, Lewisport Baptist Sunday School.

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For August 30, 1953

By H. C. Chiles

Standards for Christian Leaders

I Timothy 4:7-16

Paul wrote this letter to Timothy, his son in the ministry and the young pastor of the church at Ephesus, in whom he had a special and an abiding interest. In the opening verses of this fourth chapter, Timothy was warned expressly that religious instructors would arise and substitute the wisdom of men for the Word of God. He was admonished to reject all teachings which were contrary to God's Word, regardless of their source. And he was urged to warn the members of his flock of all false teachers and their doctrines. If any man would be a good minister of Christ, in any age or in any field of activity, it is imperative that he do some corrective preaching and teaching.

While this passage is an exhortation to Timothy and has a definite and primary reference to the minister of the gospel, it is also applicable to all of us who live for and serve the Lord.

I. THE PRACTICE OF GODLINESS

I Timothy 4:7-11

Paul dealt very frankly and pointedly with myths or fables, which apparently originated with old women. He made it clear that the only safe thing to do with them was to avoid them completely. In fact, it is always best to shun any and all beliefs which are not in keeping with God's truth. If we would please God today, we must refuse to be deluded by the numerous false cults throughout our fair land. Because of their prevalence, and of the zeal and perseverance of their adherents, there is a crying need today for sound doctrine.

Paul's writings indicate that athletic contests had a great appeal to him. He seems to have looked upon life as a great game. With that viewpoint, he recognized that the secret of success consisted of proper training and the faithful observance of the rules of the game.

In its use here, the word "exercise" is related to the games in which self-denial and perseverance are needful to the one who would excel and win. Paul had no hesitancy in admitting that physical exercise, within reasonable limits, is a good thing. It preserves health and increases strength. However, it is beneficial for this life only.

While physical exercise is needful and must be maintained if one is to enjoy good health, it profiteth little in comparison to soul exercise, which is unto godliness and for eternity. Godliness brings the greatest, richest and fullest

blessings to a Christian. Physically it pays to be a faithful Christian. From a mental standpoint, also, it pays. The true Christian has a clean heart and a clear conscience, and these enable him to appreciate and to enjoy the good things which have come to him as the result of his relationship to the Lord and faithfulness to Him. Being a Christian makes life so much happier and better. Doing the will of God is the maximum achievement of any life. Then, it means everything to be a Christian when death overtakes one. When Patrick Henry, the great patriot of colonial times, was critically ill, his physician tenderly examined him and remarked, "I'm sorry, Mr. Henry, but there is nothing that I can do for you." Mr. Henry asked, "Doctor, do you mean that I must die?" The physician replied, "Yes, Mr. Henry, you are about to die." Then, the sick man said, "Doctor, if you will get yonder chair and place it beside my bed and sit here, I will show you how a Christian can die." And this incident reminds us of the revealing words of John Wesley concerning the death of Christians, "Our people die well."

II. THE PATTERN OF GODLINESS

I Timothy 4:12-13

One of Timothy's problems was that of being slightly young for his task; probably between thirty and forty years of age. Classical writers frequently called one a "youth" who was nearly forty years old. Timothy was handicapped by his youth, even though many church members today would consider a man of his age entirely too old for their pastor. Paul exhorted Timothy to conduct himself in such a manner as to command the respect of all, in spite of his youth.

Regardless of what his age may be, the minister of Christ is expected, and rightly so, to be a pattern of godliness. He is to be an example in character, in conversation, in conduct, in companionships, in convictions, and in consecration. His manner of life should conform to Dr. Joseph Parker's description of Dr. F. B. Meyer: "He brings a benediction with him, a better air than earth's poor murky climate, and he never leaves me without the impression that I have been face to face with a man of God."

Paul was very anxious that his protegee in the ministry avoid being overcome with an inferiority complex on account of his youth or allowing any inconsistency in his living to permit others to "despise" his youth. He urged him to

conduct himself in such a manner as to merit the respect and admiration of those who observed his life and work. Wanting him to live above reproach, both for his own sake as well as that of the gospel of Christ, Paul challenged him to be a model for the believers in word and in deed.

This paragraph sets forth the fact that in order to fulfil the requirements of the office of a minister a certain program must be followed. There must be diligence in study, exhortation and teaching. The Word commands him to study and the work challenges him to do so. Persistent study is the solemn duty of every person who attempts to be a spokesman for God and an instructor of the people. Any preacher or teacher who does not feel the need for study and find time for it closes the door to personal efficiency and to greater service. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

III. THE PROFITABLENESS OF GODLINESS

I Timothy 4:14-16

Timothy was instructed that he ought not to neglect the gift which God had bestowed upon him. Whatever this gift to which Paul referred may have been, Timothy was obligated to cultivate it and to make it useful. Furthermore, he was required to watch his conduct and to be careful as to what he taught. Before anyone can ever preach or teach the Word of God effectively, his life must be right. Sound doctrine is excellent, but it must be substantiated by correct living if it is to accomplish what the Lord intends.

Christian leaders have tremendous responsibilities. They should cultivate their gifts and make the very best possible preparation for their tasks. They must refuse to permit themselves to be diverted from the service of Christ by worldly affairs. If they will exemplify true godliness in their own lives, they will find it profitable in that they will enjoy the respect of both the Christians and the unsaved. They will be able to wield a wholesome spiritual influence over all those among whom they work for Christ. After living godly lives, and being faithful in service for Christ, they at last will hear Him say, "Well done, good and faithful servant."

►The executive board of the Arkansas Baptist Convention will recommend to the state convention meeting in November an increase of 5% in state funds going through the Cooperative Program to Southern Baptist causes. For a number of years Arkansas has retained 60% of the receipts with 40% going to Convention-wide causes. All money received after the Capital Needs funds and the Operating Budget is paid in full will be divided 50-50 between Southern Baptist Convention causes and state causes.

A. S. Corbin, Senior Deacon And Ex-Superintendent, Dies in Pikeville

PIKEVILLE, Ky.—The passing of Brother A. S. Corbin, senior deacon and oldest member of the First Baptist Church of Pikeville, removed from our church and eastern Kentucky one of the oldest and most useful Baptists in this section, July 31.

Brother Corbin was born January 9, 1865, in Owen County. At the age of 16 he professed faith in Christ and united with a Baptist church in Owen County. Later he moved to Carter County and was made a deacon of the Myrtle tree Church.

As a contractor and dealer in timber he moved to Paintsville, Ky., at the beginning of this century and was active in the church there as a deacon and in the erection of a new church building. In 1906 his work brought him to Pikeville. He at once became active in the church as superintendent of the Sunday school and chairman of the building committee. He often spoke of the struggles of the faithful few in the erection of the church building here.

Brother Corbin was a great lover of music and in his early years taught "Singing School" and for more than 40 years led the singing in our church. He was a loyal friend to his pastor in every way, his home was always open to God's servants, he was sound in the faith, a devout tither and it was a joy and inspiration to hear him talk on Tithing. Well can I remember his regret when his earning capacity ceased and he had nothing to put in the Lord's treasure. He was faithful in attendance to his church and only missed on the doctor's strict orders or when providently hindered.

His funeral was conducted by his pastor from his church August 2, 1953. He was married to Miss Lou Bradley Corbin in 1888, who preceded him in

death three and one half years ago. To this union twelve children were born, six surviving; Mrs. Lacy Fields, Mrs. Arthur Fields, Pikeville, Ky.; Mrs. Ray Bagenstose, Jewell Ridge, Va.; Mrs. George Aaron, Frankfort, Ky.; C. B. Corbin, Ashland, Ky.; and R. M. Corbin, Detroit, Mich. Twelve grandchildren and fifteen great-grandchildren.

His was indeed a long and useful life and he shall be greatly missed.—E. L. Howerton, pastor.

Maysville's First Calls Louis A. McCord from Gassaway, West Virginia

MAYSVILLE, Ky. — Rev. Louis A. McCord, pastor of the Gassaway Baptist Church, Gassaway, West Virginia, has accepted the unanimous call of the First Baptist Church of Maysville, to become its pastor effective September 1. The thirty-five-year-old native of Alabama will preach his first sermon as pastor at the Maysville church on Sunday, September 6. He, his wife and infant daughter, will move to Maysville on September 1.

Mr. McCord first came to Maysville in 1939 as a student at the Berea Academy. He finished his secondary school work there and later received his Bachelor of Arts Degree in Philosophy and Religion from Berea College. He later received his Bachelor of Theology Degree from the Southern Baptist Theological Seminary at Louisville. Pastor McCord held several student pastorates during his college days. He served as pastor of the Middleburg Baptist Church in Casey County, Kentucky, for two years prior to his call to the church in West Virginia, which he has served with great success these past five years.

At Maysville he will be succeeding Dr. A. D. Odom, who resigned May 1 in order to accept the pastorate of the May's Lick Baptist Church in Mason County. During the absence of a pastor the pulpit of the Maysville Church has been filled each Sunday by various outstanding guest ministers.

►The 1953 meeting of the North Concord Baptist Association will be held at the First Baptist Church of Grays, September 16-17.

►The new local missionary working with Allen Church, in Floyd County, in Enterprise Association, is Pastor J. M. Brickey, Allen, Ky.

►Pastor Harry Meadors has resigned the care of the Grace Baptist Church, Pikeville, Route 2, Kentucky. He has been there three and a half years. He is going to be pastor of the Olivet Baptist Church, Paducah, Ky.

►Probably the most "damaging" advertisement Pastor O. C. Anderson has resigned the pastorate of the Stone Baptist Church, Stone, Kentucky, to become missionary to Martin County. He began his new work August 1. He will have care of both the Baptist churches at Inez and Warfield.

►Rev. Ed. Strong, Ben Hur, Va., was the preacher in a revival meeting with Pastor Bill Smith and the Macedonia Baptist Church, near Burning Springs, Ky. Pastor Smith directed the song service. Thirteen were received for baptism and one by letter. There were many rededications of life in the church membership.

►The Bell County missionary, Brother George D. Park, reports that the Old Yellow Creek Church is sponsoring a new mission—The Southside Mission, in Middlesboro. They started off with 38 enrolled in the Sunday school, and a revival resulted in 10 converts. Also he reports that the Hignite Church has been revived and a Sunday school has been started there.

►Rev. Wint Bolton performed the ceremony for the Lambert-Rice wedding at Middlesboro in July. According to Three States, local newspaper, on the bride's side this was a third-generation wedding for the preacher. He had previously married her parents, Mr. and Mrs. Mont. Lambert, and her grandparents, Mr. and Mrs. Grover Laymon, as well as many other relatives throughout the years.

►The new Holbrook Memorial organ, referred to in the item at the bottom of page 19, of the Western Recorder of August 6, was given to the Whitesville Baptist Church, Whitesville, Ky., and not Whitesburg, Ky., as previously stated. Whitesville is in Daviess County, near Owensboro, in the western part of the state, and Whitesburg is in Letcher County, in the eastern part. We regret the error.

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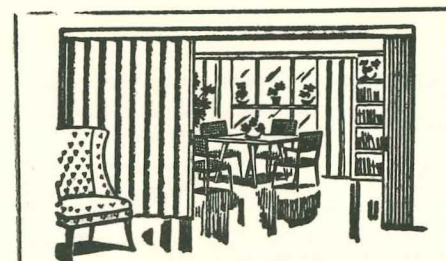
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A Millionaire and A Caterpillar

Like many another man, Titus Salt, a factory boy in England, began life poor. A hard worker, with an inventive mind, he developed a process for using coarse Russian wool and became one of the wealthiest woolen manufacturers.

After he invented "alpaca," he became a multi-millionaire. A man of many interests, he built a model town, called Saltaire, for his workers. Later he was elected to Parliament, and, because his progressive ideas had benefited the whole industrial life of England, Queen Victoria made him a baron.

Was Sir Titus Salt satisfied? He was not. As wise King Solomon had said long before, "The eye is not satisfied with seeing, nor the ear filled with hearing" (Ecc. 1:8). All that Sir Titus had heard, seen, and possessed had not given and could not give him satisfaction.

The Caterpillar

One Sunday Sir Titus heard a preacher tell about how, while sitting in his garden, he had watched a caterpillar climb a painted stick which had been stuck into the ground as a decoration. The caterpillar slowly climbed to the top of the stick, then reared itself, feeling this way and that for some juicy twig on which to feed or for some way of further progress. But the caterpillar was disappointed. Groping about, it found nothing. Slowly it returned to the ground, crawled along until it reached another painted stick, and did the same thing all over again. This happened several times.

"There are many painted sticks in the world," said the preacher. "There are the painted sticks of pleasure, of wealth, of power, of fame. All these call to men and say, 'Climb me and you will find the desire of your heart; climb me and you will fulfill the purpose of your existence; climb me and taste the fruits of success; climb me and find satisfaction.' But," continued the preacher, "they are only painted sticks."

The very next day the preacher had a visitor. It was the wealthy Baron, who said, "Sir, I was in your congregation last night and heard what you said about the painted sticks. I want to tell you that I have been climbing them, and today I am a weary man. Tell me, is there rest for someone like me?"

The preacher had the great joy of pointing that sin-burdened soul to the One who once said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Matt. 11:28).

Sir Titus, who long had sought satis-

Shelby County's John Olen Strange Added To N. O. Seminary Faculty

NEW ORLEANS — The Reverend John Olen Strange of Cropper, Kentucky, has been elected Assistant Pro-



John O. Strange

fessor of Old Testament and Hebrew at the New Orleans Baptist Theological Seminary, according to President Roland Q. Leavell.

The new faculty member is a native of Campobello, South Carolina, and received the B. A. degree from Furman University. He holds the Bachelor of Divinity degree from Southern Baptist Theological Seminary, Louisville, Kentucky. He has completed his required work for the Doctor of Theology degree at Southern Seminary. While in the graduate school at the Louisville seminary, Mr. Strange was fellow under Dr. Clyde T. Francisco in the Department of Old Testament and Hebrew.

Mrs. Strange is the former Ruth Johnson, a graduate of Anderson College (South Carolina). They have two children, Mary Elizabeth, 4, and John Olen, Jr., three months.

faction from this world and had never found it, laid his heavy burden at the feet of the Lord Jesus, accepted Him as His personal Saviour, and was able to sing joyfully as many others can—

"I came to Jesus as I was, weary and worn and sad.

I found in Him a resting-place, and He has made me glad."

It was not strange. What happened to Sir Titus was normal. After all, God designed salvation so that it would give men SATISFACTION. Isn't that what men crave?

If men so eagerly want the joy of satisfaction and if God so strongly wants them to have it, why are so many people dissatisfied? What is lacking?

Do you ever reach for things but fail to grasp them? Do you strive for goals but come short of them? If only we could possess! If only we could arrive! If only we could attain!

Here is an open secret. When we come to Jesus Christ by faith, we become the possessors of priceless blessings: the forgiveness of sins, the very life of the Eternal God, the gracious gift of the Spirit of God to live within us all the days of our life.

Salvation, you see, is not just giving up things; it is receiving. It is receiving Jesus Christ—and by the Saviour we have salvation.

That is why the Word declares "As many as RECEIVED him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12).

Stop climbing "painted sticks." Turn to the Lord Jesus. Trust Him!—Herrman G. Braunlin, American Tract Society, 21 W. 46th St., N. Y. 36.

We are grateful for the cooperation of the Mission and the Foreign Mission Board and give thanks to God for the larger vision Brazilian Baptists are having of their own responsibility to give more generously than ever before for the conquest of Pernambuco for Christ.—Joseph B. Underwood, missionary to Brazil.

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Czechoslovak Baptist Leaders Condemned In Mock Trial

By PAT NIEBURG

NEW YORK CITY — In a mock trial studded with trumped-up charges of espionage and high treason, four leading personalities of Czechoslovakia's Baptist churches were condemned to long-term prison sentences, it was learned by the National Committee for a Free Europe.

According to the official communist newspaper, *Rude Pravo*, Dr. Jindrich Prochazka, former director of the Baptist College in Prague; Jan Ricar, chairman of the Brotherly Union of the Baptists; Cyril Burget, secretary of the Baptists; and Michal Kejsar, chairman of the Brotherly Union of the Baptists in Slovakia, were tried and convicted of espionage on June 27, 1953, by the Senate of the Regional Court in Pardubice.

Dr. F. Goldsmid, the government's prosecutor, brought charges of espionage against all four men, and additional charges of high treason against Jan Ricar. The prosecution accused the defendants of committing acts of espionage for the past eight years, and charged that they had been under or-

ders of the World Baptist Union which directed their subversive activities.

All leaders of this alleged espionage conspiracy, the "Kangaroo court" cited Dr. J. Prochazka and J. Ricar, who are said to have organized and initiated the espionage activities. Exceptionally Dr. Prochazka was under fire of the prosecution, because he had spent the war years in the U. S. A., where he was active in the World Baptist Movement and had occasion to meet with its prominent members.

Specifically, Dr. Prochazka was charged with having received and carried out orders by Dr. Bell, Jognson, and Allbough, which allegedly called for the organization of an espionage network in CSR. *Rude Pravo* reports from the court proceedings that the activities of the defendants became well known when Dr. Bell visited Prague in 1946 and openly admitted that all information gathered by his Czechoslovak colleagues would be passed on to the U. S. Government for appropriate action.

Jan Ricar was described in the trial as Dr. Prochazka's closest collaborator, specializing in gathering information in the industrial Ostrava district. He was charged with recruiting into his espionage ring a White Russian who, under the guise of operating a Baptist orphanage in Bernolakov (Slovakia), supplied Ricar with intelligence information.

Probably the most "damaging" admission by the defendants was the fact that the Baptist denomination in Czechoslovakia had received \$40,000 from American Baptists over a period of several years. This, the prosecution construed to be payment for the alleged espionage activities.

Jan Ricar was sentenced to 18 years imprisonment, Dr. Prochazka to 12 years, Burget to seven and Kejsar to five years in prison. All four defendants were deprived of their civil rights and suffered confiscation of their property.

Sadler Named to Baptist Foreign Mission Board

RICHMOND, Va. — (BP) — Dr. George W. Sadler, secretary for Africa, Europe and the Near East, was named interim executive secretary of the Southern Baptist Foreign Mission Board in a meeting called to consider future work of the Board.

Dr. M. Theron Rankin, executive secretary, died June 27.

Whatever you do financially for missions in the Orient, it won't match the contribution you can make through prayer.—Baker James Cauthen, secretary for the Orient.

Campbellsville College Offers New Services to Kentucky Baptists

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.

Fall Semester Begins September 15
Room, Board, Tuition, etc.—\$500 per year

WRITE

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Northern Baptist "Imperialism"

(Editorial, Baptist Message)

Christian Century (undenominational) is provoked at the American (Northern) Baptist Convention for adopting a policy at its recent meeting in Denver that would assure the Convention that the 300 new churches it proposes to build by 1956 will remain Baptist churches. The *Christian Century* would prefer that they be free to become "community" or "union" churches. Hence the *Christian Century* brands the Baptists of the North as being "imperialistic."

The *Christian Century*, regarded as the mouthpiece of the National Council of Churches of Christ in America, resorts to vituperative language in its abuse of the American Convention for daring to go contrary to the wishes of the Council in spending \$8,000,000 on new churches.

The American Convention so happens to be a member of the National Council of Churches, but there is a strong minority that has consistently opposed this alliance.

The *Christian Century* carries an edi-

torial in its June 10 issue titled, "Baptist Imperialism Wins at Denver." We quote:

"Meeting in Denver, the American Baptist Convention voted to raise and spend \$8,000,000 to build 300 new churches by 1956 . . . The action carries the provision that all churches to be established should be total-immersionist, closed-membership congregations which shall be 'definitely related to the American Baptist Convention.' With these points established, it made little difference that the Convention also voted to make its expansionist activities conform to the principles of comity. Comity means something more than an agreement not to build a competing church across the street from one already established. It should also signify that the church which commits itself to observe comity will live as a good neighbor to other Christians which is hardly possible unless one is ready to accept their claim that they are Christians. How can this be done unless one is ready to acknowledge the validity of their form

of baptism? What will be the attitude of these 300 new closed-membership churches to members of other denominations when they apply for admission to membership? They will be compelled, by Convention action, to say: 'We can accept you only if you are ready to deny that your baptism was valid and submit, as any person who had never been a member of a church would have to do, to immersion.' Is that in accordance with the principles of comity? The effect of setting up such churches in new communities, with the aid of a denominational subsidy, will be to increase sectarianism. In addition, the action of the Denver meeting throws into discord the ancient Baptist principle of the autonomous, but will be 'definitely related'—i.e., bound hand and foot—to a central and authoritative ecclesiasticism. Consequently, the news of this effort to meet the challenge of America's new communities, at which Christians of other denominations ought to be able to rejoice, must fill them with dismay. This is no time for a revival of 19th century ecclesiastical imperialism."

Dr. J. W. Shepard Is Living and Writing Books At His Home in Atlanta

Correcting an item in the fourth from the last paragraph of Dr. W. C. Boone's article, "A Letter from Brazil," (page 5 of *Western Recorder*, August 6) we find that the author was mistaken in calling Dr. J. W. Shepard "the late Dr. Shepherd." We find that Dr. Shepard is living and writing at his home, 1587 Olympian Circle, S. W., Atlanta, Ga.

Dr. Shepard is somewhat like his brother-in-law, Dr. W. O. Carver, to whom Dr. Boone referred, in that, after spending many years, in one position, he retires, and then spends many more years, in another field, and then retires, and still finds added years of usefulness in still another endeavor.

After spending a long period of service with the Foreign Mission Board teaching in our Baptist schools in Brazil, he taught New Testament and Missions for seventeen years in the Baptist Bible Institute (now called the New Orleans Baptist Theological Seminary). And following his retirement from that work he has been engaged in writing books. He has added to his "Christ of the Gospels" a large volume on Paul, and is now bringing toward completion a manuscript on Christian Education.

Also Dr. Shepard is not a Kentuckian, though Kentucky would be glad to claim him. It is not surprising that Dr. Boone tried to usurp him for us. He is a native of Tennessee. His father, Col. S. G. Shepard, was an able country preacher in the Volunteer State for forty-five years.

Pleasant Grove Baptists Plan Home Coming

Historic Pleasant Grove Baptist Church, Avoca, Kentucky, plans to have Home Coming Day on August 30. This one hundred and forty-eight year old church has many former members throughout the nation. All former members are cordially invited to make a special effort to attend. Special services will begin at the 10:00 o'clock Sunday school hour. An all out effort will be made to break all attendance records. This can and will be done if all will come early enough for Sunday school. The Pleasant Grove musicians and visiting singers will provide special music at the morning worship hour. Pastor Dan C. Moore will bring the special Home Coming message.

Dinner on the ground will be no little feature. All are asked to bring basket lunches. Some of the former pastors will be present and after lunch

they will bring brief words of greetings. After spending the remainder of the afternoon in visiting a special evening has been planned.

Beginning at 7:00 p.m., the B.T.U. has planned a special program for the occasion. The evening service will probably be conducted by a former pastor and will include visiting musicians. Present plans for a new church building will be briefly discussed. Every former member is invited to come and spend the entire day, and to bring friends to share this great day of worship and fellowship together.

►Dr. Carroll Hubbard will preach his first sermons at the St. Matthews Baptist Church, Louisville, August 23.

►Robert D. Hopkins, student in Georgetown College, is the new pastor of Belmont Baptist Church in Union Association.

►The East Baptist Church of Louisville, Kentucky, is having a Youth-Led Revival at 414 East Chestnut Street, August 23-30. Brother Andy Blane, Seminary student, is speaking, and George Starke, musical director of West Broadway Church, is leading the music. Brother William J. Skasick is the pastor at East.