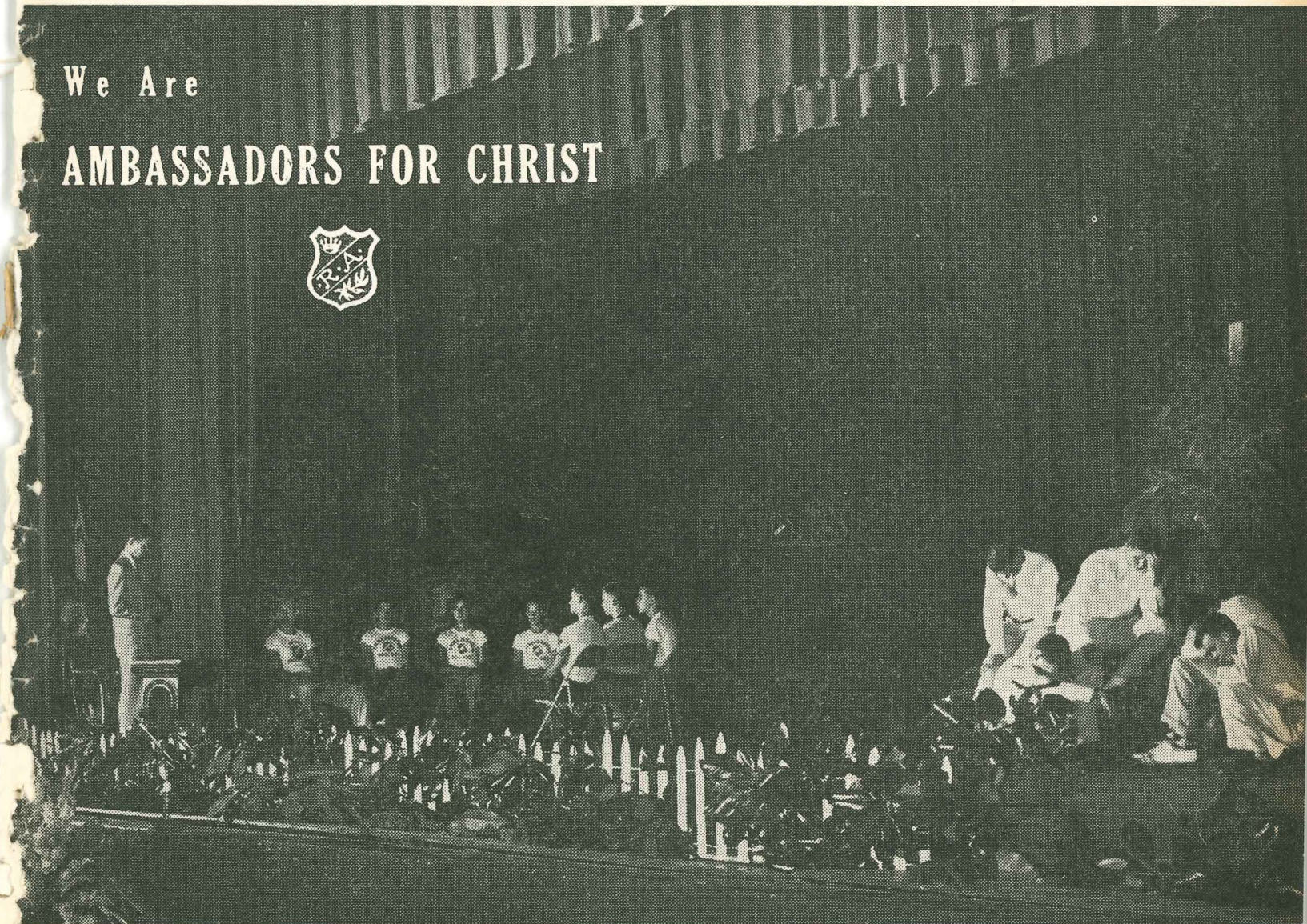


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Western Recorder

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First Convention-Wide Royal Ambassador Congress, August 18-20, Atlanta, Georgia. A devotional depicting a Chapter Learning of Missions through a Dramatization of the Haystack Prayer Meeting.

Vol. 127 No. 37

Kentucky's Largest Denominational Paper

September 17, 1953

►W. T. Pepper, Jr., has resigned as associational missionary of Crittenden Association, in western Kentucky, Aug. 31.

►Rev. Harold Bratcher assisted Brother H. C. Zachry, pastor of the Morganfield Baptist Church, in a two weeks' revival recently.

►The Mt. Olive Baptist Church in the Ohio Valley Association just recently ordained four new deacons. Rev. C. W. Burklow is the pastor.

►In 1952 some 10,499 Southern Baptist Churches reported the State Baptist papers in their budget, a gain of 32.4 per cent over the previous year.

►The editor of the Western Recorder will preach Sunday morning and night, September 27, for the Westwood Baptist Church of Dayton, Ohio.

►The Calvary Baptist Church, Lexington, has taken over the property at 128 East High Street. Pastor F. Russell Purdy has now returned from his vacation.

►Pastor Ray E. Dean of the Middleton Church, in Simpson Association, has been in a revival with Pastor V. R. Butler at the West View Baptist Church, Cookeville, Tennessee.

►J. Edward Cunningham, formerly associate pastor of Beechmont Baptist Church, Louisville, is now the county missionary in Wolfe County and pastor of Campton Church, Greenville Association.

►While Pastor I. L. Baughn was in Hartford, in connection with the dedication of the new building there, the pulpit of the First Baptist Church of Sturgis was supplied by Hilly Carter, a Georgetown College graduate.

►L. B. Cobb has resigned as pastor of the River Oaks Baptist Church, Fort Worth, Texas, to work with the direct missions phase of the Baptist General Convention of Texas promoting stewardship.

►Evangelist Howard Butt, San Antonio, Texas, and Singer George P. Stark, Louisville, are to work together in a revival meeting at the Grace Baptist Church, Nashville, Tennessee, October 9-11.

►Brother Ray H. Dean, formerly pastor of Central City and Cave City Churches, in Kentucky, but lately residing near Springfield, Tennessee, has accepted work over at Middleton Church, between Russellville and Franklin, Ky.

►The Baptist Joint Committee on Public Affairs will hold its next semi-annual session at the Baptist Headquarters Building, 1628 Sixteenth Street, Washington, D. C., October 13. The Nominating Committee is called to meet in the same place on September 28. The usual sub-committees on Domestic Situa-

tion, World Issues, Religious Liberty, Co-operation and Budget will convene for breakfast at the Martinique Hotel at 8 o'clock of October 13.

►On Sunday afternoon, August 30, the Greenwood Baptist Church, near Bowling Green, of which W. Harold Matthews is pastor, dedicated a new educational plant—the first. The editor of the Western Recorder preached the dedication sermon before a large audience. Pastor Matthews is doing an excellent work.

►Rev. G. W. Smith, Jr., has resigned as pastor of Pond Baptist Church in Lincoln County, to accept the unanimous call of the New Salem Baptist Church, also in Lincoln County. Brother Smith is a native of Casey County. He attended Hustonville High School, and plans to enter Campbellsville College this fall. He has three small children. His wife was the former Miss Alberta Randolph, a teacher in Casey County schools. They will move on the field at once.

►Rev. C. Ford Deusner, Glendale, Ky., was the evangelist and his brother, Pastor Edwin E. Deusner, Lexington, Tenn., was the song leader in a revival with Pastor Walker Martin at the Antioch Baptist Church, Humboldt, Tenn., in August. Pastor Martin was a member of the Tabernacle Church in Paducah, Ky., some years ago when Ford Deusner was pastor there. At the week's end the church had received 21 new members, 17 of these coming as candidates for baptism.

►Simpson and Logan County Associations have lately acquired the services of Brother Reed Rushing as missionary through the State Mission Program. Sarah, the oldest daughter of Pastor and Mrs. Dean, is in her second year at the Carver School of Missions. She expects to become a youth director at some time in the future. She has already been a church secretary in the First Church of Winchester, Ky., and the First Church of Pensacola, Fla. Patsy, their second daughter, is in her third year of nurse's training at the Mid-state Baptist Hospital, Nashville.

►Superintendent C. Ford Deusner, Kentucky Baptist Children's Home, Glendale, Ky., has held a recent revival in Blackford Association. He was with Pastor Wallace Morris and the Mt. Eden Church this summer, and this was his fourth meeting with that great old country church in 21 years. There were nine added to the church, seven of whom were approved for baptism. The outstanding feature of this meeting was the conversion on the middle Sunday of the meeting of two men—one 64 years old, the other 63 years old. The church had been praying for these two men for a long time.



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

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NASHVILLE, Tenn. — (BP) — Buy your School of Stewardship books now. They are available and should be ordered at once." This is the plea of the executive secretaries and other stewardship leaders throughout the Southern Baptist Convention. There is a terrific demand for these books and unless orders are made immediately your church may not get sufficient copies. Delay may mean rationing.

The books are to be used in the Schools of Stewardship being conducted generally in the Convention October 18-25.

Visiting Baptists In Chile, Peru and Ecuador

By W. C. BOONE
Louisville, Ky.

On our recent journey around South America, we flew from Buenos Aires, Argentina, across the Andes Mountains to Santiago, Chile. The trip took a little more than two hours, whereas the journey by train requires thirty-eight hours.

Crossing the Andes

Leaving the capital city in a big four-motored plane, we flew west across hundreds of miles of flat country—the famed Argentine "Pampas" which looks much like west Texas.

Passing the city of Mendoza, the plane ascended higher to cross the Andes which are more lofty than our Rocky Mountains. We had expected no discomfort, as we understood the cabin of the plane was pressurized. However, some trouble developed and at eighteen thousand feet we were told to put on oxygen masks, which had been placed in every seat, and oxygen was piped by the Captain to all of the passengers. These masks reminded us of Halloween and made us feel a little silly, but they no doubt kept us from discomfort at that high altitude.

We were above the timber line, looking down on great granite peaks with higher snow-capped mountains on either side. The plane went through a pass between these lofty peaks, and started down on the western side. Looking out now we saw a solid expanse of snow-white clouds, with peaks sticking up like islands here and there. I wondered how we could get down, but our skilful pilot dived down through two miles of solid cloud and fog, and made a safe landing on the air field at Santiago. It was an unforgettable experience, but one I do not care to have again.

Interesting Experiences in Chile

Some of our missionaries met us and went with us to the seventeen story Hotel Carrera, which was built and is operated by a New York company, a beautiful, modern hotel. That night we attended a reception at the Baptist Seminary and met a number of our missionaries, teachers, pastors and their wives, and other Chilean Baptists.

We learned that there are 57 Baptist churches in Chile, with a membership of some 5,000. The largest church is at Temuco, 600 miles south of Santiago where there is also a Baptist school.

The next day being Sunday, I preached at the First Baptist Church in Santiago. The pastor is Missionary John A. Parker who is supported by the First Church of Owensboro, over and above their Cooperative Program gifts. This church worships in a small building in a poor section of the city. There were about 200 present at Sunday school, and it seemed that all stayed for preaching,

including the small children. It was a cold day and there was no heat in the building. By permission of Brother Parker, I preached with my overcoat on! The congregation voted to ask me to give their love and thanks to the brethren at Owensboro for sending them their missionary pastor and supporting their work.

At night I preached for Missionary Cecil Moore in his little Central Church. The congregation was small, but quite appreciative. When I told them I brought greetings from Kentucky and Southern Baptists, they all stood to their feet. I was a bit bewildered, but Brother Moore said, "They are returning your greetings."

Our missionary friends showed us over Santiago—a city of a million people. There are only seven Baptist churches there. They are building, however, a splendid new church on a prominent downtown street, just six blocks from the Carrera Hotel and the Presidential Palace. This will have an auditorium seating eight hundred, with educational facilities, also, for the First Church, together with quarters for the Baptist Book Store, the mission offices and other features, so that it will be a great Baptist Center in Santiago. This building is being erected largely through the generosity of Mr. Maxey Jarman of Nashville, who is helping to build some great modern Baptist churches in the capital cities of South America.

Chile A Needy Field

Chile is a very needy field. The Roman Catholic Church has held sway there for centuries. Most of the people are very poor. One of our friends told me that many good, industrious working men there toil a whole life-time and are never able to buy for themselves a new suit of clothes! The country exports copper and nitrates, but their money has become so inflated that we receive 180 Chilean pesos for one American dollar. But above everything else, Chile needs the simple gospel of the Lord Jesus Christ.

Lima, the capital of Peru, is one of the most attractive cities of South America. Located on the Pacific Coast, it has beautiful parks and boulevards, fine residential sections with houses of many colors like some of our Florida and

California cities, and a profusion of flowers everywhere.

The population is something over a million. Southern Baptists began work in Peru only three years ago but a fine start has been made. There are two missionary couples in Lima, the M. D. Oates and the Robert HARRISES, and they are ably assisted by a Baptist from Argentina, Brother GAMARRA, who helped start the work and is pastor of one of the churches.

Reaching the Masses

The missionaries here have adopted the policy of trying to locate churches where they will reach the middle-class people, who will be able soon to support their church and in turn reach out to help win the poorer people, too. So they have rented a nice building on Avenue Wilson (named for President Woodrow Wilson) opposite one of the beautiful city parks and near the American Embassy. This church is only a year and a half old, but has a substantial congregation, and they are paying a good part of Pastor Gamarra's salary.

Another nice building, a two story residence, in Miraflores, one of the city's best residential sections, has been leased, and houses another new and fast growing church, and also a day school, with good enrollment. Missionary Oates (from Arkansas, and formerly pastor at Salyersville, Kentucky), is pastor of this church. The Foreign Mission Board has bought him a home nearby, and just a block away a nice lot has been purchased at a cost of \$15,000, where the first unit of a permanent church building will soon be erected.

Missionary Harris is pastor of the third church, which also has an attractive location, although it is also in a rented building. We were quite impressed with the calibre of these young missionaries and their enthusiasm in their work, and believe this new approach is bound to prove successful.

Peru still has its silver mines and other attractions. Religiously it is Roman Catholic. The early history of the Republic does not reflect much honor to that religion. But Peru is open and ready for the gospel, and we predict great progress in the next few years.

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Can you help me to love all my thirty-eight little children? That is the thing which we are the shortest on at present. I think you would love these motherless babies as I do if you knew them. They have big brown eyes, smiles, and arms that always reach up.—Helen Masters, missionary to Nigeria.

Transfer Church Membership

We're now in the midst of Transfer Church Membership Week. Next Sunday, September 20, should be a day of ingathering, and it will be if drifting Baptists have been given a brotherly push by the old home church and an inviting pull from the church they ought to join.

We predict larger results than last year because seed sown last year will bear fruit now, and even in 1954 and on.

Whether or not the effort is made again on a Southwide basis next year, certainly it should become a month-by-month program for all the churches. Judging from the habits of some Baptists it looks like it's going to be a long drawn out affair, but it is worth the effort. Most of our people do not go in much for the invisible church theory, but at least we'll have to admit that a good many Baptists are of the invisible variety.

Not much that we can say will reach drifting Baptists, for they do not read the denominational papers as a usual thing. The whole matter is a job for those that are active. Let us pray and work and push and pull until they are reached and enlisted.

Peace?

The fighting has stopped in Korea, and for that, at least, we are grateful.

It is too early to say much about the results of the war—and a war it was, not just a 'police action' as some termed it. It was far larger than the Revolutionary War which brought America her independence.

Of one thing we are certain: we learned the hard way what type of mind communism produces. Treatment received by our men in North Korean prison camps should convince the slightly pinks and visible reds that communism is a synonym for utter and complete cruelty. And it is the same, whether behind the Bamboo or the Iron Curtain. The nation that leaves God out of its calculations leaves out also even the most primitive respect for human beings.

All should now be praying for those who direct the affairs of the peace conference.

Communism and the Preachers

A few of the cherished brethren have suggested it might be well to say something about J. B. Matthews' charge that "the largest single group supporting the communist apparatus in the United States today is composed of Protestant clergymen."

Most of the daily newspapers made front pages of the stuff and it sold papers. That was the purpose. Also, some of the religionists of this and that kind started whistling the tune Matthews fiddled. But the people in general did not believe the charges Matthews made, nor do they believe what has been written in support of the ex-preacher, ex-teacher,

ex-fellow traveler of the communists, ex-government worker—Matthews.

Matthews, having had so much experience in ex-ing, was sooner or later bound to become an expert (?) with the emphasis on the "spurt." The only thing at which he has completely succeeded is in making himself thoroughly absurd.

Let the Protestants speak for themselves. As for Baptist preachers, this writer does not know of even one who has ever been foolish enough to stand with the communists. As said in a previous editorial, if there be any minister among us who is a communist, then he should be given the treatment the Methodists gave Matthews. We do not believe, as Matthews charged, that "the communist party has enlisted the support of at least 7,000 Protestant clergymen." And we do not think he believes it. He, like many others, with a yen for publicity which his long list of failures and frustrations made him crave, wanted to break into the limelight. However, when he got it, it was so hot it set his coat tail on fire.

"A Million More in '54"

Slogans are good things. "A Million More in '54" is one of the best. Let's not let it become commonplace before we throw our hearts into it. We lose if we do.

Inertia

Inertia is a deadly enemy of spiritual progress. It is the state of being at rest. It is a disposition to accept matters as they are and to refuse to advance. Spiritual inertia wrecks the future.

Why the Campaign?

Why do we need to make much of this campaign for a million more pupils in our Sunday schools in 1954? Because multitudes of lost people are about us on every side. These should be reached. One out of three of the lost pupils enrolled in Sunday school is won for Christ. Yet, only one out of 240 not enrolled in Sunday school is won for Christ. Does that say anything? The more people we enroll in Sunday school, the more we will be used of the Holy Spirit in winning the lost.

September 20-27

Next week—September 20-27—is Preparation Week for "A Million More in '54." The new book, "The Pull of the People," will be taught next week in thousands of our Sunday schools by pastors or superintendents. Then, by the first of October, we will be ready to march, and we ought to keep on marching until victory comes.

Lost people challenge us to do our BEST. The love of Christ should challenge us to do our BEST. This campaign will, in large measure, be a testing time for His people. It will reveal our spirit. By the power of God we can reach this reasonable goal. The only question is, Do we love Him and lost people enough to do our BEST?

Evangelism vs. the Pastorate

(Abridged)

Dr. B. H. Duncan, Editor, The Arkansas Baptist, asks, "Is Evangelism Considered Glamorous and the Pastorate Prosaic?"

We have observed what we consider an unfortunate trend in the past few years—a trend which seems to be gaining momentum, a trend which is leading many Baptist ministers, particularly the young, away from the pastorate and into the field of evangelism.

We would not want to be misunderstood. Therefore, we register our belief in the evangelist. We believe there are evangelists who are called of God to that particular type of work. The fruits of their ministry seem to make it evident that God called these men to be evangelists.

That call may have come in various forms and with sufficient force to convince the preacher that God was directing into the special field of evangelism. This is not the place to discuss various factors entering into such a call. That must be left to the individual preacher.

Pastor Evangelist

However, there are current discussions and stock remarks which one may hear in conversation among ministers, in sermons, and in inspirational or devotional gatherings, which lead one to believe the pastorate is discredited in the minds of many of our young preachers who consider the field of evangelism as the glorious opportunity for their ministry.

It is claimed that churches have become so institutionalized that the pastor is now primarily an administrator with his time his energies, and his thought given to the details of organization and the direction of the church program; that he has little or no time left for evangelism. From this premise it is concluded that if one wants to win the lost to Christ he must shun the pastorate in favor of evangelism.

But what are the facts in the case? In the first place, the whole church organization is geared to an evangelistic program which is climaxed in the worship services where the evangelistic appeal is made to accept Christ as Savior and Lord. It becomes obvious, it would seem, that the pastor who directs a church program which is essentially evangelistic in nature would necessarily be evangelistic himself. Personal evangelism centered in a visitation program is quite common in our churches today. The pastor is the leader in such a program. He does have the time to devote to evangelism and winning the lost to Christ.

Study Reports

To see the picture of pastoral evangelism in its proper perspective, one needs only to examine the reports of baptisms in our churches. Baptisms in our churches have been constantly increasing and Southern Baptists are admittedly the most evangelistic of the major evangelical denominations, and the fastest growing among them. These facts tend to contradict the charge that the pastor no longer has time for evangelism in his own church. Most of these baptisms result from the personal work of the pastors and the programs of evangelism which they promote and direct.

Perhaps some of you who read these lines may have had the experience of preaching in a revival meeting where the pastor had made no preparation in advance. Doubtless you experienced a complete flop, with few or perhaps no souls won to Christ. Or perhaps you have had the experience of holding a revival meeting in a church where the pastor had made thorough and painstaking preparation for the revival. The results were glorious and many souls were saved. To whom does the credit go, the visiting evangelist or the pastor on the field?

The fact is, the pastorate undergirds all true evangelism. Without pastors, our churches would soon deteriorate and their program collapse, and the evangelists would find themselves out of a job.

Personal Desire or God's Call?

Since the charge is made that the pastorate ties the pastor down to an administrative position and denies him the opportunity of evangelism, it would appear that those making such charges and those led astray by such charges are unwilling to tie themselves down to the long, hard pull which is the pastorate. It requires a lot of patience, a lot of faith, a lot of praying, a lot of good common courage to be a good pastor.

So, if one is led into the field of evangelism because he doesn't want to be tied down to the long, hard pull of the pastorate, it may be that his impatience is calling him into evangelism instead of the Lord. Or it may be the glamour, which seems to adhere to evangelism, which is calling one into the field of evangelism instead of the Lord. Sometimes, we admit, it is difficult to distinguish between our own personal de-

sires and the call of God. It is entirely possible for any one of us to interpret the thing that we want to do as the thing that God has called us to do.

If God has called one to preach, we may assume that God has a place for one to preach. It would seem that we might, with a fair degree of certainty, assume that the opportunity at hand is the place where God wants one to serve.

Suppose a pastor decides that God has called him to the field of evangelism. He resigns his pastorate and announces his intention to enter the field of independent evangelism, yet does not have a single evangelistic meeting scheduled. Such person has given up the opportunity at hand for an opportunity he wants but that is not provided. One may be perfectly sincere and honest in his conviction, but it would seem the part of wisdom for one to work at the opportunity at hand until the desired opportunity appears.

Do Not Despise the Pastorate!

Brethren, and we would address this appeal to our young ministers, those being ordained from week to week, those in college, and in seminaries, do not despise the pastorate. There is no position in the kingdom of God equal in importance to the pastorate. The pastorate undergirds every phase of our church and denominational program; the pastorate offers the greatest opportunities in the field of evangelism; the pastorate is the basic, fundamental ministry of the God-called preacher; the pastorate is the most rewarding and the most satisfying in the entire realm of the Christian ministry.

Our churches need pastors—pastors who will not run from problems, but who will pray through them with his people; pastors who are not dictators, but who are leaders of the flock; pastors who are not ambitious for personal recognition, but who are ambitious that Jesus will receive proper recognition; pastors who are not cold and indifferent toward the personal problems and difficulties of the members of his church, but who are warmhearted, sympathetic, and understanding. The fact is that while the kingdom work of our denomination would suffer great loss if all the evangelists should suddenly discontinue their evangelistic work, it would not mean that our whole denominational program of evangelism and missions and education would collapse. On the other hand if all the pastors should suddenly take out and quit, it would mean the collapse of our entire program. We simply could not carry on without pastors.

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We are finding more and more that love breaks down barriers quicker than anything else. The love of Christ shining through a Christian's life is a power that few can resist.—Burley and Ulene Cader, missionaries to Brazil.

Dr. Caudill Writes from Korea

By R. PAUL CAUDILL

[On a recent visit to the editor's office, Dr. Paul Caudill, pastor of the First Baptist Church of Memphis and chairman of the Relief Committee of the Baptist World Alliance, promised to send releases for publication. He is making a tour around the world, and this is the first of his releases.—Ed.]

Seoul, Korea
August 19, 1953

Less than five minutes ago I left the office of Mr. Solemn Park, Minister, Ministry of Social Affairs, Republic of Korea. Because of the arresting picture which he unfolded before me, and of its apparent validity, I wanted to get quickly to my typewriter in the hope that I might share the impact of his words with my many friends across the seas before the picture fades.

To begin with, the destruction and havoc wrought by the war here in Korea is more than appalling. The Ministry of Social Affairs has just completed a study on Social Welfare in Korea (dated August 15) and I have the complete report before me. Table A deals with Civilian Casualties during the war and reveals that there have been a total of 956,990—and please remember this does not take into account combatant personnel, or any of the servicemen or policemen. Of this number 236,475 were listed as "Dead," while another 122,799 were listed as "Killed." Moreover, 82,959 are listed as "Kidnapped" while 255,582 are listed as "Injured" and 298,175 as "Missing."

But this is not the whole picture, or even the worst. There are reported to be a total of 293,852 widows with 516,663 children that are under 13 years of age. These widows and these fatherless children will have to have the help of friends, if they survive the hardships of the coming winter, for they could never make it alone—not in this bleak land that has known so much of the ravage of war.

Something of the tremendous changes in population may be seen from the fact that here in Seoul City the population, prior to June 25, 1950, was listed at 1,437,670, while today there are reported to be 676,221 people living in Seoul City. Of this number, 51,436 are listed as refugees.

But here is an even more disturbing factor: Mr. Park tells me that the refugees continue to pour into South Korea from the north at an alarming rate. Already some 15,000 have arrived since the truce—and they are still coming. These refugees knew that to remain in North Korea would be to have to submit to Communist indoctrination and supervision, and all the trials and purges and hardships that attend such a regime. They chose to flee to a more friendly

climate, therefore, at the risk of being shot as they crossed the border—if apprehended.

This means that the relief load continues to pile up in South Korea. It means that for a long time to come the people of the Republic of South Korea will have to have help. There is no other way out if the masses are to survive the coming months.

Let us pray that in all our efforts to assist this needy people we may temper our spirit with wisdom, and with understanding, and with Christlike love.

Seoul, Korea
August 20, 1953

I wish all of our great Baptist fellowship the world around could have shared the privilege that was mine last night. I worshipped at the Pil Dong Baptist Church here in Seoul. There are only two Baptist churches in Seoul, and the Pil Dong is the larger of the two.

It was a typical midweek service. The congregation, numbering around one hundred and twenty-five, filed in quietly at "early candlelight." The people here begin their church services by the close of the day rather than by the clock.

As the congregation entered, each one who had on shoes removed them just outside the door, and upon entering the improvised sanctuary took his seat on the bare floor, forming neat rows until the room was entirely filled. I removed my shoes too, of course, as did Dr. John Abernathy whom I accompanied to the service and who is well known here in Seoul among those of the Baptist faith.

I was to have preached to the group, and did bring a brief message, but was not able to speak with freedom because we had no one to interpret adequately. A young man labored at the task, but his unfamiliarity with Christian terminology made his task too great. I did get before them John 3:16, I hope, and that, along with the message of the pastor, I pray, will not be soon forgotten.

There are now in South Korea about 150 Baptist churches. There were only 40 churches in 1951 when Dr. Abernathy came to Korea from Manila. This means that the number of churches has almost quadrupled in two years—a record that may be unsurpassed in missionary endeavor. "I believe that we have more visible results to show for the time and money invested, in the light of the fewness of the missionaries, than

perhaps in any field where Southern Baptists are working," said Dr. John A. Abernathy in speaking of the phenomenal growth of the work here. The total membership of the churches in South Korea alone now numbers around 20,000.

There were reported as many as 150 Baptist churches in North Korea, when the Communists took over. Now nothing is known of the state of the work there. Only a few of the pastors were able to escape to South Korea, and the stories they told of persecutions, and tortures, and the killing of our leaders, is heart-breaking. Great numbers of the pastors were reported to have been shot by the Communists. Others were beaten to death.

The Korean Baptist Convention is requesting missionary families to be located in twenty-five strategic cities in South Korea alone . . . and they have even gone so far as to name the cities! This request has been renewed repeatedly.

It is doubtful if there is any place under the sun where the investment of young life in Christian missionary endeavors would count for more.

How long will Baptists allow this challenge to go unmet? So long as we fail to give proportionately to the cause of world missions! Only so long!

Louie D. Newton Writes Concerning Matthews and McCarthy

In the July 16 issue of *The Christian Index*, Georgia, Dr. Louie D. Newton stated concerning Joseph B. Matthews' charge that Protestant clergymen make up the largest single group supporting communism in the United States:

"Answering a number of inquires about Joseph B. Matthews—chiefly, Who is he?—my answer is that I know very little of the man. He is described by *Time* magazine as a Methodist lay missionary for sometime and later a professor in two Negro universities, once a member of 28 communist fronts. He is now the director of the McCarthy machine [now resigned], and the author of the article in the *American Mercury*, charging Protestant clergymen as the largest single group supporting communism in the U. S.

Dr. Newton continued: "It is significant that the only effective resistance to Communism has been in Protestant countries. Senator McCarthy's Romanism has proved one of the fertile fields for communism. Yet he harbors and defends a former communist who undertakes, apparently, to indict every Protestant minister in our country as an ally of communism. Had Matthews given chapter and verse, it would have been another matter, but his article leaves the reader to conclude that Protestant ministers as a group are allies of communism."

Visiting Baptists in Chile, Peru and Ecuador

(Continued from Page 3)

In Ecuador

From Lima we flew back up into the Andes to Ecuador. After a short stop and change of planes at Guayaquil, we came to Quito, the capital city, located near the equator, but 9,300 feet above sea level, where it is cool and pleasant. Ecuador is the smallest and poorest country we visited. We were told they have a population of 3,500,000, of whom 2,500,000 are Indians. Some of these Indians, in the jungles, are still wild and savage. They fight with spears and poisoned arrows, and the head-hunters cut off and shrink the heads of their enemies and keep them as trophies.

In Quito, Indians swarm the streets. The women are barefooted and all wear men's felt hats, with shawls around their shoulders. They bear heavy burdens on their backs, and many carry their babies strapped to their backs. We saw one Indian woman washing clothes outdoors, and as she bent over and scrubbed vigorously, the baby bobbed up and down on her back, and seemed to enjoy it immensely. Quito has about 150,000 people, however, and many are white, largely of Spanish descent. There are some large cathedrals, and government buildings. One section has many nice homes. We asked the guide how the people got these nice homes in that poor country and he said, "Most of them work for the government!"

We have three missionary couples in Ecuador. The work there is new, also. We did not have time to meet the new workers in Quayaquil and the Crocketts were on furlough from Quito, but we did have a very pleasant visit with the Garreth E. Joiners, from Texas. They have rented a nice home, but it has bars on the windows and a wall around the lot, and they keep a dog for protection from burglars. They dare not leave their car near their mission, as it has been rocked, and parts stolen by thieves.

Baptist Work Grows

But in this city there is a new and growing Baptist church. They have leased a large building in the center of the business section. It has a nice chapel upstairs, and other rooms used for classes. Recently they had a revival meeting there, with a converted ex-priest as the evangelist. This attracted city-wide attention, and drew strong opposition from the Catholic radio. This, however, only increased the public interest, and there were several conversions in the meeting.

There is also a mission on a back street, among the poor, with a public

address system that sends the gospel throughout the neighborhood. We attended a week-night service there, and were impressed with the interest and attitude of the people, the whole-hearted singing of the group, and some bright boys and girls who were present.

One big Roman Catholic church in Quito has a profusion of gold leaf on the walls and ceiling, with other costly ornamentations. But just outside the door are poor ragged beggars, many blind and otherwise diseased, begging for pennies from the passers-by. How they need the gospel, with Christ's com-

Russian Baptists in Stockholm

By W. O. LEWIS

Associate Secretary of the Baptist World Alliance

On August 1 there appeared in *The Times* of London a dispatch from Stockholm announcing the arrival of four Russian Baptist preachers who had come for conference with Swedish and British Quakers. In the Swedish Baptist paper, *Vecko-Posten*, of August 6 it was stated that these Russians would speak in the Tabernacle Baptist Church of Stockholm on August 9. I was able to talk with them several hours through an interpreter and directly as one of the Russians spoke German which language I know fairly well.

The Quakers of Sweden, of Britain, and of the United States, sent an invitation to the Russian Government urging that a small delegation from Russia should be sent to Stockholm for conference on matters pertaining to world peace. The Quakers requested that any delegation coming from Russia should be sympathetic to religion. They were surprised when the delegation arrived to find that all but the interpreter were Baptists.

The Russian Evangelical-Baptist Union was represented by A. L. Andreev, of Moscow, who is a pastor and Superintendent of the Moscow area; M. I. Galeev, of Moscow, who is the Vice President of the Union; A. V. Karev, who is the General Secretary; and A. V. Karpov, of Kiev, who is a pastor and also Superintendent of the Kiev district. They were accompanied by G. N. Ilinsky, Professor of History in the University of Moscow, who served as interpreter. The delegation spent ten days in Sweden and before their public appearance in Stockholm they had visited several places that could be easily reached from Stockholm.

passion for the lost and for the poor and needy!

We did not get to visit Paraguay, where Baptists have our only hospital in South America, or Bolivia, where Canadian Baptists have work, and Brazilian Baptists have foreign missionaries, or Colombia and Venezuela, other new Southern Baptist fields. But in the seven countries of South America we did visit, we were encouraged by what we saw of our mission work and our missionaries. God has blessed us in our great, Southern "Good Neighbor" Continent. Let us pray more for them. Let us put more of our money into these fields. Let us send more of our best young men and women to them as missionaries, and we shall behold even greater things in the years to come.

(The next and last article in this series will tell of Baptist work in Panama.)

At the public meeting in the Tabernacle Church, Ruben Swedberg, President of the Swedish Baptist Union and member of the Swedish Parliament, presided. All the Russian preachers were introduced. The main address was delivered by A. V. Karev, which was interpreted into English by Professor Ilinsky. This in turn was interpreted into Swedish by Professor Nils Sundholm of Bethel Baptist Seminary. After the meeting Sunday morning, we took luncheon in Skansen Park. We were together again at the evening meal on Monday, the 10. The Russians flew back to Moscow on Tuesday, August 12.

We were told in the public address of Karev and in private conversation that there are 500,000 baptized members in the 4,000 churches in the Union of Evangelical Christians and Baptists. Including the Baptists there are at least 3,000,000 people in Russia who believe what Baptists believe. The one church in Moscow has 4,000 members. A periodical called the *Bratsky Vestnik* (Brotherly Messenger) is published about ten times a year. Persons applying for admission to Baptist Churches are sometimes kept waiting two or three years in order that the brethren may be sure that the candidates for baptism are not infected with atheism. The Russian Baptists seem to be much interested in promoting peace along the lines of the Stockholm Peace Conference held a few years ago.

I urged our Russian brethren to send a delegation to the next Baptist World Alliance Congress in London in 1955. They expressed the hope that this might be possible.

THE QUESTION BOX

By WENDELL H. RONE

[Questions to be answered in this BOX will be sent either to Dr. Wendell H. Rone, pastor, First Baptist Church, P. O. Box 692, Middlesboro, Ky., or to the Editorial Department of the Western Recorder. Pastor Rone is capable, and he is happy to help you find the answer to your questions.—Editor.]

QUESTION: "What do you think about a Baptist pastor of a large Baptist church using a member of the Methodist church to teach in Sunday school and also over some young people's organizations? Are our Baptist churches drifting toward Unionism?—M. K."

ANSWER: The safest and most consistent policy, in keeping with the distinctive witness of Baptists, is for Baptist pastors to fill Baptist pulpits and for Baptist men and women to teach Sunday school classes and lead Baptist young people's organizations. If such persons are not willing to become Baptists, it is difficult to see how they could have the welfare of a Baptist church at heart. Such a policy should never be necessary as there are generally enough Baptists available to take care of classes and other organizations.

It is one thing to manifest Christian love toward and to have Christian fellowship with all persons who "love our Lord Jesus Christ in sincerity;" it is quite another thing for Baptist pastors and churches to succumb to the dangerous and deadly "Deliah" of Unionism, which often means the compromising of a much-needed Baptist witness in the world today. Baptists flourish most and best where they remain true to their basic principles.

QUESTION: While this person does not ask a question, she is quite disturbed over learning that the Bible has been forbidden or neglected to be read in some states in the public schools.—Mrs. A. M.

ANSWER: The State of Kentucky in Kentucky Revised Statutes 158.170 provides as follows:

"The teacher in charge shall read or cause to be read a portion of the Bible daily in every classroom or session room of the common schools of the State in the presence of the pupils therein assembled, but no child shall be required to read the Bible against the wish of his parents or guardian."

This law has also been interpreted by the courts to mean that no comments are to be made by way of explanation and interpretation of the text read. But it is a requirement of the law that the Bible be read in the public schools of Kentucky. Baptists, being zealous in their stand for Religious Liberty and the Separation of Church and State, have differed on the wisdom of such a practice, with some approving such a law and some disapproving of it.

QUESTION: Are the Baptists really keeping the right Sabbath? If Sunday is the first day of the week then didn't God rest on Saturday?—L. U.

ANSWER: Baptists are right in observing the first day of the week, Sunday, as the Lord's Day and the stated day of Christian worship and rest and useful labor for God's glory. It is established on the following precepts and practices:

1. It is the day on which our Lord Jesus Christ arose from the dead. Matthew 28:1-8; Mark 16:2-18; Luke 24:1-49; John 20:1-29. We thus observe the day in commemoration of that glorious event. Every Sunday ought to be "Easter" Sunday for Baptists. The Christian Lord's Day shall stand to the end of time as a resounding though mute testimony to the whole world of the empty tomb and the all-conquering power of Jesus Christ over death.

2. Jesus Christ our Lord hallowed the day by making appearances to his disciples on that day, in order to confirm their faith in His resurrection. John 20:14; 20:19; 20:26; Luke 24:13, 15; 24:33, 36; Mark 16:9, 11, 14; Matthew 28:9. Its sanctity is thus sealed forever on the Christian conscience.

3. Paul urged the Corinthian Christians literally, "Let each one of you make for himself a deposit in the treasury" and the time specified was "every first (day) of the week." I Corinthians 16:2. "The only reasonable interpretation of this passage is that he meant them to bring together their funds when they met each first day (Sunday) for worship." (Dana, *Why We Keep Sunday*.)

4. Paul actually met for worship with the church at Troas on the first day of the week. Acts 20:27.

5. John's reference to the "Lord's Day" in Revelation 1:10 must refer to no other day than the first day of the week.

(Continued on Page 13)

Evening Classes Being Offered This Year at The Southern Seminary

With the beginning of its ninety-fourth session on September 22, Southern Baptist Theological Seminary, Louisville, Kentucky, will inaugurate an evening school for the benefit of student wives.

Although the program is planned in response to the requests of student wives who do not have opportunity to attend classes in the regular schedule, it is open to all interested persons not enrolled in the School of Religious Education or the School of Theology of the Seminary.

Students in the School of Church Music who have difficulty arranging their classes because of heavy practice schedules will be permitted to enroll in the evening school. Louisville residents will also be accepted on recommendation from their pastor.

Courses will be offered in Old Testament, and Religious Education two nights each week. The schedule for the first semester includes a survey course in the Old Testament, a survey course in the New Testament, a course on the educational functions of the church, and a course in children's work.

Assets of the Kentucky Baptist Foundation Pass Half-Million Mark

The receipts of several bequests and gifts during the past six weeks, together with the \$25,000 delivered to THE FOUNDATION by the Woman's Missionary Union on their Scholarship Fund, has raised THE FOUNDATION'S assets to \$513,471.86.

On July 1 THE FOUNDATION was seven years old. It was the hope of the writer that he could report to the General Association, at its meeting in November, that the half million mark had been reached. This dream has already become a reality and other anticipated receipts will put it near \$600,000. The investment of these funds will produce income in excess of \$20,000 annually.—A. M. Vollmer, Executive Secretary-Treasurer, Kentucky Baptist Foundation.

Evangelism Vs. the Pastorate (Continued from Page 5)

We commend the evangelists. There are many who deserve our full confidence and who would be a blessing to any church; but we do want to warn against entering the field of evangelism simply to avoid the difficulties and the problems and the long, hard pull of the pastorate. We are quite confident that those evangelists who know themselves to be in the field of service to which God has called them would join us in this word of caution to young ministers.

Sunday School Department

ROY E. BOATWRIGHT
State Secretary

State Planning Meetings Successful

We are happy to announce that the State Planning Meetings which were held at Princeton, Harrodsburg and Jackson on September 2 were successful in reaching a large number of our associations, churches and pastors. We had 212 present with 42 associations represented and 121 churches. No doubt, much good was accomplished in assisting churches and associations in the matter of enrolling more people in Sunday school. We were fortunate in having Dr. Homer L. Grice, Mr. A. V. Washburn and Dr. J. N. Barnette and Mr. J. C. Hockett from the Sunday School Board to assist us in these meetings.

How about your church going beyond the 20 percent increase in Sunday school enrollment in 1954?

About January Bible Study Book

Through error it was stated in a recent pamphlet that the January Bible Study book, *Studies in Psalms* was available in the Book Stores. It is not off the press. *Studies in Psalms* is due off the press and in the Book Stores about November 15. Please do not ask for your January Bible Study books to be sent you until that date. This should be in ample time for advance delivery to your people for a good preparation for Bible Study Week.

Caldwell County Sunday School Association

The Associational Sunday School work was organized in the Caldwell Association in the year 1937, by Rev. J. T. Spurlin and Dr. W. A. Gardiner who was then State Secretary.

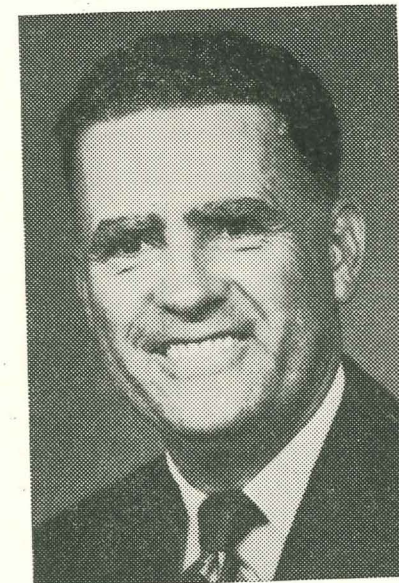
Dr. Gardiner came down with a staff of his field workers and promoted an associational wide study course with thirteen out of twenty-nine churches participating, this resulted in two Standard Sunday schools, Mt. Pisgah and White Sulphur, and a complete organization to promote Sunday school work in the Caldwell Association.

The Rev. J. T. Spurlin was elected Associational Superintendent of Sunday school work and served faithfully for two years 1937-38. Since that time we have had six associational Sunday School Superintendents. Their names are as follows: Rev. J. R. Flynn, Rev. W. B. Ladd, Rev. W. W. Johnson, R. Y. Hooks, Ernest Yates, James Morrison, who resigned in the early part of the Sunday school year 1950-51 to accept a position with the First Baptist Church, Madisonville, Ky., I was elected as his assistant, when Bro. Morrison resigned I was elected Associational Superintend-

ent and have served until the present time. Immediately we began to enlarge our organization and expand to reach people for Bible study.

We have at the present time the following officers: Associational Superintendent, Associate Superintendent of Training, Associate Superintendent of Evangelism, Associate Superintendent of Enlargement, Superintendent of Vacation Bible School, Superintendent of Standards, a Secretary, a group superintendent for each of the six groups, and an Associate Department Superintendent for each of the nine departments or age groups. All of these officers are elected by the Caldwell Association.

As Superintendent of this great work, I believe our success, if we have any



Mr. Gorman Mitchell

success, is due to the fact that we have been regular in our monthly meetings, getting all the Sunday school workers together to study and work out our Sunday school problems and we have had the wonderful co-operation of the pastors, superintendents and all the Sunday school workers.

The Bible School is one of the greatest assets of the churches today, it meets on the best day of the week, we study the best Book, taught by the best Christians.

Through this agency of the church we are able to reach the most people for the best good, it is our greatest soul winning agency.

The Bible is the text book of our Sunday school, let's use it to win people to Christ.—Gorman Mitchell, Associational Superintendent.

HIGH TEN IN SUNDAY TRAINING THROUGH AUGUST 31, 1953

Madisonville, First	555
Lexington, Grace	478
Shepherdsville	439
Louisville, Beechmont	317
Lexington, Porter Memorial	305
Hopkinsville, First	304
Louisville, 9th and O	300
Lexington, Immanuel	275
Louisville, Parkland	253
Louisville, Victory Memorial	240

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, AUGUST 30, 1953

Church	T.U.	S.S.
Ashland, Unity	109	463
Bellevue	---	305
Blackford	104	209
Bowling Green (2)	233	1,043
Burlington	77	251
Campbellsville, Pleasant Hill	141	314
Central City	258	424
Corbin, First	110	356
Central (1)	89	392
Covington, Calvary	---	561
First (1)	---	301
Latonia (2)	157	833
South Side	83	426
Cox's Creek, New Salem	118	221
Cynthiana	---	368
Danville, First (4)	212	716
Lexington Avenue (1)	---	455
Dayton, First	---	234
Dayton, Ohio, Westwood (1)	155	517
Dawson Springs	---	209
Elizabethtown, Severns Valley (2)	125	636
Erlanger	53	355
Evansville, Ind., Calvary	---	470
Grace (2)	195	---
Keck Avenue	92	202
Walnut Street (2)	---	365
Falmouth	---	213
Fort Thomas, First	68	248
Frankfort, Thorn Hill	---	282
Franklin, First	---	367
Fulton	---	392
Georgetown (1)	---	431
Glasgow (1)	111	584
Harlan	102	426
Harrodsburg (2)	255	878
Bruner's Chapel	119	227
Hawesville	---	256
Hazel	65	301
Henderson, First	144	400
Immanuel Temple (1)	102	476
Hodgenville, First	123	414
Hopkinsville, First	112	686
Second	131	717
Hudgins, Aetna Grove	---	222
Independence	135	233
LaGrange, DeHaven Memorial	---	246
Lawrenceburg, First	84	333
Lebanon, First (1)	110	419
Lexington, Calvary (1)	---	706
Felix Memorial	84	414
Grace	---	671
Porter Memorial (1)	126	509
London, First (1)	175	542
Louisville, Baptist Temple	---	234
Beechmont (1)	148	739
Bethany	---	217
Broadway	---	207
Carlisle Avenue	181	1,078
Clifton	88	347
Deer Park	---	403
Harmony	67	232
Immanuel	---	328
Ninth and O (1)	158	1,084
Parkland	212	809
St. Matthews	132	538
Shawnee	54	311
South Jefferson	82	408
Southside	---	379
Third Avenue	54	305
Twenty-third and Broadway (1)	129	541
Victory Memorial (2)	197	703
Virginia Avenue	---	209
Walnut Street (4)	227	2,500
West Broadway	117	592
Ludlow, First	59	326
Madisonville, First	238	902
Mayfield, First (1)	312	875
Middlesboro, First (3)	95	539
East Cumberland Avenue	---	303
Morganfield, First	---	337
Mt. Vernon, First	102	425
Mt. Washington	45	212
Murray, First (1)	---	720
Newport, First (2)	114	613
Owensboro, Buena Vista	---	307
First (1)	243	960
Hall Street (1)	149	355
Macedonia	69	210
Seven Hills	103	252
Third (1)	296	977
Paducah, East	192	409
Twelfth Street (1)	---	353
Paintsville, First	70	296
Pikeville, First	---	204
Pineville, First (2)	181	437
Prestonburg, Irene Cole Memorial	---	204
Princeton, First	123	---
Russellville, First (1)	84	400

(Continued on Page 16)

**Baptist Training
Union Department**
BYRON C. S. DeJARNETTE
State Secretary

South Central Tomorrow and Saturday

The South Central Regional Training Union Convention, meeting with the First Baptist Church, Danville, will begin with the banquet for everybody at 6 p. m. tomorrow (Friday, September 18), and will close Saturday night. Registration will begin at 4 p. m. Friday.

The Friday night session will include a devotional message by Rev. D. L. Druen and the closing message by Mr. Keith Mee, State Convention President. Mr. Wayne Buck will conduct the song services at all sessions.

On Saturday morning there will be a devotional message by Rev. Robert Fitts, simultaneous conferences, and the Young People's Speakers' Tournament.

The Saturday afternoon devotional period will be conducted by Rev. R. Truett Miller. This will be followed by the Junior Memory Work Drill, simultaneous conferences, and the Intermediate Sword Drill.

Rev. Robert Walker will bring the devotional message Saturday night. Closing this session and the convention will be the Life Dedication Service conducted by Dr. E. N. Perry.

For free room and breakfast in a home, please get in touch with Mrs. J. P. Daugherty, First Baptist Church, Danville, Ky. For banquet reservations (if there are still any left), please get in touch with Mrs. A. H. Van Hook, First Baptist Church, Danville.

Last year at Lancaster there were 375. Let's make it 450 at Danville.

Western at Central City

The First Baptist Church, Central City will entertain the Western Regional Training Union Convention, beginning with the banquet for everybody at 6 p. m. (CST), Friday, September 25 and closing Saturday night, the 26. Registration will begin at 4:30 p. m. Friday.

The message Friday night will be delivered by Rev. John Huffman, pastor First Baptist Church, Gallatin, Tenn. On Saturday morning there will be simultaneous conferences and the Young People's Speakers' Tournament. The Saturday afternoon session will consist of the Junior Memory Work Drill, conferences, and the Intermediate Sword Drill. The closing session of the convention will be Saturday night, with Rev. John Huffman conducting the Life Dedication Service. The Song Leader for all sessions of the convention will be Mr. James Morrison. The devotional

leader for all sessions will be Dr. Edwin Richardson.

For banquet reservations, please write to Mrs. Carl Pendley, 908 Broad St., Central City, Ky. For free room and breakfast in a home, please write to Mrs. C. B. Greenwood, 303 North Fourth St., Central City, Ky. Please state age group, sex, and time and method of arrival.

Last year at Sturgis there were 500. Let's make it 550 this year at Central City.

At Corbin September 30-October 1

The Southeastern Regional Training Union Convention will meet with the Central Baptist Church, Corbin, beginning with the banquet for everybody at 5:45 p. m. (EST), Wednesday, September 30 and closing Thursday night. Registration will begin at 4 p. m. Wednesday. The night session will begin at 7 p. m., and will include conferences, Young People's Speakers' Tournament, and a Film. On Thursday morning there will be conferences and the Junior Memory Work Drill. On Thursday afternoon there will be the Intermediate Sword Drill, and a playlet. The Convention will close with the Life Dedication Service led by Rev. Sam Tatum Thursday night. Rev. C. B. Robbins will lead the music and Rev. George W. Philipps will be the devotional leader.

Armstrong Graduates Serve Italian Baptist Convention

RICHMOND, Va. — Wanda Phili, 1953 graduate of Armstrong Memorial Training School, and her fiance, Giuseppe Pavoni, will work with the children at the G. B. Taylor Orphanage on the outskirts of Rome after their wedding on August 23. Southern Baptist Missionary Alice (Mrs. W. D.) Moore has been elected director to succeed Signor Veneziano, who has accepted a responsible position with the Baptist Seminary at Rivoli.

Two graduates of the Armstrong Training School, Concetta Cerreta and Anna Palma, have answered a call to mission work among some 3,000 miners and their families in the coal town of Ribolla, Italy, about 20 miles from Grosseto and just off the Mediterranean coast.

The Baptist pastor pled for two young women to work at Ribolla as he spoke at a Baptist assembly on the spiritual and economic destitution there. Concetta and Anna had entered the training school as mission volunteers by the Italian Baptist Convention in direct mission work. Thus, it was agreed that the two girls should have a three months' trial, beginning September 1.

Missionary Virginia Wingo writes: "There are real possibilities at Ribolla for a modest good will center. Pray for Anna and Concetta. Already they have shown ability and perseverance."

Dr. H. Leo Eddleman Writes From London, England

[We take the liberty of offering the readers of the Western Recorder the following personal letter from our cherished friend, Dr. H. Leo Eddleman, who has been studying in Jerusalem and who, within recent weeks has been supplying the pulpit of a Baptist church in London, England. Dr. Eddleman was formerly the pastor of the Parkland Baptist Church in Louisville, but is now Professor in Southern Baptist Theological Seminary. He and Mrs. Eddleman spent some years as missionaries in what was then called Palestine, but now called Israel.—Ed.]

London
August 24, 1953

Dear Dr.
We hope this finds you and yours doing well. How we miss all of you and do hope that the Lord's favoring hand is upon your good wife during these days.

August 23, yesterday, we were privileged to preach in West Acton Baptist Church, where Dr. F. Townley Lord was pastor for five years. Dr. D. Russell has just resigned to become head of Rawdon College, of great value to British Baptist educational circles. It was an enriching experience to be in the fellowship of such a church and we look forward to the next three Sundays.

During the six and one half weeks just concluded in Israel we had opportunity to try preaching again some five or six times to Hebrews, and three to Arabs. The missionary staff of Southern Baptists in Israel justly makes us proud. The soil is being worked and plowed and sowed down by them. Arabs (mostly in Nazareth district) respond to gospel approaches as never before in the wake of their defeat and disappointment on the level of nationalism. There were as many decisions of faith in one week end as we ever saw in a year back in the thirties.

A divine destiny seems to be upon Britain and America if only they will awaken to it. A good Hebrew came to us in Israel the other day anxious for help to emigrate to another land. The only likely nations for getting such a permit are Brazil and Uruguay. The Jew demurred. "I want to leave here badly, but only to go to an Anglo-Saxon country, like England, Australia, the United States, etc." His answer as to why an Anglo-Saxon nation was revealing: "Because only in those lands of some measure of true Christianity (as over against the 'state-churchism' of Europe) do the Jews receive consistently kind treatment and find it possible to fare well."

The imprint of Anglo-Saxon peoples upon the world is in jeopardy of being erased by secularism. Live, aggressive Baptist churches can do much to help keep our appointment with destiny.

Cordially yours,
H. Leo Eddleman

Anniversary Scholarship Offering By Churches

The W. M. U. is publishing the tabulation of the Anniversary Scholarship Offering Receipts thus far from September 1, 1952 through July 31, 1953. If your church is incorrectly listed please notify Mrs. W. H. Jaegle, 127 E. Broadway, Louisville 2, Ky., at once.

GOAL—\$50,000.00 RECEIVED—\$22,673.71

HAVE YOU MADE YOUR CONTRIBUTION?

Allen County		Christian County	
Allen City	40.00	Hopkinsville, Second	123.16
Bay's Fork	4.20	Pembroke	6.00
Liberty	5.00	Crittenden	24.77
Baptist	27.50	Crittenden	9.00
Kirkwood	167.00	DeMossville	26.18
Lawrenceburg	65.00	Dry Ridge	9.50
Sand Spring		Sherman	22.66
		Williamstown	
Barren River	7.07	Daviess-McLean	35.75
Indian Creek	8.20	Bethabara	20.20
Oak Grove	10.65	Calhoun	37.26
Tompkinsville		Eaton Memorial	6.92
Bell County	18.25	Glenville	2.00
East Cumberland Ave.	37.91	Green Brier	80.25
Fonde		Livermore	6.00
Bethel	68.05	Mt. Vernon	75.00
Auburn	50.00	Newman	74.50
Elkton	15.60	Owensboro, First	152.35
Forest Grove	36.28	Owensboro, Third	43.50
Guthrie	1.00	Panther Creek	6.00
Mt. Zion	10.50	Parrish Ave.	21.43
New Hope	41.00	Pleasant Grove	46.50
New Union	17.74	Seven Hills	10.00
Post Oak	65.00	Sorgho	50.00
Russellville, First	100.00	South Hampton	5.00
Trenton		Utica	44.00
		Walnut St.	
Blackford	40.56	East Lynn	18.60
Hawesville		Mt. Gilboa	
Blood River	10.00	East Union	42.00
Benton	36.00	Pleasant View	
Memorial		Edmonson	51.20
Boone's Creek	10.00	Association	18.00
Beattyville	7.35	Brownsville	
Boone's Creek	135.50	Elkhorn	53.00
Winchester, Central	10.00	Ashland Ave.	36.50
Ephesus	36.00	Cloverbottom	16.00
Irvine, First	17.00	Dry Run	10.26
Kiddville	6.00	East Hickman	215.40
Mt. Olive	68.00	Felix Memorial	376.00
Union City		Georgetown	34.00
Booneville	50.00	Grace	61.20
Big Creek	75.00	Great Crossing	32.01
Macedonia	30.30	Hillcrest	12.00
Manchester	19.00	Hillsboro	423.45
Oneida		Immanuel	35.00
Bracken	12.00	Midway	65.06
Aberdeen	45.00	Millville	9.56
Augusta	18.00	Mt. Freedom	22.00
Central	10.50	Mt. Pleasant	74.00
Flemingsburg	9.00	Mt. Sterling	36.53
Lewisburg	51.00	Paris Central	34.50
Maysville, First	11.05	Rosemont	377.60
Mt. Olivet		Porter Memorial	45.05
Breckinridge	73.33	South Elkhorn	8.65
Cloverport	52.00	Spears Mill	19.50
Corinth	12.71	Stamping Ground	15.85
English	51.00	Trinity	
Hardinsburg	16.00	Enterprise	26.80
Stephensport	17.59	Grace	70.87
Walnut Grove		Irene Cole	19.00
Caldwell County	5.13	McVeigh	21.06
Crider	25.55	Martin	17.19
Donaldson	26.00	Mouth Card	50.00
Eddy Creek	9.47	Pikeville	7.07
Eddyville	19.24	West Liberty	
Fredonia	15.00	Franklin	10.50
Midway	7.00	Bellpoint	7.25
North Side	100.00	Bethel	30.50
Princeton, First	14.00	Forks of Elkhorn	116.80
Princeton, Second	12.10	Frankfort, First	8.81
Walnut Grove		Lebanon	23.00
Campbell County	12.00	Providence	6.37
Association	17.09	Thorn Hill	
Cold Spring	55.00	Freedom	26.06
Dayton, First	68.00	Albany	7.70
Ft. Thomas	21.56	Stony Point	
Grant's Lick	6.00	Gasper River	7.00
Mentor	6.00	Salem	
Newport, First	3.00	Goshen	10.00
Silver Grove	29.50	Clarkson	84.57
Trinity		Leitchfield	6.61
Central	27.98	Little Clifty	
Bethlehem	56.00	Graves County	22.26
Bradfordville	44.50	Cuba	43.00
New Hope	310.00	High Point	
Springfield			

Liberty	27.75	Lynn	17.25
Mayfield, First	138.00	Magnolia	30.00
Graves County	20.00	South Fork	14.81
Melber	15.25	Upton	
Oak Grove	5.00	Mt. Zion	59.10
New Liberty		Corbin Central	10.00
Greenup	50.00	Hopewell	27.60
Central, Ashland	71.29	Main St.	10.00
First, Ashland	5.00	New Mt. Zion	20.00
Barrett's Creek	31.50	Pleasant Grove	10.00
Flatwoods	42.27	West Corbin	215.00
Louisa	17.75	Williamsburg	15.00
Olive Hill	20.00	Woodbine	
Vanceburg		Muhlenburg	75.00
Greenville	11.75	Greenville, First	34.41
Frankenburg	5.00	Mt. Pisgah	4.60
Stanton		Nelson Creek	10.00
Henry County	41.05	New Cypress	5.00
Campbellsburg	39.00	New Harmony	2.00
Pleasureville	52.56	New Hope	
Port Royal	52.50	Nelson	7.04
Smithfield	7.20	Cedar Creek	142.00
Turner's Station		Lebanon Junction	10.25
Irvine	10.00	Mt. Moriah	58.10
Egypt	10.00	Mt. Washington	65.00
New Zion	44.81	River View	122.00
Laurel River	50.00	Shepherdsville	4.00
Association	1.00	Victory	
Liberty	44.81	North Bend	50.00
Lily		Association	84.00
Liberty	32.40	Covington, First	10.51
Association	24.00	East Bend	25.00
Cave City	16.00	Elsmere	42.00
Edmonton	400.00	Erlanger	45.43
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Lincoln County	10.28	Ludlow	47.00
Crab Orchard	4.01	New Bethel	23.00
Double Springs	18.00	Petersburg	14.87
McKinney	5.50	Union	
Olive		North Concord	3.00
Little Bethel	50.00	Gays	
Association	5.45	Ohio County	17.00
Corinth	43.00	Mt. Carmel	18.55
Earlington	5.00	Rockport	
Hanson	16.00	Ohio River	21.00
Liberty	30.00	Dycusburg	500.00
Madisonville, Second	19.50	Marion, First	1.00
Nortonville	11.50	Mexico	21.00
Pleasant Grove	18.00	Salem	8.94
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Logan County	5.50	Ohio Valley	24.00
Association		Clay, First	143.62
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Tabernacle	278.11	Beech Grove	70.00
Beechmont	25.00	Dallasburg	45.00
Bethany	837.64	Long Ridge	15.00
Broadway	16.00	Monterey	34.25
Buechel	60.50	Mt. Pleasant	21.11
Calvary	7.00	New Liberty	70.00
Clarksville	335.80	Owenton	15.47
Crescent Hill	22.00	Pleasant Ridge	17.21
Crestwood	828.42	Richland	17.21
Deer Park	10.00	Salem	2.50
Eastwood	20.00	Pine Mountain	25.00
Eighteenth St.	19.58	Cumberland	40.01
Elk Creek	24.22	Fleming	106.81
Fisherville	370.00	Lynch	
Fourth Ave.	29.25	Pulaski County	8.00
Garfield Ave.	10.00	Burnside	76.25
Hazelwood	15.20	Ferguson	33.50
Highland Park, First		High Street	22.85
Highland Park, Second	50.00	Somerset, First	35.45
Immanuel	102.50	Pleasant Hill No. 2	
Lee's Lane	25.11	Rockcastle	10.00
Lyndon	103.00	Watt's Chapel	
Middle Road	12.32	Russell County	6.71
Ninth and O	9.00	Clear Fork	10.00
Parkwood	12.00	Fairview	12.85
Prospect	47.00	Jamestown	92.00
Shawnee	90.05	Poplar Grove	251.88
Shively	2.00	Russell Springs	8.25
South Jefferson	107.00	Welfare	
South Side	21.82	Russell Creek	50.00
St. Matthews	106.25	Association	47.00
Third Ave.	133.64	Campbellsville	2.00
23rd and Broadway	34.00	Columbia	50.00
Victory Memorial	101.83	Greensburg	21.00
Virginia Ave.	22.46	Summersville	9.60
Walnut St.	157.00	Walnut Hill	
Weaver Memorial	17.00		
West Boardway	100.02		

(Continued later)

Ted's New Job

By Mary C. Odell

One afternoon each month the school on the hill was closed while the teachers met together to plan for the next few weeks. The fifth grade boys usually spent this time playing baseball on the vacant lot near the school. Sometimes they practiced or played against themselves. At any rate it was a day looked forward to with anticipation.

Ted Crandall was one of the leaders among the fifth grade boys and the best pitcher they had. It was not only his good pitching which made him popular. It was his good sportsmanship. They knew they could depend on Ted to do his best and to play fair. In fact, they often appealed to him when some question arose concerning the game which was likely to lead to an earnest scrap, because they knew he would do the fair thing.

So as the boys hurried home one of these Friday noons they were making plans to be at the lot for a practice game.

"You'll be sure to be there early, won't you Ted?" the boys asked. "We want to get organized as soon as we can."

"I'll try," said Ted. "But maybe I can't come today."

"Why not, I'd like to know," asked another.

"Well," said Ted hesitatingly, "I sort of made up my mind to stay home today."

"What's the big idea? You're not going back on us, are you?" asked one of the boys, expressing the question of the group.

"No, I'm not," said Ted slowly. "And if you must know, here's the reason. You know I've got a little sister. And Mother never gets to go out anywhere because she has to take care of her. I kind of thought it would be only fair if I took a turn at staying home so she could go out."

The boys hardly knew what to say. Some may have thought of their own mothers. Others probably were disappointed because of the game. One said, "Well, if you'd rather play nursemaid, I guess Chuck can pitch for us." And so Ted left them.

When he reached home he said nothing about the game. He saw the tired lines about his mother's eyes. "Say mother," he said cheerfully, "there's no school this afternoon. Why don't you put on your best dress and go downtown or something?"

His mother's eyes brightened, and she

flashed him a loving smile. "I couldn't, Ted. I'd love to but the baby might awake just when I would be in the midst of whatever I wanted to do. And, besides, you have your game, haven't you?"

"No, not today mother," Ted quickly replied. "I'm free to stay, and I could take care of sister. You could put her to sleep and fix her a bottle so I could give it to her when she wakes. Go on, mother, I'd like to do it."

"I would like to go over to see Aunt Bessie," said his mother. "But I don't know that I ought to do it."

"Please, mother," Ted begged.

And so in the end she went. Ted worked on his ship model while his sister slept. Then he fed her, put on her things and took her for a ride up and down the street in her carriage.

When his mother came home Ted was happy to see how rested she looked. The tired lines were gone, and she was cheerful and gay as she took the baby and told Ted to run along.

That evening Ted was called to the phone. It was Jack, the boy who had made a reference about playing nursemaid.

"Say, Ted," he said, "I'm sorry for what I said at noon. We didn't have any game. We decided to wait for you. I don't know what the rest of the fellows did. I cleaned the shed for mother."

"Good for you," laughed Ted. "And I found playing nursemaid wasn't so bad either. Better come around some time. I'll show you the cutest baby in town." And they laughingly hung up.—Religious Herald.

Just For Fun

Young Preacher: "When I finished my first sermon, the people were sitting there with mouths wide open."

Older Preacher: "I know, son, but it always bothers me when people yawn."

Bachelor: "That spinster is beautiful. Her teeth remind me of the stars."

Married Man: "What do you mean? They come out only at night?"

"What was that we just ate?"

"Hash."

"I don't know what."

"What do you feel like, now?"

"Like I don't know what."

Visitor, taking religious census, asked very small girl who came to the door:

"What church does your father belong to?"

Little One: "Well, I fink he is a Seventh Day Absentist."

Boy: "I really had a great time last night. I was with the one I love most of all."

Girl: "I know, but don't you get awfully lonely staying by yourself?"

The parson had just concluded a sermon on "Married Life" and the hearers were making their way out of the house.

First Woman: "That was an interesting discourse."

Second Woman: "Certainly was. I wish I knew as little about the subject as he does."

She (cooly): "You have wonderfully affectionate eyes."

He (thrilled): "Do you really mean that?"

She: "Indeed I do! They're always looking at each other."

"I'm going to marry a girl who can take a joke."

"No doubt."

Eloping Bride: "Here's a telegram from Papa."

Bridegroom: "What does he say?"

Bride: "He says, 'Don't come home and all will be forgiven.'"

"I want another box of pills I got for Mother yesterday."

"Did your mother say they were good?"

"No, but they exactly fit my airgun."

A mild-mannered cow was slowly crossing the country road when a speeding tourist slammed into her and ended her career. The farmer came out of the house in blazing temper, expressing his opinion in strong language. "Now, now! Let's all stay calm," said the tourist, "I'm sorry, and I'll be glad to replace the cow."

The farmer pulled the straw from his mouth and spat: "Shucks, young feller, yew know good 'n well yew wouldn't be no good at givin' milk."

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September 17, 1953

THE QUESTION BOX

(Continued from Page 8)

6. Scriptures testify positively that Christians are no longer bound by the Old Testament law of the Sabbath. Jewish legalism is repudiated in Colossians 2:16; Romans 14:1-23; and Acts 15:1-29, because the Christian is "not under the law, but under grace" (Romans 6:14-15; Colossians 5:18) and must walk as a free man under Christ and not become entangled in the bondage of a dead legalism again (Galatians 4:9-11).

"After the resurrection there is not one record in the New Testament of Christians observing the seventh day of the week as their day of worship, but only as a day of witness among Jews and Gentile proselytes assembled in the synagogues" (Dana, *Why We Keep Sunday*).

Post-apostolic history shows that the apostolic practice was adhered to. Ignatius, in his *Epistle to the Magnesians*, A. D. 107, says: "If then they who walked in ancient customs came to a new hope, no longer living for the Sabbath, but for the Lord's Day, on which also our life (Christ) sprang up, etc." This can refer to no other time than the Lord's Day, the first day of the week, Sunday, as being the day observed by the Apostles. The *Epistle of Barnabas* (15:9), A. D. 100-130, states: "Wherefore also we celebrate with gladness the eighth day, whereon indeed Jesus rose from the dead." Justin Martyr, A. D. 145-150 states: "But Sunday is the day on which we all hold a common assembly, because it is the first day of the week on which God . . . made the world; and Jesus Christ our Saviour on the same day rose from the dead," while Irenaeus of Lyon, A. D. 155-202, affirms: "The mystery of the Lord's Resurrection may not be celebrated on any other day than the Lord's Day, and on this alone should be observed the Paschal Feast (Lord's Supper)." Thus the action of the Council of Laodicea in A. D. 364 was but a mere approval of that which had long been the custom of Christians. It neither stopped nor started anything.

It is fitting that we direct the following questions toward those modern "Judaizers" who insist that Christians are still under obligation to observe the Law of Moses in whole or in part:

1. Where is the definite and positive proof that any patriarch, prophet, or apostle or anyone else, ever commanded a Gentile to keep the law of Moses?

2. If Christians are to keep the law of Moses—the Sabbath—why did the Apostles and Elders who met at Jerusalem leave it out of their address to the Churches? Acts 15:1-29.

3. If Christians are required to keep the Sabbath (Seventh Day) how are we to account for the open violation of the law by Jesus Christ, who in our example, unless by saying that the power that made the law can take it away, and that He did it? Matthew 12:1-8; John 7:22-23.

4. Paul says the "ministration of death written and engraven in stone" (Exodus 20:1-17; 31:18; 32:15; 34:1-28) was done away (2 Corinthians 3:1-18). When, where, and by whom was it brought back into force? Where is the proof from "The Book?"

5. If Christians are to keep the Sabbath (Seventh Day) how does one account for the fact that the Apostles preached the Gospel in Jerusalem, in Samaria, to Cornelius the Gentile, and to many others, and not one instance is given of a single individual being commanded to keep it. Did they, under the inspiration and leadership of the Holy Spirit, fail properly to instruct their converts? (Acts 2:1-47; 8:1-10; 10:1-48; 16:1-40)

6. Is not the Sabbath—the Seventh Day—the day of worship of an accursed people and a desolate hope (Galatians 3:10; Matthew 23:38)?

7. If God prophesied that the Sabbath would be caused to cease (Hosea 2:11), are not men fighting God when they try to keep from ceasing what God said would cease?

QUESTION: "Can you tell me where I can get the following song:

"A sinner was wand'ring
At the eventide,
The Tempter was walking
Close by at his side.
In his heart raged a battle
Of right against wrong,
And lo, from the church,
He heard a sweet song,
"Jesus Lover of My Soul," etc."

ANSWER: Not being familiar with the above song, the writer would like to appeal to the Western Recorder family to help this brother locate the song containing the above stanza. The title is unknown and not given by the inquirer. Send your answer to Dr. H. M. Shouse, 1152 Missouri Street, San Diego 9, Calif.

WESTERN RECORDER

FALLEN ASLEEP

Mrs. Paul Parrott

BOAZ (Graves County), Ky. — Whereas Almighty God, in His infinite wisdom, has called from our midst Mrs. Paul Parrott, we the members of Graves County Woman's Missionary Union feel we have suffered a great loss in the passing of one of our co-workers, one of our "Laborers together with God."

Be it resolved that we honor her who served so well among us as leader, and that we humbly recognize that in the abundant mercies of our Lord, He works all things together for good to them who love God, and who are called according to His purpose.

Therefore, be it resolved, that the members of the Graves County W. M. U. express our deepest sympathy to her family, and that we shall always remember with deep appreciation the inspiration she has been to us, and her faithful service to Christ.

Be it further resolved that a copy of this resolution be placed on our minutes, a copy sent to her family, and a copy sent to the Western Recorder.—Mrs. Felix Dillingham, Committee Member, Graves County W. M. U.

Dr. Oscar Flener
Hopkinsville, Kentucky

Dr. Oscar Flener departed this life on June 20, 1953, having faithfully served God and man for many years.

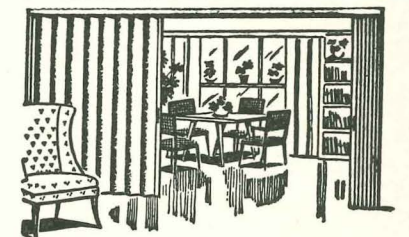
Born in 1886, Dr. Flener came to Hopkinsville in 1916 and became a member of the First Baptist Church.

In seeking the most worthy tribute to Dr. Flener, it seems fitting to recall that he made the principles of Christianity a part of his life. He will be remembered not so much for what he said as for what he did—quietly loving his fellow man as much as he loved himself, in so far as that is humanly possible.

Dr. Flener's stand on the issues of life was made clear to all by the way he lived. He was always patient, quiet, and gentle. And in this spirit he pursued such activities as he felt the Lord gave him ability to pursue. He served faithfully as a deacon of the First Baptist Church for almost 30 years, and as a trustee of Bethel College in Hopkinsville, Kentucky, for more than 20 years. He gave generously of his time and wisdom and money, whenever and wherever the occasion demanded.

It is the purpose of this brief eulogy, not to indulge in flowery phrases, but rather, as in other like circumstances, to preserve this expression of our thankfulness, for those who did not know him and thus to whom his life did not speak as eloquently as it did to us.

BE IT RESOLVED THEREFORE that a copy of this tribute be spread upon the minutes of the First Baptist Church, that a copy be given to Mrs. Ara Gardner Flener, and that a copy be sent to the Western Recorder.—Deacons, First Baptist Church, Hopkinsville, Kentucky.



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Two Georgetown Professors Earn Their Doctorates; Six New Teachers Added

GEORGETOWN, Ky. — Two Georgetown College professors this summer completed work toward the doctor's degree. Horace Thomas Hambrick received the Doctor of Philosophy degree from the University of Kentucky. A. G. Thomson received the degree of Doctor of Education from the University of Cincinnati. Dr. Hambrick holds the degree of Bachelor of Arts from Georgetown College, and the Master of Arts degree from the University of Kentucky. Dr. Thomson received the Bachelor of Science degree from the Western Kentucky State College, and the Master of Arts degree from the University of Kentucky. Both professors will continue to teach at Georgetown College, Dr. Hambrick in the History Department, and Dr. Thomson in the Music Department.

Six new teachers have joined the faculty of Georgetown College at the opening of the fall semester. Mrs. Edward Greene, Lexington, Ky., is teaching in the college's History Department. Heading the Department of Home Economics is Miss Luella Jurens, recently of Kansas. Mrs. Mattie Horton, of Lexington, is instructing in the Physical Education Department, as is Robert M. Davis, Huntington, W. Va., coach. Dr. William Taylor, Wisconsin, and Dr. Woodridge Spears, Lexington, Ky., are teaching in the Psychology and English Departments respectively. Dr. Taylor and Mr. Davis are former graduates of Georgetown College. Mrs. Greene is the wife of a former graduate.

Miss Virginia Frances Cavanaugh has resigned from the Physical Education Department of Georgetown College to accept a position in the same department of Judson College, Marion, Ala. Miss Cavanaugh had been girls' physical education instructor at the college for a period of ten years.

Another of the new courses introduced in the fall schedule of Georgetown College is one in church drama production. The course will be presented by the Speech Department in cooperation with the Department of Religious Education. Featured are a study of spiritual drama, use of drama in religious education, approaches to Bible study through dramatics, and recreational drama. The class will produce a religious play for

presentation in the churches of Kentucky.

The new course is designed for speech and religious education majors, as well as adults who work with youth in summer groups, in vacation Bible schools, and in church recreation.

Don Calkins Returns to Kentucky to Re-enter Georgetown College

GEORGETOWN, Ky. — Rev. Don Calkins, former pastor of the First Southern Baptist Church, Moline, Illinois, has returned to Georgetown to complete his college studies.

He went to Moline in July 1951 to begin Southern Baptist work under the auspices of the Home Mission Board. The work was started and on June 1, 1952, it was organized into a missionary Baptist Church. During May of this year the church bought three-and-one-half acres upon which to build.

Brother Calkins has also led in the organizing of the Calvary, Faith, and Eastchester Baptist Churches in Anchorage, Alaska.

E. Lowell Adams Leaves Georgetown to Teach Bible For Union University

GEORGETOWN, Ky. — Dr. E. Lowell Adams, who for more than three years has served as pastor of the Georgetown Baptist Church has accepted the position as professor of Bible in Union University of Jackson, Tennessee. He will teach both Old and New Testament in Union's Extension Bible Center in Memphis. The Extension location will appeal especially to students of Memphis State College who will have the opportunity of taking elective work in Bible. Out of more than 2,000 students enrolled in Memphis State it is reported that some 800 are Baptists. Also there will be classes two evenings per week for laymen and other students. The work of this Extension Bible Center is expected to grow and become influential in the Memphis area.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, AUGUST 30, 1953

(Continued from Page 9)

Somerset, First	620
Pleasant Hill No. 2	207
Sonora	323
Stanford	110
Sturgis, First	234
Versailles	87
Clover Bottom	302
Walton	76
Whitesburg, First	353
Williamsburg, First (1)	122
Winchester, Central (1)	104
First	139

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Receipts for the Past Nine Months

By W. C. Boone, Treasurer

Receipts through the Cooperative Program from our Kentucky Baptist churches for the first three quarters of the General Associational year, November 1, 1952-July 31, 1953, amounted to \$1,208,917.91, an increase of \$134,012.26 over the corresponding period last year. Designated gifts were \$719,610.01. Total receipts through the State Mission Board were \$1,928,527.92.

Our goal for the Cooperative Program for this Associational year is \$1,600,000. We need \$391,082.09 by October 31, or \$130,360.70 per month for the next three months to reach the goal. We can easily do this, if all our churches will take their offerings and send in promptly each month to the State Board. Let us all pull together to reach this objective for all our denominational work, Missions, Christian Education, and Benevolences through the Kentucky Baptist Cooperative Program.

A need of Christian people is that of communicating their ideas to others by means of printed material. We know that words fly away, but the writing remains. Therefore, an excellent method of evangelizing is that of putting down on paper one's own thought or admit it to others.—Ezio Saccoman, one's own Christian experience to trans-Italian Baptist.

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Crescent Springs Breaks Ground for Its New Building



ERLANGER, Ky. — The groundbreaking exercises were held by the Crescent Springs Baptist Church here Sunday, August 23. Shown in the picture Pastor Sam L. Branham, who has been here since May 1, is turning the first shovel of dirt. Directly behind him is the oldest member of the church—Mrs. W. B. Moore; and directly back of

her is the treasurer, Ben Otten, who is also chairman of the building committee. To the left is Pastor Henry Beach, of the Third Avenue Church, Louisville, who led the devotional. Standing by him is Supt. Chase W. Jennings of Northern Kentucky Missions Program. Next is Pastor Thomas Hicks Shelton, Latonia Baptist Church, Covington, a

member of the Executive Committee of the Executive Board of the General Association of Baptists in Kentucky, who brought the message at the groundbreaking service.

The Crescent Springs Church is planning to erect the first unit which will be the basement and one story. On its completion they will move in and raze their present buildings.

Annual Meeting of the North Bend Association

By DARRELL C. RICHARDSON
 Assistant Moderator

COVINGTON, Ky. — The North Bend Association will meet today and tomorrow, September 17-18, at Elsmere. The Elsmere Baptist Church, Brother E. V. Howell, pastor, is the host church. R. Don Gambrell is moderator.

The morning session on the first day will feature the annual sermon to be delivered by D. B. Eastep, pastor of Calvary Baptist Church, Latonia. Roy Johnson is the alternate. Other items on the first day's program include the annual memorial service, highlights of the associational year and introduction of new Pastors.

On Thursday evening the program will be under the sponsorship of the associational Sunday School organization, directed by Roy Johnson. The Theme will be "A Million More in '54."

Other sessions will feature reports on Missions, Evangelism and Cooperative giving. Out of town speakers will in-

clude Mr. Robert L. Pogue, Baynard Fox, and Walter House.

Some twenty or more local pastors will have parts on the program.

The Associational meeting will be climaxed on Friday night with a Youth Service sponsored by the Training Union and featuring the Northern Kentucky Baptist Youth For Christ, under the direction of Bob Brown.

The McNeal-Leavell Wedding Takes Place in Dallasburg Church

Miss Marjory Frances McNeal and Mr. Frank Hartwell Leavell, Jr., were united in marriage in a ceremony performed by Dr. E. F. Estes, Louisville, at the Dallasburg Baptist Church, Wheatley, Kentucky, September 4. The bride is a daughter of Mr. and Mrs. Frank McNeal, Wheatley, and the groom is a son of Mrs. Martha Maria Boone Leavell, of Nashville, Tennessee, and the late Dr. Frank H. Leavell, Sr.

The maid of honor was Miss Carolyn McNeal, sister of the bride, and the

bridesmaids were Miss Shirley McMahan and Mrs. Norbert Taylor.

The best man was Mr. William C. Boone, Jr., cousin of the groom, and the ushers were Messrs. George L. Starke, Louisville, and William Hall Preston, Jr., Nashville.

The newly married couple will make their home in Campbellsville, Ky., where Mr. Leavell is to be a member of the faculty of Campbellsville College.

The aching void in the hearts of parents when the last birdling has flown the nest, as well as the death of a loved one far away, are to be expected in the life of a missionary whose career becomes more meaningful when it has cost something.—Crystal (Mrs. W. W.) Enete, missionary to Brazil.

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Called to Be Saints

The New Testament calls Christians saints.

It is colloquial for Christians of our time to say, "I am not a saint." In fact, when one uses the word *saint*, it is frequently received with cynical laughter. The use of the word in contemporary language either seems to represent a lofty and impossible idealist or a hypocrite.

The meaning of the word *saint* signifies one who is sanctified by his faith in the atoning work of Jesus Christ and, thereby, called to a holy life.

Sanctification appears to be a discredited doctrine. One hardly hears the word mentioned in sermons, and a whole discourse on the subject is hardly ever reported. It seems to be an accepted conclusion that Christians cannot live up to the well-known standards involved in a person's being a *saint*.

This is tragic. It means that Christians generally have rejected the highest possible standard for their living. Christian behavior, in such circumstance, is under carnal levels rather than by spiritual resolution.

Perhaps this accounts for the presence in so much of adult Christianity today of either worldliness or carnal tempers, dispositions, and unfraternal criticisms.

Once a Christian refuses to walk according to the ideals of Christ in his calling as a saint, he becomes no better than the worldling.

Would a saint be bad-tempered, suspicious, unfraternal, discourteous, brutal, more interested in carnal pleasures than in prayer or the Word of God or Christian fellowship? Would a saint ever be indifferent to holy character? Would pious reading be dreary and unappealing? Would church membership be held lightly and the fellowship of the saints a chance affair? Frankly, how does a saint behave?

When Paul wrote his Epistle to the Romans, he complimented the Christians of that metropolis by saying that they were "called to be saints." Then he went on to declare how the character of their faith was such that it was "spoken of throughout the whole world."

In view of what follows in the remainder of the first chapter of Romans, it is evident that the faith which was spoken of would be in distinct contrast to the low moral and spiritual standards of the Roman Empire.

All one has to do is look at the opposites to the awful things Paul describes in the latter part of that chapter; and in those opposites we shall see what makes a saint.

In other words, we ought to be something that the world is not. We ought to be moral idealists rather than carnal

and bestial types. We are not to be among those who defame the Creator by making him over into "a creeping thing." Neither are we to be identified with those whose minds are abandoned, gone over to the unholy, sinful, and corrupt.

Positively, a saint is one who receives the knowledge of God. He is one who knows that he is sanctified by the blood of Christ, "once for all," and that by virtue of that holy sacrifice he is called upon to enter into the form of life which God himself exemplified in Christ, giving God the opportunity to make him over into the image and likeness of himself. Such is a lifelong pursuit. It is born in regeneration, but it grows daily in virtue, spiritual perception, experience with spiritual things, walking with God in holy fellowship, and pursuing the knowledge of Christ with a view to entering into all his redemptive work. This makes a distinctive type of Christian. We have here a man of character, wisdom, positive conduct, joyous courtesy, and friendship, motivated by a victorious spirit. The man who is looking for the resurrection of the body will cease to be dominated by the fear of death and evil.

We need saints. We need Christians who will not laugh at the business of being saintly. We ought to bring to an end this policy of conceding to the world's cynical mood. There has been a cry that the church must be the church; this will never come to pass until church members start being saintly. That is, church members must be separated unto God, dwell in his kingdom, and function in his church to the reproduction Christ in service through redeeming love to mankind.

Until this holy mood takes possession of church members, there will be no revival of religion, for that is revival.

If there is a holy ambition in any church to enjoy the refreshing from on high, let that church know that the price is in what is here written.

When people pray for and expect a revival, what do they desire—a full church, an eloquent preacher, a lot of excitement?

Let us not be deceived. There is no Christian revival without the earnest passion to become like God in Christ. Let there be enough people in any church wanting that, and nothing will stop a revival from coming.

Once there is that distinctive godliness, the sinful world will begin to inquire. Then will come the opportunity to deliver sinners from the realm of darkness, from the bondage of death, and from the curse of binding, hurting, destroying sin. The "saints" will have come into their heritage.—*Watchman Examiner.*

Money Credited to Rock Ridge Should be Credited to Rocky Ford

HUSTONVILLE, Route 2, Ky. — In the Western Recorder of August 27 there was an error on page 13 in the Casey County Association list of the Thanksgiving Offering. We do not have a church by the name of Rock Ridge, and Rocky Ford should have credit for the \$56.75 given to Rock Ridge. Some of the members called my attention to this. Will you please correct it in this week's paper.—Respectfully, Mrs. Bernice Peyton, Treasurer.

Southeastern Enrols 318 Students For Fall Term

WAKE FOREST, N. C. — (BP) — Southeastern Baptist Theological Seminary set a goal of 300 for fall enrollment. On August 27 the goal had been reached with eighteen to spare. The three hundredth man was a tall black haired young preacher from North Charleston, S. C. Paul M. Pridgen, who is 6½ feet tall and weighs 230 pounds, came to Southeastern, he said, "because it is fast-growing, has a wonderful faculty, and is in an area where I expect to do my life's work."

L. L. Carpenter, Raleigh, N. C., editor of the *Biblical Recorder*, delivered the convocation address. His topic was "Basic Needs of the Christian Ministry." He cited four requirements: (1) called and dedicated men, (2) educated men, (3) clear seeing men, (4) hardworking men.

Three new faculty members, Dr. Pope Duncan, Dr. C. E. Hendricks, and Dr. Richard Young, signed the Seminary's articles of faith.

Registration will close September 14.

I am convinced that the courageous person is not the one who has never been afraid, but the one who stands by his convictions and his duty even when he is afraid. The courageous person is the one whose convictions are stronger than the impulse to run away.—M. Theron Rankin, in charge to missionary appointees.

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Western Kentucky News

Mayfield Women Celebrate Anniversary



MAYFIELD, Ky. — The W. M. U. of the First Baptist Church of Mayfield observed its Golden Anniversary with appropriate ceremonies on Monday evening, August 10. The program was in the form of a historical sketch and featured a series of "skits" reminiscent of the "old days." This portion of the program was narrated by Mrs. Sallie McClendon, senior member of the W. M. S., who was among those honored

at the recent Kentucky State W. M. U. Convention. Following the program, about 250 women present enjoyed a beautiful tea. An offering for Christian Education amounted to more than \$300. Others receiving special recognition as being members of the organization for fifty years were: Mrs. B. S. Hunt and Mrs. Nora Green. The president of the Mayfield W. M. U. is Mrs. Edwin Wilson and the Young People's Leader is Mrs. Raymond Bryan.

Improvements Being Made at the Grace Church of Owensboro

OWENSBORO, Ky. — The Grace Baptist Church here has been making progress during the past few months. The church has been remodeled with the building of three class rooms and the church building has been painted.

Pastor Frank Mitchell, Sullivan Church, assisted Pastor Sherman Long in a revival. Brother Henry Coons, the local song leader, led the music.

A census has been taken, resulting in a lot of prospects. Each class with the teacher leading is putting on

the visitation program. Brother Long has been the pastor since 1952. The church has an active Training Union.

Five Deacons Ordained By the Mid-Way Baptist Church of Hickman

CLINTON, Ky. — A council was called together recently by Paul Jones for the purpose of ordaining Virgil Darnall, Charlie Darnall, Wilson Hulen, James William King and Jeff Darnall as deacons of the Mid-Way Baptist Church, Hickman, Ky. The invited brethren included: Keith Dunn, O. C. Markham, Isaac Jones, W. H. Courtney, Dr. J. T. Burdine, Jr., Billy Moreland, C. J.

Hughes, J. F. Neeley, Dr. W. A. Sloan, Morris Lee, Harry Yates, Paul Jones, J. W. Wright, Herbert Gream and Hub Cope.

C. J. Hughes was chosen to act as moderator of the council. The first thing in the order of the service was the examination of the candidates by Brother Markham, after which a motion was entertained and passed that the church proceed with the ordination of the candidates. Then a motion was made and seconded by the church that the council proceed with the ordination.

Following this Dr. Burdine brought the ordination message. He read some scripture from Acts 6:1-7 and brought an inspiring message.

The charge to the church and to the candidates was given by Dr. Sloan.

The ordination prayer was led by Brother Isaac Jones, after which there followed the laying on of hands by the council.

The song leader led the congregation in the singing of a hymn while the new deacons were given the right hand of church and Christian fellowship.—Keith Dunn, clerk.

Harry Lee Wainscott In Revival at Mount Liberty, Calhoun

CALHOUN, Ky. — Pastor Harry Lee Wainscott, Mt. Pleasant Baptist Church, was the speaker during Mount Liberty's revival effort from August 10-21.

Pastor Wainscott also spoke on Daviess-McLean's Baptist Hour program which is carried by Owensboro's Station WOMI, Monday through Friday, each morning.

A record Sunday school attendance was enjoyed on the first Sunday of the meeting.

Average attendance at the services exceeded that of all other revivals during the past ten years. Eleven of the twelve services were attended by crowds that doubled Mount Liberty's resident membership.

People ranging in age from a ten-year-old junior girl to a sixty-six-year-old man found Jesus as their Saviour, but more important, the church itself experienced a true revival. One indication is a decision just made by the church to double its Sunday school and capacity for new enrollment.

Mount Liberty is grateful for the man who led us in this revival campaign.—Homer D. Carter, Pastor.

In God's work there are no big and little places, but only the glory of a completely yielded life doing the Master's will. It means caring more for the quality of our spirit and of our service than for titles and commendation and reward.—Winston Crawley, missionary to the Philippine Islands.

For September 27, 1953

By H. C. Chiles

A Slave Becomes a Brother

Philemon 1:8-21

This brief and beautiful letter was written by Paul to his very dear friend, whose name it bears, while the Apostle was in a Roman prison. Paul's confidence in Philemon was one of the most beautiful characteristics of this letter.

I. The Recommendation.

Paul's opening statements indicated his deep appreciation of Philemon's hospitality, love, fellowship and faith. All that we know about him is what Paul recorded in this letter. It is reasonable to assume that he was a native and an inhabitant of Colosse in Phrygia. Evidently he became a Christian under the ministry of Paul. The ties of love which bound them together ever after were a constant source of joy and comfort to the Apostle. He was in comfortable circumstances at least, and perhaps a man of wealth, because his house was large enough to provide ample room for the holding of the church services. True Christians count it a joy to open their homes for the proclamation of the gospel of Christ. It is possible that the greatest services which Philemon rendered to the cause of Christ were through the proper use of his material blessings. It is assumed that Apphia was the wife of Philemon, and that Archippus was their son.

This well-to-do man owned one or more slaves. The name of the slave mentioned in this letter is Onesimus. From Paul's language one would conclude that Onesimus had appropriated some of his master's property and then ran away. Fearing punishment for having stolen something from his master, Onesimus fled to the great city of Rome, within the confines of which he hoped that he would be beyond the reach of anyone who knew him. Due to Divine Providence, this fugitive slave, who was haunted with the constant fear and dread of detection and arrest, came at length into the presence of Paul, who led him into a saving knowledge of Christ and then sent him back to his Christian master, Philemon, to confess his sin and to be not merely a slave, but "a brother beloved." One is persuaded to believe that Onesimus would not have done what he did had Philemon given him the gospel of Christ like Paul did.

Onesimus' gratitude to Paul and his loving service for him caused him to be very dear to the Apostle. Paul, re-

membering full well that the slave's master could legally inflict on him the most extreme punishment, that of death by crucifixion, should he be so inclined, wrote this letter to Philemon and sent it to him by the hand of Onesimus.

II. The Request.

Paul approached the matter which occasioned this letter very tactfully. He indicated that he was about to make a request, but did not say bluntly, at first, what it was. He asserted his right to enjoin or to command, but declined to exercise that prerogative. Instead, he preferred to follow the Christian principle of beseeching on the ground of grace. Love always shrinks from commanding.

Being a Christian gentleman, Paul absolutely refused to keep Onesimus, whose ministrations to him were exceedingly valuable, without the knowledge and consent of Philemon. With pleasure he would have retained him as a personal attendant, but under no circumstances would he do so without first obtaining the permission of Philemon. Thoroughly convinced of the salvation, sincerity, integrity and dependability of Onesimus, Paul persuaded him to go back to Philemon and to the lot from which he had fled.

These verses contain the earnest request of Paul that Onesimus be received back into full standing in Philemon's household, and, also, as a brother in Christ. His plea was tender and heroic, as well as majestic and appealing. His request indicated the fact that it was not only eminently desirable that Philemon should receive back Onesimus, but, as a Christian, he was under obligation to do so. Had he declined to do so, he would have been chargeable with a flagrant neglect of his duty.

III. The Reimbursement.

Paul's letter reveals a tenderness toward the offender and at the same time a full consciousness of his guilt and the real need of restitution. Through the transforming power of Christ, Onesimus had been changed from an unprofitable slave into a most profitable servant. Even though he had been very unprofitable to Philemon, he had been genuinely saved and, therefore, was able to prove himself profitable to his master as a Christian servant and a brother in Christ. As far as possible he was willing to make restitution. He is

a splendid illustration of the fact that when people become genuine Christians they are trustworthy and useful.

Filled with and controlled by the Holy Spirit, Paul expressed his willingness to assume all responsibility for any indebtedness which Onesimus may have incurred. He cheerfully took upon himself the task of reimbursing Philemon for any loss which he had suffered on account of the fraud which had been perpetrated by his slave. He promised to reimburse Philemon in full for whatever indebtedness Onesimus could not repay. "If he hath wronged thee, or oweth thee ought, put that on mine account."

When Paul promised to discharge all of the indebtedness of Onesimus, he said, in substance, credit me with what you think of him, or reckon to me his demerit, and look upon him as you look upon me, or reckon to him my merit. The placing of the debt of Onesimus to the account of Paul and the merit of Paul to the account of Onesimus is a beautiful picture of the New Testament doctrine of imputation. It is a perfect illustration of the substitutionary work of Christ. "The Lord hath laid on Him the iniquity of us all."

It is interesting to note that when Paul appealed to Philemon to be considerate of Onesimus and to forgive him heartily, he very tactfully reminded him of his own indebtedness to Paul. He made no reference to a financial debt, but rather an obligation beyond the possibility of meeting and discharging, as it had been through the personal ministry of Paul that the slave owner had come to know the Saviour.

Southern Baptist Chaplain Sees Worldwide Floods of Godlessness

FORT WORTH, Tex. — (BP) — Fear that the waves of godlessness sweeping the world might engulf humanity was the chief reaction of a Southern Baptist chaplain recently returning from a foreign tour of duty. Chaplain James B. McLeroy said we face on a world scale an atheistic ideology.

"How I wish we could find a way to make our people see the mission picture as it is," the chaplain said. "Never have I been a fatalist, but now, unless our world can conceive of a just, yet loving God, mediated to us by Jesus Christ, I scarcely know where we shall turn. We do face, on a world scale an atheistic ideology. I believe it was Hugo who said, 'No army can withstand the strength of an idea whose time has come.' Whether he or another said it, it is true. As far as real missionary work is concerned, American Baptists, whom I love with my life, seem to have a perfect genius for doing nothing, and doing it assiduously."

Three New Teachers Added to Cumberland College Faculty

By C. W. RHOADS,
Public Relations Director

WILLIAMSBURG, Ky. — William D. Keller, Roger M. Hodson and Libby Ann Walker, three newcomers to the Cumberland College faculty, were introduced to returning members by President J. M. Boswell at the first faculty meeting of the new college year on September 5.

William D. Keller, of Yellowstone Park, Wyoming, will serve as head of the



Miss Libby Ann Walker

Business Department. From George Peabody College for Teachers, he received his bachelor of arts and master of arts degrees. Prof. Keller is an experienced instructor, having taught in high school, veterans' schools, and at the National Business Training College.

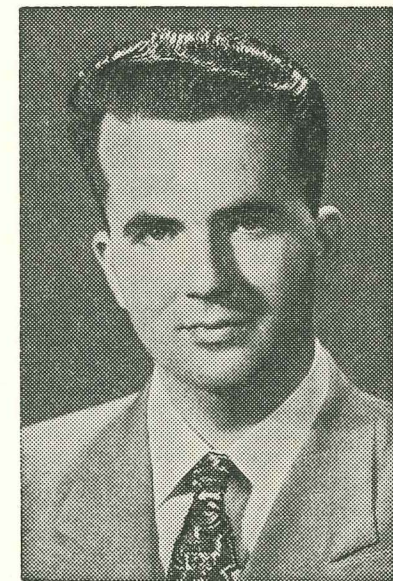
Roger M. Hodson of Hawthorne, California, enters the Music Department as director of the college choir and as a voice instructor. In addition to receiving his bachelor of music degree from

the Chicago Conservatory of Music, he received his master of music degree from the same institution. Prof. Hudson, a baritone, has had much experience in solo and ensemble singing. He has been a soloist at the First Baptist Church, Evanston, Illinois, and at the Second Baptist Church, Chicago. Not only has he had experience in the field of private teaching, but he has served as minister of music in one of Chicago's churches.

Libby Ann Walker, a graduate of Cumberland College, returns to her Alma Mater as an instructor of piano after receiving training at Eastern Kentucky State College. Miss Walker's home is at Savoy, Kentucky.



Prof. Wm. D. Keller



Prof. Roger M. Hodson

Drive-In Services Held By Pastor A. D. Odom in Northeastern Kentucky

By A. D. ODOM, Pastor,
Mays Lick Baptist Church

MAYSVILLE, Ky. — Thinking that it would be a matter of general interest to our pastors, and particularly those in villages and rural areas where automobile parking would not pose a problem, I pass on to you the following information to be used within your discretion.

Commencing in mid-July we gave publicity well in advance that we would introduce "Drive-in-Services" on a given Sunday evening. For the initial service we enlisted available talent in rendering hymns. The programme was diversified, in that solos, duets, trios and quartettes made up the programme, while preceding each number I gave the story of how the hymn came to be written.

On alternate Sunday evenings a regular preaching service was conducted. The attendance prior to this new approach was about thirty to forty on

Sunday evening. Our first open-air service brought out around 400 people, with the attendance increasing at each service. Last Sunday evening we had approximately eight to nine hundred people. Chairs were placed on the church lawn and across the highway. Our local school provided the chairs and the Kentucky Utilities Company made possible the lighting. The great majority of the people sat in their cars.

A battery of microphones was set up in front of the church, and over the steeple speakers the programme covered a wide area. A microphone was attached to the piano and a speaker in the sanctuary made it possible for the pianist and the soloist on the outside to hear each other perfectly. The attendance greatly exceeded our expectations and we contemplate starting earlier next Sunday and continuing until bad weather sends us indoors again. We of course used chimes and recordings as a part of the programme. We also enlisted the choir of the Second Baptist Church (colored). They made an invaluable contribution, and likewise broke down a barrier. In the event any

of the pastors are interested beyond this statement, I shall be happy to give any advice as a result of our very happy experience.

Gleanings

►North Concord Association is meeting at Grays Baptist Church, instead of White, September 16-17.

►Middle Fork Baptist Association will meet at Squabble Creek Baptist Church, three miles south of the Post Office at Buckhorn.

►Irving Childress, Mouthcard, local missionary at Fed's Creek and Phelps, in Enterprise Association, has resigned, effective September 11.

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A Courageous Plea For Maintaining Principle

By Dr. J. M. Dawson

WASHINGTON, D. C. — Dr. Louie D. Newton, who is the cherished champion of Southern Baptist weeklies—continuing Chairman of the Convention's Committee on Circulation—has challenged the supporters of religious freedom among all faiths with the following plea for principle.

"Will Baptists support H. R. bill 6319, now pending in Congress, offered by Congressman Gardner R. Withrow, Wisconsin, which would permit exemption of religious publications from proposed increase in postal rates, allowing an estimated differential of 62 per cent between religious publications and secular publications? I hope not.

"Such exemption would mean that our Baptist papers would receive a substantial subsidy from the Government, and that would further mean that we would be stopped from protesting any instance of breaching the wall separating church and state.

"If it is a violation of the cherished principle of separation of church and state to accept Government money for Baptist hospitals, schools, orphanages, and churches—and we certainly are agreed on that—what, may I ask would be the difference in principle of accepting Government aid for our Baptist papers?

"This bill has been referred to the House postoffice committee for study. Meanwhile, I hope Baptists will do some studying themselves, and by studying, I mean thinking."

It may be concluded from the above that Dr. Newton believes consistently in Church-State separation, not separation now and then, here and there, self-interest to the contrary notwithstanding.

Radio Commission Chooses New Director

ATLANTA, Ga. — Rev. Paul M. Stevens, pastor of the First Baptist Church of Ada, Okla., has been elected director of the Radio and Television Commission of the Southern Convention. He is expected to take up his new duties about the first of October.

The new director was born in Dayton Ohio, October 5, 1915 but moved with his family to Mississippi in 1927 and was graduated from a high school in Jackson in the spring of 1934. He entered Mississippi College at Clinton as a pre-medical student in 1934. During a revival conducted by Dr. Leo Green in the First Baptist Church of Clinton, 1935, he was converted, and immediately joined an evangelistic team of college students conducting revivals in Mississippi, Louisiana, and Tennessee. In the fall of 1937 he entered Baylor University and received the A. B. de-

gree in 1938. He then served as educational director of the Columbus Avenue Baptist Church of Waco, the First Baptist Church of Greenville, and the First Baptist Church of Denton, Texas. He was ordained to preach in 1941.

Director Stevens studied briefly at the Southern Baptist Theological Seminary and then entered the Army as chaplain in 1942, serving until 1946. He became pastor of the Bolivar Baptist Church of Bolivar, Texas, where he served until 1948. He was pastor of Wharton, Texas, until 1949. Since then he has been pastor at Ada, Okla.

Director Stevens received the Th.M. degree from Southwestern Seminary in 1948, while pastor in Texas. During his pastorate at Ada, Okla., gifts through



Paul M. Stevens

the Cooperative Program increased from 11% to 50%; the church received 1,060 additions, 750 of that number coming by baptism. He is married and there are four children.

World Council to Probe Czech Baptist Sentences

GENEVA — (BP) — The executive committee of the World Council of Churches, meeting at Bossey, Switzerland, authorized its chairman to inquire into the recent trial and sentences given four Czechoslovak Baptist leaders. A request for proof of charges made against them will be made.

In June, it was reported that a Communist court at Pardubice in eastern Bohemia had sentenced the four Czech Baptist leaders to prison terms ranging from five to eighteen years for "espionage and sabotage." All were relieved of their rights as citizens and their property was seized.

5,000 Boys Descend on Atlanta for Baptist Meet

By J. C. BALLEW, R. A. Secretary, Kentucky Baptist Building
127 East Broadway, Louisville, Ky.

Delegations of Royal Ambassadors from 22 states poured into Atlanta Tuesday, August 18, for the first Convention-wide Royal Ambassador Congress and the largest assembly of Baptist boys in history.

Tuesday night they heard an address by Dr. J. D. Grey, from New Orleans, La., past-president of the Southern Baptist Convention, and they sang great youth songs directed by Baptist evangelistic song leader Frank Boggs.

Throughout the sessions on Wednesday and Thursday, boys from other states participated in the program as well as listened to outstanding leaders. The program was "geared to their level with visual aids and drama in each program," said J. I. Bishop of Birmingham, Ala., convention-wide R. A. secretary. Besides inspirational talks and movies, there were various exhibitions by the several states. The boys themselves formed a panel for discussion on Thursday. Mr. Jack Hamm, professor of art at Baylor University, Waco, Texas, and syndicate cartoonist, inspired the boys at two sessions with his chalk talks.

One of the features of the congress was an hour parade Wednesday afternoon. The church music and rousing marching tunes marked the first Atlanta parade with a religious theme since 1939 when 5,000 Royal Ambassadors marched down Peachtree Street. Atlantans lined Peachtree Street well in advance of parade time and stayed to applaud their favorite state units of singing Ambassador youths. The R. A. procession featured seven tractor-drawn floats with Royal Ambassador themes and included 34 other mobil units and 22 units of marching Ambassadors (See picture on page one of Western Recorder this week).

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September 17, 1953

The Password

Chaplain W. W. Hamilton, New Orleans, Louisiana, Southern Baptist Hospital

The Christian's password is "Jesus," and there is no salvation by anyone else, for there is none other name given among men whereby we must be saved. God has given him the name above every name, and before him every knee shall bow and every tongue confess that he is Lord to the praise of God the Father. Anyone who owns him before men will be owned by him in heaven, and Jesus says: "I will confess his name in the presence of the Father and the angels."

Can we imagine someone coming to the gate with the wrong word? Suppose when asked for the password he should in a loud whisper say "Money." We can be sure the reply would be, "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money." Or if another should confidently say "Good Work," would he not be reminded anew that "By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast."

Maybe one might depend on the word "Baptism." If so he would no doubt recall the words of the song, "Nothing but the blood of Jesus," or would have quoted to him, "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." Perhaps some might mistake "Profession" for "Possession," and be surprised to have the Master say, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." And then will I profess unto them, I never knew you: depart from me ye that work iniquity."

During the war between the states a horseman was stopped by a sentry, who commanded him to halt, and give the password. The rider confidently said, "Lincoln." The sentry replied, "It is the wrong word, and if I did not know you, your life would pay the penalty. At the risk of my own life I am sparing yours. Go back and get the right word." Later he returned and on demand gave the password, "Massachusetts" and was told that all was well, to pass on.

The rider said, "I cannot pass on until I have thanked you for sparing my life at the risk of your own, and may I ask if you have the right password for heaven?"

"Yes, sir, I have."
"What is it?"
"Jesus Christ, Sir."
"Where did you learn that, may I ask?"

Said the sentry, "In your Sunday school back in Pennsylvania, sir."
The grateful sentry had spared the life

of the one who had given him the all important password for time and for eternity.

As John Newton rejoiced to say, "How sweet the name of Jesus sounds in a believer's ear!" Lydia Baxter, looking ahead sang, "At the name of Jesus bowing, falling prostrate at his feet; King of kings in heaven we'll crown him, when our journey is complete."

We join them and the redeemed of the earth in saying,

"My hope is built on nothing less
Than Jesus' blood and righteousness;
I dare not trust the sweetest frame,
But wholly lean on Jesus' name."

There has never been such a condensed opportunity to spread the gospel so quickly and so effectively as on this island of frightened, hard-pressed people.—Charles L. Culpepper, Jr., missionary to Formosa.

New Orleans Baptists To Query Candidates

NEW ORLEANS, La. — (BP) — Baptists in New Orleans served notice that they will question all candidates for public office "and support only those who affirm they will support the laws if elected."

O. S. Chiochio, chairman of the New Orleans Baptist Association's public affairs committee, said the action was taken by the organization after local government officials had indicated approval of church-sponsored raffles and games of chance.

New Orleans' mayor and district attorney announced that the city would not prosecute raffles and games of chance after state police officials warned that "keno, bingo and all other gambling games anywhere in Louisiana" would be raided after August 31, regardless of their sponsorship.



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Hotels and Motels In Owensboro

Looking toward the next meeting of the General Association, November 17-19, 1953, the following list of hotels and motels has been sent us by Dr. H. B. Kuhnle, pastor, Third Baptist Church, where the sessions will be held.

Hotels	
Hotel Owensboro	100 persons
Planters Hotel	100 persons
Parkway Plaza Hotel	60 persons

Motels	
Owensboro Motel	50 persons
Eastway Tourist Court	32 persons
(One mile east on Highway 60)	
Chapman's Tourist Court	38 persons
(Five miles south)	
Heath Grove Tourist Court	8 persons
(Five miles east on Highway 60) (Also trailer accommodations)	

Rates

The rates for the Hotel Owensboro are as follows:

Single room—\$3.50; double room—\$6 to \$8; twin beds—\$7.50 to \$9.50. A third person may be placed in any of these rooms for an additional \$2 charge. In view of the fact that these are the highest rates, everything else will be either comparable or under these rates.

All reservations must be made at least two weeks in advance.

All of the hotels and motels are anxious to co-operate, and those wishing to make reservations should contact these places IMMEDIATELY. Reservations cannot be made by writing to the Third Baptist Church. Direct contact MUST be made with the hotels and motels.

Mrs. R. T. Skinner, Wife Of Western Recorder Editor, Dies in Louisville

The funeral of Mrs. Glenna Owen Skinner was conducted September 8, at 2:30 at the First Baptist Church, Bowling Green, Ky. The service was conducted by her pastor, Dr. W. R. Pettigrew, of the Walnut Street Baptist Church, assisted by Dr. E. F. Estes, pastor of the West Broadway Baptist Church, both of Louisville. Interment took place in the Fairview Cemetery, in Bowling Green.

She was the wife of Dr. R. T. Skinner, editor of the Western Recorder. She died of a heart attack without warning Sunday afternoon, September 6, about 3:45 o'clock, after having gone out with her family for dinner. She first suffered a severe heart attack March 11 while visiting relatives in Nashville, but seemed to be recovering for some weeks.

Mrs. Skinner was a native of Murfreesboro, Tennessee. She attended Sole's College and Tennessee College for Women in her native city. She and Dr. Skinner were married November 29, 1917, at Doyle, Tennessee, where he was principal and she was teaching music in Doyle Academy, a Home Mission

school. Her husband's work as a minister has taken them to McMinnville, Watertown and Milam, Tennessee; Birmingham, Alabama; Bowling Green and Louisville, Kentucky.

Besides her husband, she is survived by two daughters—Mrs. R. B. Hines, Cincinnati, Ohio, and Miss Sara Skinner, Louisville; three sons—James E. Skinner, Hutchinson, Kansas; William O. Skinner, Bowling Green; and Thomas Eugene Skinner, Seymour, Indiana; five grandchildren—Robby and Glen Hines, Pat, Judy and Raymond T. Skinner; one

brother, T. E. Owen, Murfreesboro; and four sisters—Mrs. Basil Edwards, Nashville, Tenn.; Mrs. W. R. David, Franklin, Tenn.; Mrs. T. M. Stockard, Murfreesboro, Tenn.; and Miss Mattie Belle Owen, Nashville, Tenn.

Sympathy Expressed for the Relatives of Mrs. Skinner

On behalf of the Board of Managers of the Western Recorder, I wish to express our very deep appreciation for the fine Christian character and wonderful influence of Mrs. R. T. Skinner and consider that we have sustained a great loss in her homegoing, but we do agree with the Apostle Paul that for her to depart and be with Christ is far better; and to Dr. Skinner, the children, grandchildren, sisters and brother, I wish to express the sympathy and prayers of every member of our Board and assure them of our love and esteem.—E. F. ESTES, Chairman of the Board of Managers.

Southern Baptist Youth Stage Atlanta Parade

ATLANTA, Ga. — (BP) — Five thousand members of the Royal Ambassadors attending the first Convention-wide R. A. Congress here, staged the first parade with a religious theme Atlanta has seen in fourteen years. The last one was held during the Baptist World Alliance meeting here in 1939.

Seven tractor-drawn floats featured the parade which included thirty-four other mobile units and groups of marching boys from twenty-two states, the District of Columbia, and four foreign countries. In the lead float were four Atlanta Royal Ambassadors bearing a banner with the organization's watchword "We are Ambassadors for Christ."

At the closing session of the congress, delegates were challenged by speakers to the congress to "a life of mission and church building" in the home and foreign fields. (See page 1.)

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