

Western Recorder

KENTUCKY SOUTHERN COLLEGE
LIBRARY

Opening Exercises

WESTERN BAPTIST HOSPITAL Paducah, Kentucky

SATURDAY, OCTOBER 17

- 10:00 a.m.—Joint Meeting, Board of Trustees of Western Baptist Hospital and the Kentucky Baptist Hospital Commission.
5:30 p.m.—Tour of Hospital by Physicians and Their Wives and Trustees and Commissioners and their Wives.

SUNDAY, OCTOBER 18

- 2:15 p.m.—Dedication Service, Dr. W. C. Boone presiding.
—History read by E. S. Barger.
—Introduction of Hospital Commission, by H. L. Dobbs.
—Introduction of Staff, by Emmett Johnson.
—Address by Dr. Frank Tripp, New Orleans.
—Releasing of Front Door Key on Helium-filled Balloon.
3:15 p.m.—Public Tour of Hospital.

MONDAY, OCTOBER 19

- 2:30 p.m.—Public Tour of Hospital.
7:00 p.m.—Public Tour of Hospital.

WEDNESDAY, OCTOBER 21

- 8:00 a.m.—First patient will be admitted.

(For more details, see story printed on page 16.)

►J. W. Cady, Rogers, Arkansas, has been called as educational director of Pulaski Heights Baptist Church, Little Rock, Arkansas.

►During 1952, one out of twenty-four persons was arrested and charged by police for some violation more serious than traffic.

►Final fall enrolment in the Southeastern Baptist Theological Seminary has reached 343. North Carolina leads with 158 enrolled.

►The fall enrolment of the Golden Gate Seminary has reached 235, including eleven foreign students. Texas leads with 43 enrolled.

►E. C. Brewer local missionary at Garrett, in Floyd County, has been transferred to county missionary for Rowan County, residing in Morehead, Ky.

►The New England states ranked lowest in all crime rates, while the East South Central states as a group exceeded all others in murder.

►James T. Luck, Tallahassee, Florida, has accepted a position as assistant professor of church music education at Southwestern Seminary, Fort Worth.

►An estate valued at more than one million dollars has been left to three Mennonite bodies by J. A. Schowalter, a bachelor farmer of Newton, Kansas.

►The 1,047,000 crimes in the first half of 1953 represented an increase of 2.5 per cent over the same period 1952, and a 9 per cent increase over the 1951 six-months figure.

►The 120th annual session of the Indiana Baptist Convention will be held at the First Baptist Church, Indianapolis, October 12-14. Dr. Ozie D. Pruett is to be the host pastor.

►Earl Clark has resigned as local missionary serving missions of the First Baptist Church, Pineville, in order to become pastor of the Mannings Chapel Baptist Church, Del Rio, Tennessee.

►Miss Mary Neal Morgan, Southern Baptist missionary to Japan, has a new address in Osaka. It is: 6 Nishi 2-chome, Harima-cho, Abeno-ku, Osaka, Japan. Miss Morgan is a native of Mercer County, Ky.

►Irving Childress has resigned as local missionary at Fed's Creek and Phelps, both in Pike County, where he was working for the Baptist State Board of Missions, to enter the Southern Seminary.

►Nearly two and one half million copies of the Revised Standard Version of the Bible have been sold since its publication a year ago. No other book, fiction or non-fiction, has ever made such a sales record.

►Dr. and Mrs. D. G. Whittinghill, emeritus Southern Baptist missionaries

to Italy, are visiting their sons in Spain and Morocco. Their present address is c/o United States Legation, Tangier, Morocco. Dr. Whittinghill is a native of Hopkins County, Ky.

►The Seventh-Day Adventists have purchased a hotel and night club for "about \$300,000 near Times Square in the heart of New York." The lobby and ballroom will be converted into an auditorium and chapels, and the rooms into study rooms for a Sabbath school.

►The East Grand Avenue Baptist Church, Dallas, Joe Weldon Bailey, pastor, has underwritten half of a \$50,000 note for construction of the University Hills Church in Denver, Colorado. The Colorado church is the result of recent Southern Baptist mission work in Denver.

►Pastor A. W. Walker, Carlisle Avenue Church, Louisville, assisted Noah Benningfield in a revival at Simpsonville. The Sunday school attendance broke all records for the last two Sundays.

►Over 24,000 Roman Catholics joined the Methodist Church last year—three times as many as the number of Methodists who became Catholics. Fifty-seven per cent gave as their reason their dissatisfaction with the beliefs of the Catholic Church, and 43 per cent because of marriage.—*Survey Bulletin*.

►Friends have been asking about Dr. W. A. Gardiner. He is residing in his home at Bashford Manor Lane, near Bardstown Road, at Buechel, and is doing fine. He teaches a class of men at the Beuchel Baptist Church and is associate superintendent in charge of training. The Buechel Church members have received more than 200 awards during the past year. He has supplied pulpits a few times for nearby churches. Mrs. Gardiner is likewise doing fine, and is teaching a class of adult women in the Buechel Baptist Church Sunday school.

►The Executive Committee of the Southern Baptist Convention in a called session voted to approve Golden Gate Baptist Theological Seminary's request to borrow \$150,000 to complete payment on a \$400,000 site on the San Francisco bay area for the Seminary's permanent location. The 130-acre site, located on part of Strawberry Peninsula, is four miles north of Golden Gate Bridge. The Seminary's board of trustees, meeting September 17-18, obtained an option on the piece of property, and the action of the Executive Committee allows them to complete the transaction at once. The first improvements on the property, which was once offered by San Francisco as the United Nations site, are expected to be a road and utility lines. The officials of the Seminary stated that they intend to present



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

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WESTERN RECORDER

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a full picture of the cost of the develop-
ment to the Executive Committee meet-
ing here next December.—Baptist Press.

DRINK—Drinking — Our 3 million
problem drinkers, 3 million addictive
drinkers, and 1 million chronic drinkers
add up to a population larger than the
combined citizenry of Nevada, Idaho,
Montana, Wyoming, Utah, Colorado,
Arizona, North and South Dakota, and
Nebraska.—Gabriel Courier, *Christian
Herald*.

October 15, 1953

Vital Baptist Principles

By the late L. R. SCARBOROUGH

Without boast or pride, Baptists trace their lineage to an ancient and honorable beginning—to the meeting of John the forerunner and Jesus in the holy baptizing scene in the Jordan River.

Through the centuries, sometimes by indistinct lines, sometimes by definite groups and mighty doctrines, Baptists have professed love for and loyalty to the teachings and principles which Christ gave to the apostolic group and which are recorded in the New Testament.

They have almost universally accepted and faithfully proclaimed Christ's supernatural birth, his holy life, his substitutionary death, his bodily resurrection, his visible return, his intercession as the Redeemer of the world.

They have accepted his inspired Book, his authority of his church and churches, his placement of the ordinances. They have believed in the competency of the soul under God, freedom of conscience, separation of church and state, the lordship and saviourhood of Christ, and his command to his churches.

God has brought us thus far in order to lead us on to larger world conquests. Shall we live and glory in the past triumphs, or shall we with resolute courage and Pentecostal unity and power go forward?

I call attention to some vital fundamentals that must be preserved.

1. *The Christlike, Sacrificial Spirit, in the Face of a Selfish and Sinful World-wide Indulgence*

The heart of Christ's ministry is summed up in the words "sacrifice" and "sacrificial." He said, "If any man will come after me, let him deny himself and take up his cross and follow me."

Christianity has taken Christ's sacrifice for salvation and missed his sacrifice, in a life of self-centrality. We are living far too indulgent, self-pleasing, and easy lives, satisfying our appetites, our worldly ambitions, and hence losing the power of our witness to a lost world. Many of us are orthodox

It is good now and then to take a backward glance and pick up statements made by masters of another day. This is the presidential address delivered by Dr. L. R. Scarborough to the Southern Baptist Convention in Oklahoma City, May, 1939. The address was published by the Sunday School Board and appears here in abridged form.

in our professions but selfish and sinful in our lives.

What is the difference today between the worldly indulger and the ordinary church member? The margin line is far too thin, and the semblance far too great. Commercialized pleasures today are costing Christianity an untold world of woe and sorrow and disappointment.

2. *Constructive Conviction and Unshakable Loyalty to Fundamental Principles in the Face of a Unionizing and Compromising World*

This matter needs our attention and universal co-operation.

The question is whether we shall follow God or man across the line of New Testament fundamentals.

Unionism is in the air; its advocates are loud and everywhere. And in this popularizing, unionizing atmosphere our people need to make some very fine discriminations and studies in the fundamentals, and defend them with the courage of conviction.

We rejoice that Christian people are drawing nearer and nearer together and seeking to find the will of Christ and the answer to his prayer for oneness and unity.

But we, as Baptists, need to study ourselves and our fundamentals to discover the right answer of Christ's prayer. So far as we can, we should discriminate between conviction and prejudice and age-long biases, not with the idea of giving up our convictions, but with the idea of clarifying our conceptions of the truth. We must learn the lessons of history as to unification and compromise on the basis of false ideas and principles. We must grow our courtesies but not at the expense of our convictions.

Baptists have not made their doctrines. They were handed down by a divine Lord through an inspired Bible. It is not our duty to remake them or change them, but to know them, love them, live them, proclaim them, and, if need be, die for them.

Christians need not only to get together to do the will of Christ; they need to get together on Christ's way of getting together and staying together, as set out in the New Testament.

How far can we go with those who hold the sacramental idea in the ordinances; union of church and state;

authoritative lordship in ecclesiasticism (rejecting the competency of the soul under God in all things religious); baptismal regeneration; salvation by works rather than by grace; totalitarianism in state and church—those who will close our churches and imprison our people and seek to placate us with a false form of union?

Wherever and whenever Baptists have compromised New Testament principles for any reason, they have lost, because they weakened their base and forfeited the favor of God.

We must show the courtesy of our convictions, but we must not sell our convictions for courtesy or fellowship.

My plea is for discrimination, conscience, conviction, courage, as well as for the most glorious Christian courtesy and loving fellowship. But we should found our union and our fellowship on the truth of the Lord Jesus Christ. Christ was no trimmer. Paul was no compromiser.

We must reteach and reimpress our doctrines and standards, and implant courageous convictions in the hearts of our young people, and establish the reasons for our loyalties, if we are to maintain aggressiveness and power to win men and to build Christ's kingdom.

If salvation is by grace without works; if the lordship of Christ is the only lordship in the New Testament method; if immersion of a believer in water is the only baptism; if there is one Lord, one faith, one baptism; if the plain truth in the New Testament is that ordinances are ordinances and not sacraments; if the priesthood of all believers is the New Testament teaching, rather than apostolic succession of ecclesiastical overlordship; if the individual Christian in religion has a full competency under God, and all the rights under Christ's way instead of taking a detour mapped by men, then let us forever hold to these principles!

3. *The Doctrine of a Free Church in a Free State and the Competency of the Soul in Religion, Under God*

The battle for the freedom of the soul and the liberty of conscience was never more imperiled than today. The doctrine of the separation of church and state is meeting its mightiest foes today—witness atheistic communism, totalitarian dictatorships, civil persecutions in many lands, the encroachment on the spirit of the Bill of Rights in proposals in the United States Congress and certain of the state capitols in the effort of certain church movements to secure taxes for church purposes.

(Continued on Page 6)

►The Training Union Department of the Baptist Sunday School Board issued 30,639 study course awards during August, compared with 29,697 for August, 1952. *The Intermediate Union Manual* led with 2,992 awards.

Pastor Asked That Mission Offering Be Taken At His Funeral

Dr. W. C. Boone, general secretary, hands us a letter from Mr. C. R. Kirtley, superintendent of the Sunday school of the Second Baptist Church of Ashland, Kentucky. With the letter was enclosed a clipping from *The Ashland Daily Independent*, telling of the death of the good pastor, M. C. Denny.

Superintendent Kirtley stated: "Brother Denny had requested that an offering be taken up at his funeral and used for missions, so, attached, you will find check amounting to \$133.50 covering the amount received in this offering (Cooperative Program)..."

This is a pastor's heart at its best. Pastor Denny loved the Cooperative Program. He loved the souls of men. He loved to see the churches moving along together in carrying out the Great Commission of Jesus. He desired that, even at his funeral, the cause of missions should have first place. What a witness to his spirit, his sense of mission!

This should challenge all the rest of us to love Christ more, and the world for which He died. It should make us, in all life and even in plans made for His work after we are gone, see that the mission program is given proper emphasis.

Editor Garrett Makes Excellent Statement Concerning Baptist Papers

Editor W. Barry Garrett of *The Arizona Baptist Beacon*, president of the Southern Baptist Press Association, recently made a statement worthy of reprinting. We hope it will be studied carefully. Editor Garrett said:

"People get funny (peculiar) ideas sometimes about Baptist papers. This arises from a lack of understanding of the function and purpose of a newspaper and a lack of understanding of fundamental Baptist principles.

"For instance, we may carry a news story about activity of the National Council of Churches or the American Baptist Convention or an account of what some prominent person has to say. Many of our readers seem to think that just because such a story appears in a Southern Baptist paper it represents what Southern Baptists think.

"The point to remember is that a news item is a news item whether we like it or not or whether or not we agree with what speaker has to say. There are many religious activities that Baptists ought to know about even though we may not agree with them. Not only is the Baptist paper performing a needed function for its readers to present such information, but an editor would be guilty of withholding news from his public if he did not print it. No public newspaper withholds information from its readers just because the contents may be distasteful to the policies which the paper ordinarily follows.

"Rather than condemning a paper for printing

distasteful news, the reader should thank God that it will let its readers know what is going on.

"When it comes to the interpretation of events or statements or the propaganda of doctrine or program, this is found on the editorial pages and in special articles written for specific purposes. A reader should distinguish between a news story and an interpretation or statement expressing opinion.

"Even in the field of interpretation within the pages of a Baptist paper, it should be remembered that no Baptist can speak authoritatively for another. When an editor speaks his mind, it is only his mind that is expressed, and not necessarily the mind of his Baptist group as a whole. Baptists are individualistic and reserve the right to do their own thinking for themselves. You may or may not agree with an editor or an article, but you cannot charge that what he says represents what all Baptists think.

"Baptists would have it no other way. They would not give two cents for an editor without a backbone or with whom they had to agree all the time. A man that never says things with which some people disagree never says anything."

You Must Have It Inside

M. A. Kingman was reported by *Quote* to have said:

"An Easterner was seeing the West for the first time, traveling by bus. He was not only unimpressed by the scenery, but sharply critical of the Grand Canyon, the Royal Gorge, the Painted Desert, and the Rocky Mountain National Parks.

"The bus driver, after hearing the spew of criticism through several days of travel, interrupted the disgruntled tourist to observe:

"Listen, Mister, if you ain't got it on the inside, you can't see it on the outside."

Truer words were never spoken, and they can apply to any beauty or value. To really *hear* music, we must *have* music in our souls; to behold the gorgeous beauty God has tucked away in His "eternal hills," or along His river courses, or in the never-resting seas, one must have something in his soul.

Some attend worship services and then go away saying there was nothing of value there. Or they sit in great denominational gatherings and then go away to cavil and carp and criticize, never having entered into the joys of sitting in the presence of God and with His people. In the words of the wise bus driver, "Listen, Mister, if you ain't got it on the inside, you can't see it on the outside."

► **The Church and Nation Committee, in its report to the annual meeting of the convention of the Church of Scotland, has declared American comics to be "totally devoid of wholesome humor" and that they are "morbidly preoccupied with death and sex." The committee charged that the so-called "comics" are marked by an "exaggeration of the objectionable features of the 'thriller' glorification of the 'smart-aleck'."**

Christian Missions Face Question of Primacy

By the late M. THERON RANKIN

When I first arrived in China in 1921, I was amazed by the assumptions which both Westerners and Chinese appeared to hold with reference to Chinese culture. In general it seemed to be assumed that Chinese culture was decadent and that in time it would be largely displaced by Western culture. For the literate Chinese, at least, Western culture was associated with scientific progress; and it was scientific progress, such as the West had achieved, that China sought. In their quest to secure this, many Chinese were well on the way to substitute Western culture for Chinese culture. To achieve scientific progress, they were prepared to accept Western culture as a package, including Christianity.

Thus, there developed an era in which Western culture was being adopted in place of Chinese culture. In the large cities, in educational circles, and in practically all areas where Western influence was strong, thousands of Chinese became copies of Americans and Europeans. They discarded their own style of clothes and dressed themselves up like Westerners.

The demand for English became so strong that schools which did not teach English had few students. The English language largely displaced Chinese as the medium of teaching, and English textbooks, most of them products of Western culture, were used in all schools. That which was Western was "number one" and the things of Old China were apologized for.

This situation in China was more or less typical of the non-Western peoples of the world. It appeared that in time Western culture would sweep the world. The Western man occupied a privileged position; and Christianity, as the religion of Western culture, shared this privileged status. Under such circumstances unhealthy attitudes and assumptions of superiority, on the one hand, and inferiority, on the other, were inescapable.

Under the pressure of Western culture, antagonisms developed among those who were determined to hold to their native culture. This antagonism gradually turned into resentment against the privileged position of the foreigner and his foreign ways of life.

And now, this resentment has exploded. The pendulum has swung all the way to the other side. The non-Western peoples, who comprise most of

the non-Christian and non-white peoples of the world, are convinced that they have been disillusioned; their eyes have been opened. To them, Western culture is no longer the desirable thing they thought it to be.

They see it now as the culture of the nations which were their political and economic rulers, and against whom they have revolted. It is the culture of the white man who has looked upon the non-white man as inferior and who for centuries has treated him as such. And to them Christianity is the religion of this Western culture.

Today the non-Western man no longer wants to be a copy of the Westerner. In fact, that is precisely what he is determined he will not be. He is determined to be rid of his Western overlord, politically and culturally. He wants to be himself, both in his own country and in his own culture.

The preconceived ideas which this resurgence has produced in the thinking of most all non-Christian people constitute perhaps the most formidable challenge that Christian missions face today. To most non-Christians, Christianity is an integral part of Western culturalism. To them, it is a product of that culture and partakes of all its objectionable and undesirable qualities. In their thinking Christianity is a form of cultural aggression and, unless vigorously resisted, will in time displace their own native cultures.

How is it possible for the Christian missionary to get around, or through, or go back behind these preconceptions and reach the individual non-Christian with the true gospel of the Christ? We stand, as it were, with a thick cloud between us, a maze of misconceptions between his mind and our mind.

What he hears us say and, more especially, what he sees us doing produce in his mind meanings far different from what we think we are conveying to him. He knows that we are seeking to get him to become a Christian. What does becoming a Christian mean to him? To become a Christian is associated with joining the church. In his thinking, what is the church?

Both of these concepts, to be a Christian and to belong to the church, are associated in the minds of non-Christians with ideas against which they have revolted and which in no way

represent the truth of what God has spoken in Christ Jesus.

How can the Christian missionary from the West get back behind these misconceptions and help the non-Christian get a true conception of what it means to be a Christian and to belong to the church? Perhaps two stories will suggest an answer.

A high school daughter of a missionary, while attending school in America, said to her father one day, "Daddy, we had a discussion today in our class about foreign missions. A boy in the class said he didn't see why we should send missionaries to other countries to try to get people who have their own religions to take our religion. He said we wouldn't like it if they tried to get us to take their religions, and he didn't think we ought to try to get them to take ours."

Then looking to her father, she asked, "How would you answer that, Daddy?"

After a moment of thought, he said, "I would say that we do not try to get people to take our religion. We are not trying to get them to take a religion of any kind. I would say that I have come to know a person, Jesus Christ. In my personal relationship with him, I have come to know something of what he means to a person's life. I cannot know him and know what he can do for people without wanting to help others know him."

This story is told of a non-Western man, who took pride in the culture of his own people. He said to a Christian from the West, "I like your Christ, but I do not want your church."

Whereupon the Christian, so the story goes, replied, "I am not asking you to take my church. Since you like the Christ, take him, and follow him, and learn from him what he wants you to do about his church."

We need to go with the non-Christian back behind our religion to the Christ and seek to have him start there in a personal relationship of faith in Christ. We must let our desire to make him a Christian say, "You go with Christ through the patterns of your own culture. Let his transforming power in your life transform the patterns of your own culture according to what he is and not according to what we are."

We must take him behind our church to the Christ and say to him, "You start there, with Christ, and follow him in his church."

It is Christianity, as the religion of Western culture; it is the Church, as the institution of the religion of Western culture, that stand squarely in between the Christ and the non-Christian world today.

(Continued on Page 8)

► The third anniversary of Pastor Kenneth Parks was observed by the First Baptist Church, Covington, September 6.

Vital Baptist Principles

(Continued from Page 3)

One-half the wars of ages past and the troubles of today were and are generated by the violation of doctrines for which Christ died, for which Paul was beheaded in Rome, for which Bunyan suffered in Bedford, for which Roger Williams was banished from Massachusetts, for which our Baptist forefathers suffered in jails in Virginia, and for which Baptist preachers today are put in jail in Central Europe, and Jews are raped and robbed in many places on the earth. We must reform our lines, rebuild our loyalties, and make up our mind, if need be, that we will go courageously and with songs of victory to prison, before we shall suffer and endure the things brought on us by those who would take away the heritage of our people, in the amalgamation of church and state, the crucifixion of conscience, and the right of every soul to full access to God in all things religious. The gospel must have an open road to the souls of men everywhere if Christ is to be the Redeemer of the world.

4. *The Efficiency of Our Local Churches and the Democracy of Our Associated Churches Adequately to Supply the Consecrated, Trained Men and Women and Stewardship Money to Build Christ's Worldwide Kingdom*

Can we organize our Baptist polities, policies, and forces under the New Testament example of church and denominational leadership sufficiently to take the world for Christ?

Baptists believe their New Testament churches and their voluntary association of churches into a larger organization, without ecclesiastical overlordship, fits the pattern of New Testament organization.

Where lies our supreme weakness? Not in evangelism, not in numbers, not in democracy of organization. Where, then?

I think it is in the lack of intensity and organization for enlistment, training for service, and stewardship of money. Someone has stated about Southern Baptists: 5 per cent of us do not exist; 10 per cent cannot be found; 25 per cent never attend church; 50 per cent never give; 90 per cent never tithe; 90 per cent never attend prayer meeting; 95 per cent never win a soul.

We must keep up perpetually an intensive movement to enlist every member in all the activities of our churches and the worldwide kingdom, teaching

them God's Word and loyalty to his commands. We must bring them to the tithing basis, with freewill offerings, according to God's financial plan, that we may greatly enlarge our Cooperative Program, pay our debts, reinforce our seminaries, colleges, and other institutions with adequate endowment, and

Administrative Assistant



J. Marvin Crowe, new administrative assistant to James L. Sullivan, executive secretary-treasurer, Baptist Sunday School Board, Nashville, Tenn. Before coming to Nashville, Crowe was educational director at the First Baptist Church, Abilene, Texas.—(BAPTIST PRESS.)

multiply our mission forces at home and abroad.

I trust the denomination in days ahead will continue to emphasize and, through a crusading period of years, put heavy emphasis upon organized soul-winning, inspiring and training in evangelism. It is not enough to be evangelical. We ought to major in a constructive, impassioned evangelism. This is where Christ put the emphasis. That is the explanation of the missionary triumphs of Paul and the apostolic group. Christ's command for his churches was to be evangelistic, not merely to pride themselves upon a dig-

nified evangelism. Our evangelism must not be merely a campaign. It must be a perpetual crusade.

We must give great emphasis to necessity of the presence and power of the Holy Spirit. We must go back to Pentecost. We must learn that it was Christ's church that the Spirit used as the center of that mighty movement. Every man had the flame of the power on his head and heart and was a personal soul-winner.

We must learn that their spiritual compassion was as deep as the meaning of Christ's death and as agonizing as his Gethsemane experience. They had their souls in it, like Paul when he said, "I warned every man night and day for three years with tears and supplications." Their passion and their power was from heaven. If we are to repeat and perpetuate Pentecost we must rely on the Holy Spirit of God.

Baptists need to get out of functioning in their own circles only, out into the great open places, down into the hard and difficult places in the power of the divine Spirit. My prayer, my program, for this great group of loyal disciples for Jesus Christ is to go forward in the doctrines, loyal in the fundamentals, under the leadership of Christ, with the gospel of their hearts and hands, lost souls like the weight of a world on their hearts, and the power of the Divine Spirit upon their lives, to hasten the day when men everywhere shall love and follow the Lord Jesus Christ all the way to the fulness and completeness of his will.

Eleven Foreign Students Enrol in Golden Gate

BERKELEY, Calif. — (BP) — Eleven foreign students have enrolled for the fall semester at Golden Gate Baptist Theological Seminary, Berkeley, Calif., along with 224 American students. This brings the final total enrollment to 235.

One hundred seventy-nine of the students enrolled in the School of Theology, forty-seven in the School of Religious Education, and nine in the School of Music.

Texas leads the states with a total of forty-three enrolled, and California and Oklahoma each have twenty-six.

The foreign students are from Brazil, China, Formosa, Hawaii, Italy, Japan, and Ireland.

►One of the reasons why the Army has legalized the sale of liquor to the United States Army, is believed to be that "there is no longer a Protestant concern on the issue that needs to be reckoned with at vote-counting time." Opposition to the "order" on the part of church leaders is growing, but it is yet to be seen whether the opposition will be strong enough to impress the Army leaders.

A Blind Spot Removed

By DUKE K. McCALL, President
Southern Baptist Theological Seminary
Louisville 6, Kentucky

While talking with a group of ministers en route to Korea a few weeks ago, Air Force Chief of Chaplains (Maj. Gen.) Charles I. Carpenter said, "The youth organizations of our churches have gone to sleep."

The basis for his indictment was the lack of interest shown by these youth organizations in the young people who go out from their group into military service. The recent action of the Sunday School Board, however, indicates that the Young People's departments of our churches are waking up.

Since the demobilization of the military forces after World War II, Southern Baptists have had a blind spot at the point of the need of the thousands of men annually inducted into the armed forces. This makes the Military Service Membership plan announced by the Sunday School Board one of the most important new ventures of our denomination.

The plan provides for keeping servicemen and women of Young People's ages (17-24) enrolled in the Young People's classes and departments of their home church and sending them regularly the Bible lesson quarterly, Sunday School Young People.

It also provides for an associate superintendent in each Young People's department and a service group leader in each Young People's class to assume personal contact with the man or woman away from home.

The magnitude and importance of this new effort is underscored when it is realized that each year in the United States a million men go into and return from military service. The impact of military life upon the spiritual commitment of these men will soon be transmitted to all of our communities and, ultimately, into our churches.

The tragedy has been that many of this million enter military service with strong church ties which the church allows to grow weak. The largest percentage of church attendance among the military personnel is among men under twenty-one years of age who have just come into service. The worst group, those who patronize the bars and bawdy houses, is also under twenty-one. Too often these are the same men—men from the first group who have spent several months in service without hearing from the church or the church people back home and who in anger

and frustration and loneliness have cast off all the restraints of conscience.

There is still one thing lacking. One leader of the military chaplaincy said to us, "The military man is better off in a local church near his base than in the military chapel. The highest morale is to be found among the men who habitually attend a civilian church because there they find not only oral instruction but also friends and something to do."

Perhaps there needs to be prepared a map of the Baptist churches adjacent to military installations in the United States. Such a map could be given to every serviceman by his Sunday school department and class as they bid him good-bye. This would strengthen the churches near the military bases by making it much easier for the servicemen to find the churches.

An ideal program would be for some central office, such as the Chaplains Commission of the Home Mission Board, to keep track of each man in service. This information could be used to advise the chaplains, particularly the Baptist chaplains, when a Baptist boy or girl is assigned to the chaplain's base or organization. Such a program would involve a lot of paper work, but we do more paper work to keep up with a dollar in one of our institutions than would be required to keep up with an immortal soul in the military service.

Speaking of the spiritual program for servicemen, Chaplain Carpenter also said, "I wish that the pastor near a military installation would call on his own people and let the chaplain go after the unenlisted and uncommitted men." This is important because it is not feasible to permit just any religious group which desires to do so to come on a military establishment to do evangelistic work. The chaplain ought to be the evangelist but at present his entire energy is usually absorbed by the problems of the men who are already Christian.

Creative imagination and consecrated effort can keep induction into the military service from being the back door out of our churches. The military is here to stay. Let us as Baptists make our plans accordingly.

►Byron M. Wilkinson, Richmond, Virginia, has accepted the pastorate of the First Baptist Church, Lakeland, Florida, where he is succeeding T. S. Boehm.

Early Baptist Leader Honored by Virginians

ORANGE, Va. — (BP) — The Orange County Junior Chamber of Commerce and Drew Pearson, Washington, D. C., newspaper columnist, will join together here on October 4 to pay tribute to a great Baptist leader of nearly 200 years ago. The occasion will be the dedication of the Leland-Madison Monumental Park in acknowledgment of "Religious Freedom for all Men" and celebrating a famous agreement between James Madison, the statesman, and John Leland, Virginia Baptist leader, in which Madison promised to introduce to Congress the first amendment in the Bill of Rights if Leland would withdraw as an opposing candidate in Madison's race for Congress.

The Orange County Junior Chamber of Commerce has recounted the event as follows:

The Revolutionary War had ended. The Articles of Confederation had been drafted but were inadequate. The new government had to be reworked. The Philadelphia Convention in 1787 drafted the Constitution largely under the leadership of James Madison, Jr.

To become operative this new charter had to be ratified by nine states. All eyes were upon Virginia. Virginia was a pivotal state; her influence was powerful. As Virginia went so would the nation. There was opposition to ratification in Virginia. There was opposition in Orange County.

The Baptists under the leadership of Elder John Leland, who was strong, opposed it because of the lack of certain civil and religious guarantees. The situation was tense. Madison was a candidate for the Richmond Convention of 1788. There was dire need for his presence there. Elder John Leland opposed him and had a following which was ominous.

A meeting of the two men was arranged. The upshot: Leland waived his opposition and supported Madison, guaranteeing Madison's election. Madison saved the day for Virginia's ratification—went to the first Congress as a Representative and introduced and had passed the National Bill of Rights as amendments—the first of which guarantees religious liberty which satisfied Leland and his followers. A friendship between the two men followed.

Leland was born in Massachusetts in 1754 and later moved to Virginia where he settled in Orange County. He lived in Virginia until 1791 at which time he moved back to Massachusetts.

Leland, an exceedingly popular preacher, possessed a wide interest in political affairs and conferred with Washington and Jefferson as well as Madison.

Christian Missions Face Questions of Primacy

(Continued from Page 5)

The Church, as a world ecclesiastical institution, is being so magnified today that it hides the Christ from the non-Christian. In the report of the World Missionary Conference held in Willingen, Germany, in 1952, under the auspices of the International Missionary Council, the following statements appear as the opening sentences of a series of paragraphs in the report on "The Missionary Obligation of the Church."

"God sends forth the Church to carry out his work to the ends of the earth, to all nations, and to the end of time.

"The Church is sent to every inhabited area of the world.

"The Church is sent to every social, political, and religious community of mankind.

"The Church is sent to proclaim Christ's reign . . ."

In the Bible we are told that God so loved the world that he sent his Son, Jesus Christ. Jesus sent his disciples that the world might know and believe that God sent him into the world. But today we proclaim the Church. The Church stands in front of the Christ. In order to see the Christ, and to know him, the world must come to the Church.

An article in Missions, November, 1952, reporting on the World Conference on Faith and Order, held in Lund, Sweden, describes one of the services in these words: "Each delegate, robed in his ecclesiastical or academic regalia, marched in procession from the University to the Cathedral." A photograph of "the ecclesiastical procession" appeared with the article.

This was a meeting of the Church that "is sent to every inhabited area of the world." Let us imagine a non-Christian of Indonesia, or Burma, or Arabia standing at a distance and looking at this Church, with its ecclesiastical regalia and its institutionalism. Where did these come from? What do they suggest? The Christ of the New Testament? Not to him. He sees one thing, Western culture, the religious and ecclesiastical patterns of the culture which he is convinced seeks to displace his own culture.

Denominationalism is subject to this same danger of standing between the non-Christian and Christ. Without being conscious that we are doing so, we can so emphasize and even exaggerate our denomination that the non-Christian sees the denomination rather than Christ. He has the idea that the mis-

sonary is an agent of the denomination and that his primary objective is to enlist the non-Christian as a member of his denomination.

To the non-Christian, this has all the objectionable association of ideas that the concept of the Church, as an instrument of Western cultural aggression, has. We must go to the non-Christian, back behind the denomination, and seek to lead him to start with Christ and with the Bible. However much we may believe that if he truly begins with Christ and the Bible and follows through he will come out as we have, the fact remains that he must arrive by way of his own experience with Christ.

We have come along this same way in terms of our own patterns of culture and our own discoveries of what God's way of life will do to our way of life. The non-Western man must come along this same way, in terms of his patterns of culture and his discoveries of what God's way of life will do in his way of life. And who knows but that he may come out with something much better than we have.

But, we are compelled to ask a further question. How can one go back behind what he is. Our culture is part of ourselves and we cannot put it on and take it off like a suit of clothes. We inevitably implement our Christian beliefs in terms of our way of life. This way of life is what we are. Our beliefs concerning Christianity and the church are part of what we are. When we go to the non-Christian, wherever he is, we go with all of this as a part of ourselves.

There can be no thought that we must try to abandon our culture. That is impossible. Nor can we abandon the patterns of our own comprehension of Christianity and of the church, which are inescapably Western. These, also, are a part of us.

The problem is, rather, one of primacy. As witnesses for Christ, where does Christ stand in reference to our religion, our church, our denomination, our culture? Does he stand in front of these, or do they constitute a front for Christ through which the non-Christian must penetrate to discern the Christ?

Although in our Christian witness as missionaries it is not possible to disassociate ourselves entirely from the deficiencies and limitations of our Western culture, the resurgence of indigenous cultures among non-Western peoples places upon us the inescapable necessity of associating our witness so positively and

intimately with Christ that the response of the non-Christian will be centered upon what he is rather than upon what we are.—Baptist Program.

School of X-Ray Technology Established at Kentucky Baptist Hospital

Administrator H. L. Dobbs announces the establishment of a School of X-Ray Technology, another progressive step in Louisville Baptist Hospital's overall health education program.

The school has already accepted two student x-ray technologists, Mr. Dobbs says. For the time being, enrolment will be limited to six students.

One Year Course

The x-ray technology course consists of one year's practical training, with courses of instruction in anatomy, physiology, and physics. The student will receive practical experience in technique and positioning.

Students will receive complete instruction and experience in diagnostic and therapeutic x-ray techniques.

After satisfactorily completing the course, the student is given a certificate by Kentucky Baptist Hospital. This training qualifies the student for examination and certification by the National Registry of X-Ray Technicians.

However, the Board requires that the x-ray technician must have a year of additional experience after completing the year of training before he can apply for certification.

Must Have Year's Experience

Therefore, any student x-ray technologist must complete one year's training, plus one year of actual experience before he is eligible to take the examination for certification given by the National Registry of X-Ray Technicians.

Student applicants must be high school graduates, with one to two years' college training preferred. There is \$50.00 tuition. The student is selected on the basis of qualifications and aptitude.

Prospective students who desire further information about the school are asked to contact the Department of Radiology, Kentucky Baptist Hospital.

The Ninth and O Good Samaritan Class of Men will put on a program at the Good Samaritan Baptist Mission, Seventeenth and Bank Streets, Louisville, October 25. Other recent programs have been given by Pastor Foster Rose and his workers from Foster Avenue Church; Pastor Mark Dobbs and his staff from Clifton Heights, and Pastor Harold Zicafoose and the Kenwood W. M. S.

LEADERSHIP: The world is today craving moral and spiritual leadership more intensely than ever before.—Arthur T. Hadley, World Affairs Interpreter.

Sunday School Department

ROY E. BOATWRIGHT
State Secretary

State Mission Day—October 25

"Making Churches Dynamic Kingdom Forces" is the theme of our State Mission Day Program this year. Surely every church leader is anxious to make his church a dynamic force for the kingdom of God. The task of State Missions is to help make every church a dynamic force in the cause of Christ. The following suggestions may aid you as you plan:

1. Plan at once with your pastor for the observance of this day in the Sunday school. If you find it necessary, change the date from the one suggested to whatever Sunday is best for your church.

2. Appoint a committee from your workers' conference (pastor, department officers, and teachers) to be responsible for presenting the program.

3. Emphasize the educational value of this special missionary day. Call on all organizations of the church to cooperate. Your pastor will find it profitable to preach a sermon on the subject of State Missions.

4. Set worthy goals for attendance and offering on this day. Display the announcement poster, which you received from the Sunday School Board, Nashville, Tenn. You may write your offering and attendance goal on it.

5. You may secure extra copies of the program by writing to the Sunday School Board, 161 Eighth Avenue North, Nashville, Tennessee, for the October issue of the Sunday School Builder (12 cents each) or The Quarterly Review, fourth quarter (30 cents each.)

6. Order free offering envelopes direct from your State office. Order early so that envelopes may be distributed the Sunday before State Mission Day.

7. Send your offering, designated "For State Missions," to Dr. W. C. Boone, 127 E. Broadway, Louisville, Kentucky. The amount will be credited to your church.

8. Let us make this the greatest State Mission Day in the history of Kentucky Baptists.

REACH 500,000 IN NOVEMBER

Your church can reach one half of its goal in the crusade for "A Million More in '54" during November by taking immediate action. November is Half-Million Month.

The following plan is suggested:

1. Ask the church to vote participation in the effort.

2. Call the officers, teachers, and class officers together and commit them to a well-planned program of visitation for the five weeks (five Sundays) in November.

3. Establish definite goals for each department, and then for each class.

4. Ask the pastor to preach two or more sermons on what the New Testament teaches about people.

5. Let the Sunday school superintendent be enthusiastic about the effort, and see that all officers, teachers, and class officers are enthusiastic.

6. Secure prospects from every available source.

7. Feed the prospects to the classes, a few each week in November.

8. Check up every week and make definite reports on Sunday morning of the progress made.

9. Recognize the departments and classes that achieve their weekly goals each Sunday in the morning worship service.

10. Attain the goals. If the goals are not attained in November, continue on through December until every goal has been attained.

November is "clinch" month in the first phase of the drive for "A Million More in '54." Reap the benefits of the enlarged pattern of work that was established in October by going out zealously for people in November.

The achievement of at least half of your local church goal now will put you well over the hump toward victory in '54.

SET UP CHURCH TRAINING FILES AS OF OCTOBER 1, 1953

As churches set up their training files, it would be helpful to collect all individual book certificates and void those for which diplomas and seals have already been received. In obtaining new diplomas and seals, of course the proper book certificates are sent in to the Baptist Sunday School Board, which automatically keeps the individual file clear of used certificates.

There are many advantages in having the training certificates filed in the church office—or kept in the charge of one person. The certificates are not as likely to be misplaced, it will be easier to apply for diplomas and seals when they are due—and a very great advantage is that when an individual joins another church, the training record may be forwarded to the new church along with the church letter.

HIGH TEN IN TRAINING FOR 1953

Madisonville, First	716
Lexington, Grace	562
Louisville, Parkland	512
Shepherdsville	489
Louisville, Beechmont	317
Lexington, Porter Memorial	309
Hopkinsville, First	307
Louisville, Victory Memorial	306
Louisville, 9th and O	301
Lexington, Immanuel	287

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, OCTOBER 4, 1953

(Numerical after church indicates number of missions.)

Church	T.U.	S.S.
Arlington, First	88	---
Ashland, Unity	133	541
Bellevue	---	387
Blackford	89	228
Bowling Green (2)	380	1,325
Burlington	83	269
Cadiz	67	201
Campbellsville (1)	---	583
Palestine	116	303
Pleasant Hill	152	286
Carrollton, First	52	325
Central City	259	471
Clay, First	---	211
Corbin, First	147	404
Central (1)	106	500
Covington, Calvary	---	743
First (1)	---	390
Latonia (2)	234	1,049
South Side	109	517
Cynthiana	---	405
Danville, First (3)	243	781
Lexington Avenue (1)	---	526
Dayton, First	---	266
Dayton, Ohio, Westwood	235	603
Dawson Springs	---	276
Elizabethtown, Severns Valley (2)	134	745
Erlanger	65	351
Evansville, Ind., Calvary	110	536
Grace (1)	306	961
Keck Avenue	102	269
Walnut Street (2)	---	418
Falmouth	---	226
Ferguson	80	248
Fort Thomas, First	73	289
Frankfort, First	167	956
Franklin, First	---	391
Fulton	87	442
Georgetown (1)	239	558
Glasgow (1)	101	712
Greensburg	95	227
Harlan	160	625
Harrodsburg (2)	252	870
Bruner's Chapel	104	216
Deep Creek	---	222
Hawesville	266	---
Hazel	64	256
Henderson, Bellfield Audubon	74	333
First	166	460
Immanuel Temple	138	583
Hima, Horse Creek	---	248
Hodgenville, First	140	483
Hopkinsville, First	135	648
Ebenezer	97	---
Second	145	825
Horse Cave	---	223
Hudgins, Aetna Grove	---	224
Independence	100	260
LaGrange, DeHaven Memorial	---	425
Lawrenceburg, First	103	485
Sand Spring	---	287
Lebanon, First (1)	127	472
Leitchfield	89	243
Lexington, Ashland Ave. (3)	---	1,261
Calvary (1)	180	809
Grace	---	809
Immanuel	306	1,008
London, First (1)	169	585
Louisville, Audubon	78	213
Baptist Temple	---	282
Beechland	131	565
Beechmont (1)	194	929
Bethany	---	266
Bethlehem	77	231
Broadway	85	325
Buechel	88	273
Carlisle Avenue (2)	274	1,440
Clifton	127	487
Crescent Hill	371	1,215
Deer Park	---	568
Eastern Parkway	80	501
Eighteenth Street	110	462
Fairdale	153	341
Harmony	113	291
Hazelwood	---	427
Highland Park First	---	437
Immanuel	109	415
Lee's Lane	97	244
Lynn Acres	92	250
Ninth and O (1)	230	1,365
Okolona (1)	123	607
Parkland	287	1,031
St. Matthews	174	701
Shively	103	719
Southside	69	564
Third Avenue	70	484
Twenty-third and Broadway	200	734
Victory Memorial (2)	247	912
Walnut Street (4)	319	1,754
West Broadway	144	648

(Continued on Page 17)

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

Southwestern Tomorrow and Saturday

Beginning tomorrow (Friday, October 16) with the banquet for everybody at 6 P. M. (CST), and closing on Saturday night, October 17, the Southwestern Regional Training Union Convention will be in session with the First Missionary Baptist Church, Benton.

It may be too late, but if you have no reservation for the banquet, please call Mrs. Robert Redmon, Benton, Kentucky. Also if you have no home reserved, please call Mrs. Homer Miller, Benton, Kentucky.

Registration for everyone will begin tomorrow at 4 P. M. The message to-morrow night will be delivered by Mr. George Hays, Jr., Louisville. The Young People's Speakers' Tournament will be conducted Saturday morning. The Junior Memory Work Drill and the Intermediate Sword Drill will be conducted Saturday afternoon. The Life Dedication Service, led by Rev. Jack Merritt, Mayfield, will close the convention Saturday night. The Song Services will be directed by Mr. Ralph Bayless. The devotional messages will be brought by Rev. Bruce Willis.

Associational Officers Planning Meetings

Please turn to this page in the *Western Recorder* for last week (October 8) and read carefully the announcement concerning the four planning meetings for associational officers.

The afternoon and night meetings will be as follows: October 26—Jackson; October 27—Glasgow; October 29—Greenville; October 30—Lawrenceburg.

All Associational Training Union Officers, Moderators, and Missionaries are urged to attend. Even if you have been elected and do not take office until November, December, or January you should attend. Unorganized associations should be represented.

"M" Night December 7

Monday Night December 7 is the date for "M" Night that is, simultaneous associational mass meetings in all the associations in the Southern Baptist Convention, under the auspices of the Associational Training Unions. It is hoped that we will reach and go beyond our goal of 12,500 in Kentucky. Last year we went beyond our goal of 10,000.

It is hoped that in your association the officers are planning for such a meeting. If your association is not or-

ganized, I hope the Moderator, Missionary, or some others will plan this meeting. See the *Baptist Training Union Magazine* and the *Associational Bulletin* for information. If your associational officers do not receive the Bulletin each quarter, please send names and addresses and offices held to us, and also to Mr. Harvey T. Gibson, Training Union Department, Baptist Sunday School Board, Nashville, Tennessee.

June Awards By Courses

In June there were 1,460 study course awards received in Kentucky as follows: Administration diplomas 71, seals 40; Adult diplomas 114, seals 531; Young People's diplomas 19, seals 157; Intermediate diplomas 89, seals 155; Junior diplomas 93, seals 191.

Standing of Courses in June

In June the report of study course awards reveals the following order in which the courses stand as to the number of awards: Adult 13,921; Junior 7,751; Intermediate 6,352; Young People's 3,668; Administration 3,159; total in convention 34,159.



Mr. Versil S. Crenshaw, Director of Intermediate Work, Training Union Department, Baptist Sunday School Board, Nashville, Tennessee, who will be with us in the four planning meetings for Associational Officers.

Standing of June Awards By Books

In June the standing of awards by books was as follows: Baptist Adult Union Manual 4,448; Baptist Junior Union Manual 3,395; Baptist Intermediate Union Manual 3,089; Studies in Ephesians 1,551; Building a Church Training Program 1,391; Baptist Young People's Union Administration 1,125.

Campbellsville Baptist Church Observed Youth Week

The Campbellsville Baptist Church, of which Dr. J. Chester Badgett is Pastor, and Mr. Everett Lee is Training Union Director, observed Youth Week for the third year. It is an annual event. Including Sunday School teachers but not including those who sang in the choir, there were 58 Intermediates and Young People who held Youth Week offices. The pastor and director give the following evaluation of it: "A wonderful experience that provides a spiritual uplift to young and old alike. One of our adult members said, 'I wish we could have this more often than once a year.'"

**Scurrilous Article
Widely Denounced**

J. M. Dawson

WASHINGTON, D. C. — When J. W. Matthews, an employee of Senator Joseph McCarthy's Congressional Investigating Committee, published in the *July American Mercury* a scurrilous article which contained ugly charges against the Protestant ministry, the careless author met with a storm of rebuke over wide areas. He wrote: "The largest single group supporting the Communist apparatus in the United States today is composed of Protestant clergymen." The author then proceeded to call many names, including several Baptists, leaving the impression that Protestantism is a hotbed of subversion.

Perhaps no Baptist cited by him had a more pronounced anti-Communist record than Dr. Rufus W. Weaver, founder of the Joint Committee on Public Affairs for the Baptists of the United States, several years deceased.

It happened that in the very year, 1941, in which Matthews alleges Weaver committed the offense, Weaver was writing his powerful book, *The Revolt Against God*, in which he attacks the errors and crimes of Communism.

Three Baptist ministers, J. W. Storer, president of the Southern Baptist Convention, and J. D. Grey and Louie D. Newton, former presidents, declared that of the 27,000 Southern Baptist preachers, not one is known to be a Communist.

Representative leaders of the American, National, and other Conventions give similar assurances.

Is Matthews, a former Methodist minister, carrying a grudge for fanciful injuries received in the past from his associates? Or are we to understand from statements in his article that he has deplorably fallen for the Roman Catholic claim of absolute purity with respect to Communism, to the disparagement of Protestants? Whatever his motives, the fact stands that Protestants with its championship of the individual and essential human freedoms had incontrovertibly proved to be the strongest bulwark against Communism, fascism, and all forms of tyranny, throughout the whole world today.

►The Executive Committee of the Southern Baptist Convention approved a recommendation made by Norman W. Cox, executive secretary of the Historical Commission to set January 24, 1954, as "Know Your Denomination Day." Dr. Cox announced that a 350-page history, *The Southern Baptist Convention, 1945-1953*, by Dr. W. W. Barnes, Fort Worth, Tex., will be off the press January 5, and will be on sale in all Baptist book stores.

WOMAN'S MISSIONARY UNION

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

**Speakers for YWA Houseparty,
Georgetown College, October 23-25**

Dr. Lavell Seats will be the missionary speaker at the Y. W. A. Houseparty, Georgetown College, October 23-25. Dr. Seats is associated with the Nigerian



Elmer West, Jr.

Baptist Theological Seminary, Ogbomosh, Nigeria. He is teaching at the Carver School of Missions and Social Work while on furlough. He will bring messages on Friday evening, Saturday morning and Saturday evening.

Dr. Elmer West, Jr., is the personnel secretary of the Foreign Mission Board. He came to the Board last February from the pastorate of Glen Allen Baptist Church, Richmond, Virginia. He is a native of Mays Lick and received a part of his education at Cumberland College, Williamsburg. Dr. West will bring the closing message during the worship service on Sunday morning.

Other personnel will include Miss Margaret Bruce, young people's secretary of Woman's Missionary Union; Dr. C. R. Daley, Bible professor at Georgetown College; Dr. Samuel S. Hill, Sr., president of Georgetown College; and Miss Kathryn Bigham, teacher of Social Work at the Carver School of Missions and Social Work.

Reservations must reach the State Office by October 15. Reservation blanks have been sent to each counselor.—*Beulah Wingo*, Young People's Secretary.

Stewardship Year

All of us realize that this is the year that Woman's Missionary Union and our

denomination is giving special emphasis to Stewardship. The following recommendations on Stewardship were adopted by our Executive Committee in their September planning meeting, as our plan of work in Stewardship for this new year beginning October 1.

1. Believing that Tithing is a matter of individual conviction which comes after prayer, searching of the Scriptures and the leading of the Holy Spirit, we urge that any member of a W. M. U. who dedicates the first tenth to the Lord be challenged to sign the Stewardship Covenant Card, or, if she has previously signed one, let her name be placed on the Tither's Honor Roll.

2. That each organization adopt a Calendar of Stewardship Activities. (A Year's plan whereby Stewardship will be presented monthly.)

3. That at least 75% of the W. M. S.'s of an Association be enlisted in using such a Calendar of Stewardship Activities.

4. That each Regional Stewardship Chairman use every opportunity to promote the use of a Calendar of Stewardship Activities.

Don't Miss Regional Meetings 1953

- First Week:**
October
20—Northeastern Pikeville
21—Southeastern Middlesboro
22—South Central Somerset
23—North Central Frankfort
- Second Week:**
October
27—Southwestern Hazel
28—Western Hopkinsville
29—Southern Franklin
30—Central Brandenburg

Guest speakers are to be Miss Margaret Bruce, Young People's Secretary of Woman's Missionary Union, Birmingham, Alabama and a missionary. We hope to have Mrs. Sadie Shoaf, missionary to Cuba in these meetings. The team of workers will also include our State President, Mrs. Encil Deen; the Executive Secretary, Mrs. Geo. R. Ferguson and the Young People's Secretary, Miss Beulah Wingo. Come to these important meetings for a good start in our W. M. U. work for the new fiscal year.

**Suggested Calendar of Stewardship
Activities for the Local
Stewardship Chairman**

October.—Have meeting of Stewardship committee to make plans for the year. Enroll all tithers.

Offer opportunity for new tithers to sign the covenant card.

Confer with young people's director and counselors about beginning the stewardship education plans in all organizations. Urge them to see that tithers sign the tithing cards and begin keeping records.

November.—Set goal for Lottie Moon Christmas Offering. See that envelopes are distributed.

Assist in Every-member Canvass. Inform society members about the Cooperative Program by use of leaflets or posters.

Plan stewardship emphasis as a part of R. A. Focus Week.

December.—Check to see that each organization participates in the Lottie Moon Christmas Offering. See that all envelopes for this offering are gathered in.

Make quarterly report.

January.—Offer opportunity for new tithers to sign the Covenant Cards.

Plan a series of stewardship devotional services in the circles.

Place stewardship quotations in the church bulletin.

Announce total Lottie Moon Christmas Offering by organizations.

February.—Set goals for Annie Armstrong Offering. See that envelopes are distributed.

Plan stewardship emphasis as a part of Y. W. A. Focus Week, possibly a play presented by Y. W. A. on Wednesday night.

March.—Lead in collection Annie Armstrong Offering. Be sure that all young people's organizations participate in this offering.

Make quarterly report promptly.

Check to see if society is meeting points 3, 4, and 7 on the Standard of Excellence.

April.—Visit Business Women's Circle and present stewardship plans attractively.

Distribute stewardship leaflets in all circles.

Announce total Annie Armstrong Offering by organizations.

May.—Present an attractive poster when giving monthly report at the business meeting.

June.—Have committee meeting to check on progress of work.

Plan with mission study chairman for stewardship study classes for all organizations in July. Distribute books and secure teachers.

Begin to make definite plans for Church Night of Stewardship.

Make quarterly report promptly.

July.—Have stewardship study classes for all organizations.

Call attention to stewardship books in church library for further reading.

Use auxiliary members to present at society or circle meetings some of their stewardship work.

August.—Set goals for State Mission Offering.

Give stewardship emphasis for Sunbeam Focus Week.

Meet with young people's director and counselors to complete plans for Church Night of Stewardship.

September.—Distribute envelopes and aid in collecting State Mission Offering.

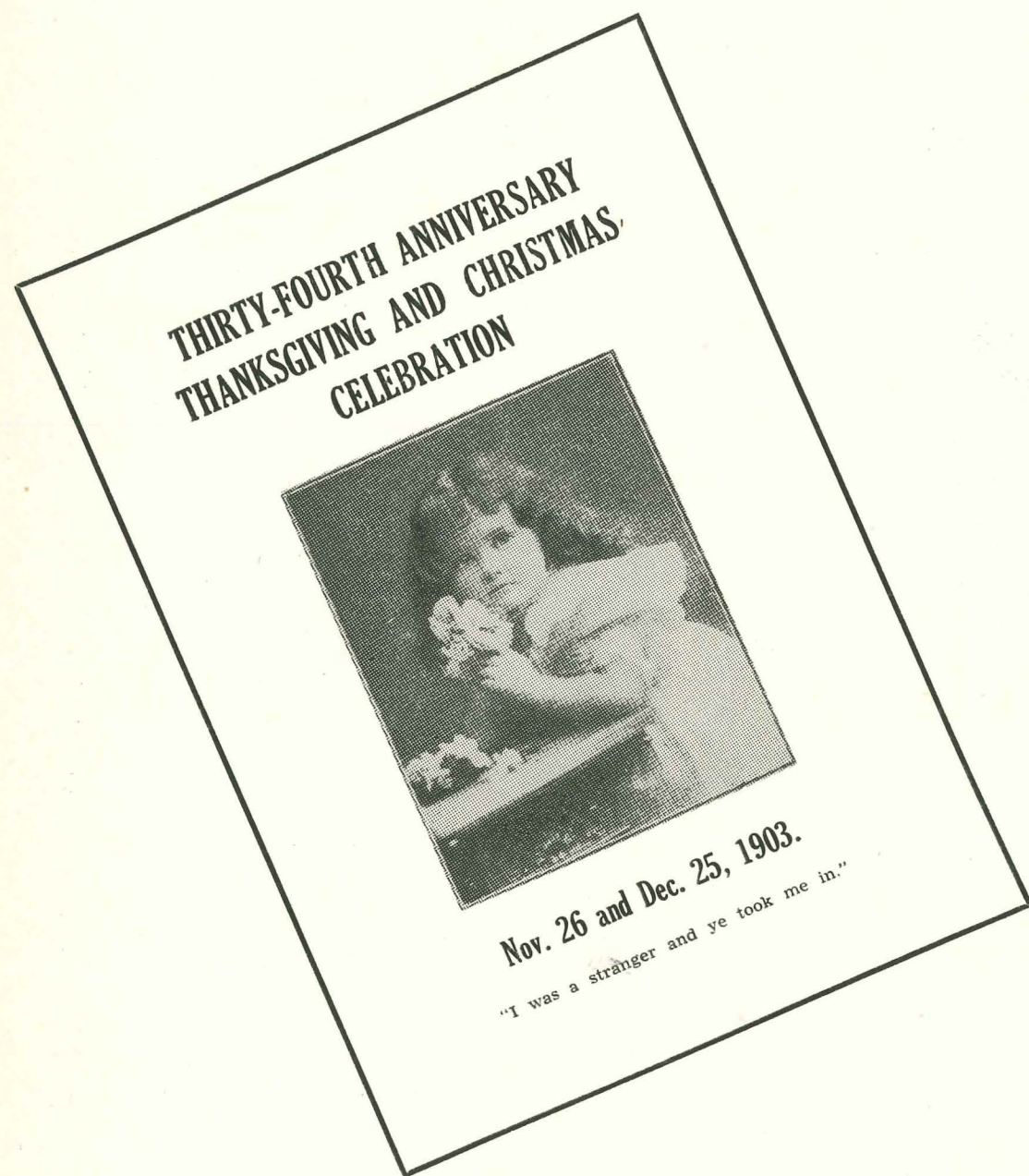
Check on standard achievements during the year—Points 3, 4 and 7.

Make quarterly and yearly reports. Note weak points in year's work and plan for strengthening them in the next year.

Observe Church Night of Stewardship.

—
Vision: During the Festival of Britain in the summer of '51 Winston Churchill visited the Dome of Discovery and was taken up in a lift to a telescope where, he was told, he could view the outer spaces. He viewed them and said, "Take me down. I'm more interested in what is happening on earth."—*The Era and the Man.*

Announcing



Now—as in every year since 1870—the chief support of Baptist Homeless Children in Kentucky has been YOUR THANKSGIVING OFFERING.

Above is a picture of one of the offering envelopes used 50 years ago in the 34th Annual Thanksgiving Offering.

It was used by Mrs. Rettie Stevens of the Mount Olive Baptist Church in Ohio Valley Association.

The Eighty-Fourth Annual Thanksgiving Offering

Goal:

ONE DAY'S PAY

From Every Kentucky Baptist

Give For 3 in '53

FOR SPRING MEADOWS, GLENDALE
AND NOW, MOREHEAD

New Ministers Security Plan Offered By the Relief and Annuity Board

For more than 35 years the Relief and Annuity Board has been privileged to serve both the ministers and lay employees of the Southern Baptist Convention in an ever enlarging ministry. It has been the policy of the Relief and Annuity Board to offer the highest benefits and widest protection that is consistent with sound financial practice. This policy has enabled Southern Baptist ministers to serve with confidence, having full assurance of substantial income in time of disability, old age and death.

In keeping with the policy of providing the best possible protection for Southern Baptist ministers, the Relief and Annuity Board is pleased to announce that a new and enlarged plan of comprehensive protection, called the Ministers Security Plan, will be offered for consideration and approval at the state convention this fall.

This new Ministers Security Program, if adopted by the state convention, will merge the present Ministers Retirement and Widows Supplemental Annuity Plans into one new plan. Thus, it will automatically provide protection for the wives of all members and not just to those who elect the present supplemental plan. In addition to this inclusion of all wives, it will offer increased and extended benefits beyond those now offered in the two separate plans.

The following are the increases in benefits that will be made:

1. Increased Disability Benefit

The present Ministers Retirement Plan has a maximum disability benefit of \$500.00 per year. Under the proposed new plan, this would be increased to one-half the salary basis with a maximum benefit of \$900.00 per year.

2. Optional Retirement at Age Sixty

If a member wishes to retire for any reason after attaining age sixty, he may do so. However, if he retires between ages 60 and 65, there will be a proportionate reduction in benefit because of this earlier age retirement. The benefit would probably be more than the disability benefit and less than the regular age benefit he would have received if he waited to age 65.

3. Widows Supplemental Annuity Plan Continued After Retirement

Under the proposed new plan, the Widows Supplemental Annuity Plan would be kept in force without cost to the member after the member retires at age 65 or thereafter. Thus, one would not have to accept a reduction in

his own annuity in order to provide for his wife if she survives him, and could retire with the larger single life annuity.

4. Eligibility

Under the new Ministers Security Program, the member is eligible to join at any age so long as he is serving a church. However, any delay in joining the plan prior to age 25 will not cause any reduction in benefits. Young ministers are wise to enter with the first pastorate, even before age 25 so as to have protection against disability or death.

Naturally with the extended benefits and liberalization of certain features, there will be an increase in cost. The dues for the new plan will be—

- 5% for the Minister
- 5% for the Church
- 5% for the State Convention

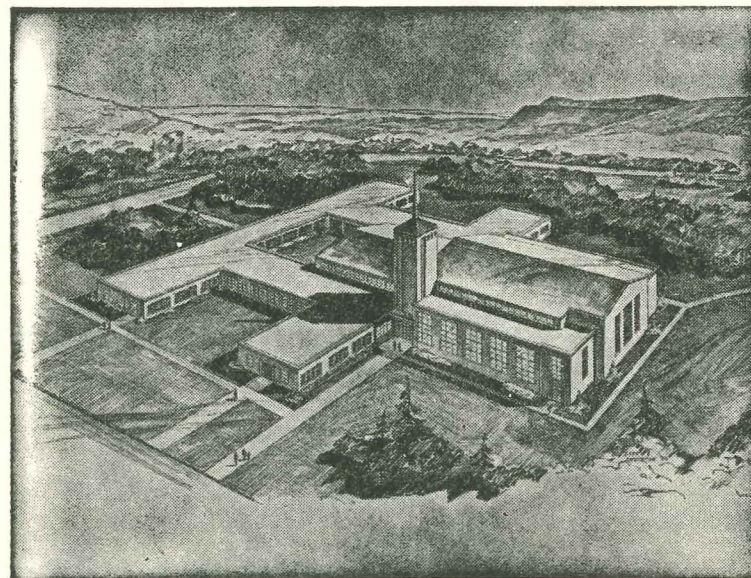
The Minister now in the Widows Sup-

plemental Annuity Plan will pay one-half of one per cent more than at present. If he is not already in the Widows Supplemental Annuity Plan, then he will pay two per cent more. The church will also pay two per cent more than at present. The State Convention will pay the same as the minister in either situation.

The same maximum salary basis of \$4,000 per year on which dues are paid will prevail as at present. In consequence, no pastor or church will pay more than \$200 per year or \$16.67 per month. This increase is modest in consideration of benefits, and in view of general economic trends.

If this plan is adopted by the state convention, then individual pastors and churches will be solicited to change to the new Ministers Security Program. It will be necessary for two-thirds of the present membership of the Ministers Retirement Plan to change over in order for the new plan to become operative. If the plan goes into effect on July 1, 1954, as is hoped, then no new members will be accepted in the 3% Ministers Retirement Plan, but present members not electing to change over may continue their participation.

Glorieta Auditorium Named For T. L. Holcomb



NASHVILLE, Tenn. — (BP) — The Glorieta Baptist Assembly auditorium has been named the Holcomb Auditorium in honor of Dr. T. L. Holcomb, former executive secretary of the Baptist Sunday School Board, Nashville, Tenn.

The action taken at the August meeting of the Baptist Sunday School Board was announced by James L. Sullivan, successor to Dr. Holcomb.

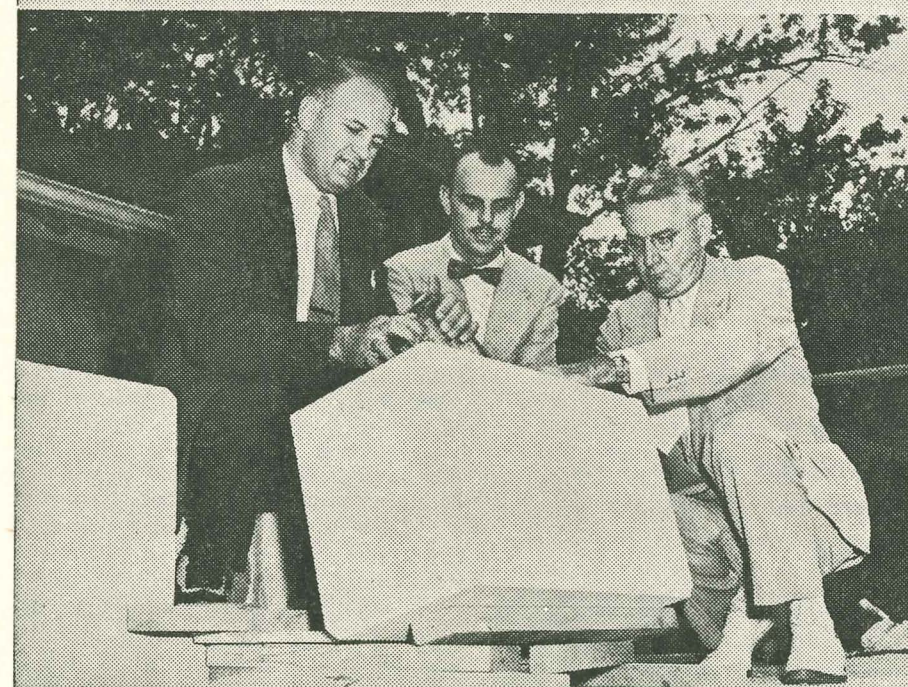
The auditorium, when completed, will care for fifty conference and classrooms. The stage will have complete facilities for dramas and large musical programs. Dressing and rest rooms, storage rooms, pipe organ chambers, radio and television control rooms, lighting, etc., will also be provided.

Architecture of the auditorium is New Mexican "territorial." It will have a large tower, complete with Carillon bells, amplifier system, and reflective lights.

The first section of the auditorium is already completed and is in use this summer.

Louisville Area News

Cornerstone Laid for Beechmont Church, Louisville



The cornerstone is laid for the new Beechmont Baptist Church of Louisville, which will seat 1,050 people. The new structure will cost slightly more than \$350,000, not counting the furnishings.

Above, the Building Committee (left to right): Arvil L. Short, Sr., (2) Mrs. L. N. Whitfield, (3) Norman O. Dooley, (4) Raymond Raines, (5) Mrs. Louis Miller, (6) Everett Martin, (7) Leland Taylor, (8) Mrs. Ada Seward, (9) R. G. Stith, (10) J. P. Bourne, (11) Raymond Miller, (12) George Johnson, (12) E. B. English, (13) Guy O. Hawks, (14) Wally Stiles, (15) Paul N. Smith, (16) Robert Perkins and (17) Pastor J. Ray Dobbins.

Below: (1) Pastor J. Ray Dobbins, (2) Robert Perkins and (3) Paul N. Smith.

Building Committee members not in the picture include: P. Lloyd Dawson, Mrs. Roy Dooley, Elmer Johnson, Clay Curry, Hubert Early, Dr. E. W. Patterson, W. W. Littlefield, Joe Antle, Chester Dunnavan, Walter Fultz, Mrs. H. B. Gordon, Dr. Clyde Francisco, W. D. Bland, and Henry Schoo.

Long Run W. M. U. Meets at Carlisle Avenue, October 28

The annual meeting of the Long Run W. M. U. will be held October 28, 1953, at the Carlisle Avenue Baptist Church, 3548 Taylor Boulevard, Louisville, from 10 a. m. to 2 p. m.

At the morning session Rev. Carlon

Sills will give the devotional preceding the business session.

Mrs. Duke K. McCall will install officers for the new year.

The message in the afternoon will be given by Missionary Robert Lindsay, of Palestine.

Ladies attending are requested to bring a box lunch. The nursery will be open for the care of small children.

Doctor Says Freedom From Suffering Depends Upon Freedom From Paganism

RIDGECREST, N. C. — Superstition is the red light to progress in all areas in Nigeria, Dr. William C. Gaventa, medical missionary to Nigeria, told the Foreign Missions Conference at Ridgecrest Baptist Assembly as he spoke on "Freedom from Human Sufferings."

The missionary doctor, who works at a Baptist hospital in Eku, Nigeria, said he has been impressed by the increased interest in Africa on the part of Americans since he has been home on furlough. "One of the principal reasons for this interest is that we are afraid of communism," he said. "I wish we had become interested long ago because Christ commanded it."

Dr. Gaventa said the various phases of Christian ministry cannot be divided into medical, educational, and evangelistic; because "if people are to be free they must perceive the truth which will make them free from paganism and superstition."

"The superstitions which hold the Nigerian people in bondage can be loosed only when we stand before them with the message of Christ. Bonds of superstition are not loosed by the surgeon's knife, tonics, or medicines; but only by a spiritual ministry."

The doctor said suffering, because of poverty and disease, is the normal existence in Nigeria. He listed malaria, hookworm, leprosy, and venereal disease as among the most common diseases. He said upon examining the 50 Nigerian staff members at the hospital in Eku they found that 48 were suffering from hookworm. "Worms, all kinds of worms, are the order of the day in Nigeria," he said.

Explaining why the people of Nigeria are in ignorance, Dr. Gaventa said they do not seek the truth because all their questions are already answered by their own superstitions. They don't try to find out why. "Unless we have a message able to strike at the heart of the problem, what we are doing is superficial," he said. Thus, much of the medical work becomes a matter of teaching.

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Georgetown College Graduate Awarded Harvard Law Scholarship

GEORGETOWN, Ky. — Richard Furst Newell, 1953 graduate of Georgetown College, has been awarded a scholarship by Harvard Law School. The scholarship is one of 39 awards totaling \$22,000.

Winners of the Harvard scholarships represent 14 states. Qualification for the scholarships is based on academic records, entrance examinations, and likelihood of success in the legal profession. While in college at Georgetown, Mr. Newell ("Rick") was voted most likely to succeed of all the 1953 seniors. Also, he was selected for inclusion in the honored group of "Who's Who in American Universities."—C. S. Munro, Public Relations.

Hobart Freeman Ordained To Ministry by the Georgetown Church

GEORGETOWN, Ky. — A Council called by the Great Crossing Baptist Church met September 8, 1953 and examined Hobart Freeman for the ministry; the Council organized by electing Edward E. Ham, pastor of the Great Crossing Church, as moderator, Charles Hatfield as clerk, and George Ragland as interrogator. The ordination was conducted September 27, 1953.

In telling of his conversion and call to the ministry, Brother Freeman was very impressive because he manifested readiness to let God have his way. He did not resist but listened to God's messenger who pointed him to the Word. His response was, "Yes Lord, I will do what you want me to do."

His understanding of the doctrines of our faith showed that he is much more than a mere novice. He has already attained a level of spiritual maturity which qualifies him to be an under-shepherd of others.

The ordination procedure was as follows: after the clerk had reported to the church the decision of the council, and Dr. Ragland had conducted a brief review of the examination, George Munro, pastor of Gano Avenue Church, brought the charge, Roy Morgan, chairman of Deacons of the Great Crossing Church, presented a pocket Testament to Brother Freeman, C. R. Shepherd of the

Men's Bible Class thanked him for his services as teacher of the class. Then O'Ray Weeks, pastor of Porter Memorial Church, preached the sermon. The prayer of ordination was offered by David A. Friedley, pastor of Silas Church, after which followed the doxology and benediction by Brother Ham.

Those who witnessed the examination and the ordination went away feeling that they had been richly rewarded in hearing Brother Freeman's testimony and the challenges by Brethren Munro and Weeks.

Dr. Ragland, who presided at the ordination ceremony and acted as Interrogator at the examination, rendered a splendid service to Brother Freeman and to others who were witnesses. He magnified the importance of both occasions by lifting them out of the ordinary. Here was another young man responding to God's call to preach the Good News of God's Redeeming Grace through His Son's Atonement for man's transgressions. Such an occasion should stand out as history making—and Dr. Ragland made it memorable—for all who were present.—Charles Hatfield, reporting by request of the church.

Summer Graduate of Georgetown Given Top Honors for Writing

GEORGETOWN, Ky. — *The Prompter*, religious drama magazine for Southern Baptists, announces that James Peyton, Paducah, Ky., is winner of the magazine's 1953 playwriting contest. Mr. Peyton's entry in the contest was his work, "And Enoch Walked With God." The play will be published in the January-March issue of *The Prompter*, and will be submitted to a publishing firm for general publication. It will also be produced at 1954 church drama clinics in the states of Tennessee and Texas.

Mr. Peyton receives a \$50 United States savings bond from the management of *The Prompter*.

James Peyton is well known among Baptists of this and other states for his lead role in the religious drama, "Job," produced last year with such success by Georgetown College's religious drama group. He is a summer, 1953, graduate of Georgetown.—C. S. Munro, Public Relations.

Western Baptist Hospital, Paducah, Opening

Exercises for the opening of the Western Baptist Hospital at Paducah, Kentucky, are to be held October 17-21. The first portion of the program calls for a joint meeting of the Board of Trustees

of Western Baptist Hospital and the Kentucky Baptist Hospital Commission. Following that at 5:30 there will be a tour of the hospital by the physicians and their wives and the members of the Hospital Commission and Trustees and their wives.

Sunday, October 18, at 2:15 there will be the dedication service. A massed choir will render two anthems, and at 2:30 there will be the invocation, followed by a greeting from Dr. W. C. Boone, general secretary-treasurer of the Executive Board of the General Association of Baptists in Kentucky, who will preside over the program. Mr. E. S. Barger, president of the Board of Trustees of the Western Baptist Hospital, will read a brief history of the undertaking. Mr. H. L. Dobbs will then give a brief resume and introduce the doctors of the staff and other prominent personalities. Mr. Emmett Johnson, Superintendent of the Western Baptist Hospital, will then be presented, following which there will be a response from the medical staff. Dr. Frank Tripp, superintendent of the S. B. C. Hospital Commission, will deliver the main address which will be followed by a hymn and benediction.

An unique feature following the dedication will be the releasing of a helium-filled balloon at the front door of the hospital to which the key of the hospital will be attached, signifying that the hospital is never to be closed day or night to any needy person.

From 3:15 to 6:30 following the dedication there will be a public tour of the hospital.

On Monday, October 19, at 2:30, the public will again be invited to tour the hospital, and then again from 7 to 9.

The first patient will be admitted Wednesday, October 21.

The Baptists and friends from over the state are cordially invited to attend all ceremonies. Mr. H. L. Dobbs, who normally has his office in Louisville, will be in Paducah for one month aiding in getting the Hospital program under way.

The self made man usually worships his maker.

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Baptist Home Authorizes \$100,000 Bond Issue

By CHASE JENNINGS, Covington, Ky.



This building is being remodeled to take care of Convalescent patients at the Baptist Home of Northern Kentucky.

COVINGTON, Ky. — The Board of Directors of the Baptist Home of Northern Kentucky has authorized its Executive Committee, consisting of Frederick W. Winkler, Chairman; Kenneth C. Parks, Vice Chairman; W. N. Carnes, Secretary; Roy Sayers, Treasurer; and B. A. Boyers, Chairman of Building and Grounds, to issue \$100,000 worth of 4½ per cent negotiable, first mortgage bonds. This bond issue was authorized to liquidate the present indebtedness to the Campbell County Protestant Orphans' Home and provide additional funds for remodeling the newer building into a Convalescent Home with facilities to accommodate twenty patients. The architect, Stewart Weber, has submitted tentative plans and advises the cost of remodeling and buying the necessary equipment for this building would be approximately \$30,000.

There is an urgent need for this Convalescent Home as many requests come every week for this particular kind of care. The convalescent patients the institution now has moved to the newer building making more room for permanent residents. The place filled to capacity now and inquiries are also made every week by those seeking permanent residence.

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(Continued from Page 9)

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Middlesboro, First (3)	131	616
Monticello, First	72	241
Morganfield, First	99	383
Mt. Vernon, First (7)	99	437
Mt. Washington	60	253
Muldraugh Hill	107	253
Murray, First	126	989
Newport, First (2)	76	318
Trinity	76	250
Owensboro, Eaton Memorial (1)	193	482
First (1)	288	1,109
Hall Street (1)	428	
Macedonia	98	248
Seven Hills	129	346
Third (1)	393	1,140
Paducah, East	195	509
First (2)	210	717
Immanuel (1)	228	688
Oaklawn	76	235
Trinity	138	323
Twelfth Street	488	
Paintsville, First	77	290
Paris, Central	51	263
Pineville, First (6)	208	460
Prestonburg, Irene Cole Memorial	140	263
Princeton, First	140	
Northside	135	240
Second (2)	160	300
Russellville, First (1)	427	
Shepherdsville	235	
Somerset, First	578	
Pleasant Hill No. 2	112	262
Sonora	82	298
Springfield, First	288	551
Stanford	96	336
Sturgis, First	272	
Versailles	94	375
Vine Grove (1)	141	383
Walton (1)	76	306
Williamsburg, First (1)	99	401
Main Street	79	247
Williamson, W. Va., East	55	351
Williamson	252	
Willisburg	106	319
Winchester, Central (1)	108	476

New Executive Committee, Fort Mitchell Baptist W. M. U.



The executive Committee of the Fort Mitchell W. M. U., taken following a dessert luncheon at the home of Mrs. M. S. Tomerlin, newly elected president, at 44 Leathers Road, South Fort Mitchell. Reading from left to right in the picture:

Back Row: Mrs. A. H. Hopperton, (associational superintendent), Mrs. E. P. Hutchinson, Mrs. Quentin Markwell, Mrs. J. C. Snow, Mrs. Ed Wimmer, Mrs. Darrell C. Richardson, (pastor's wife), Mrs. Clarence Wert, Mrs. Craig Ridings, and Mrs. Welmer Higdon.

Front Row: Mrs. David Van Deren, Mrs. Mormie Walton, Mrs. Virgil Casson, Mrs. J. W. Conrad, Mrs. Moreland Blaine, Mrs. Nelson Applegate, Mrs. Howard Beeson, Mrs. Elwood Mitchell, and Mrs. M. S. Tomerlin (president).

Seventeen

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Sixteen

Dedication of Forest Park Baptist Church



Forest Park Church at Bowling Green

BOWLING GREEN, Ky. — The God we serve is not the impassive, inactive God of the philosopher, but the living, moving, acting God who reveals himself in history, a God of progress and power. It is no mere analogy, but a vitally connected truth that those who follow him must be a people of action and progress.

Such a people are the members of the Forest Park Baptist Church of Bowling Green, who dedicated their new building, debt-free, on September 20. The dedicatory sermon was brought by Dr. Harold J. Purdy, pastor of the Belmont Heights Baptist Church in Nashville, Tennessee, and the dedicatory prayer was given by Mr. L. Harold Lee, educational director of the Nashville church.

The growth of Forest Park has been almost miraculous. The church was organized in June, 1950 after a tent revival led by Rev. R. B. Hooks with twelve members, with no pastor, with no property, but with much prayer.

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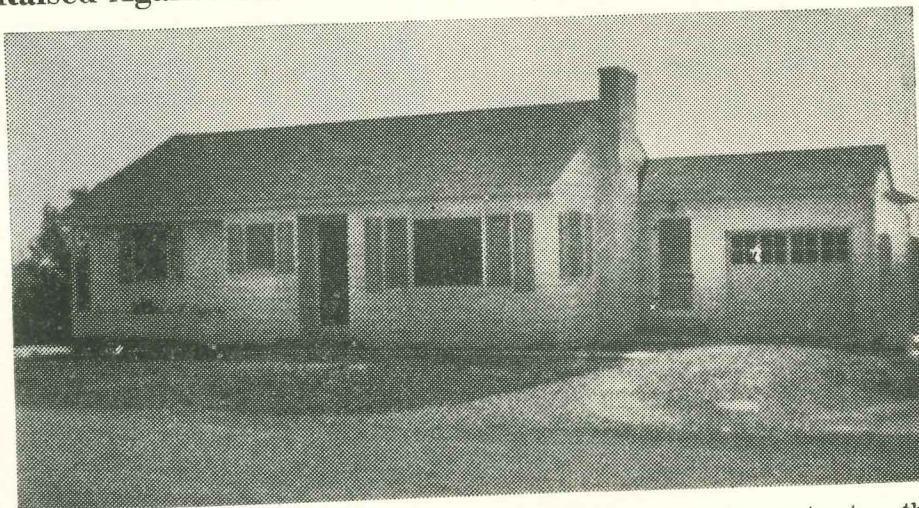
Two years ago in September the present building was begun. Now debt-free, it and a four room house next door constitute the \$20,000 physical assets of the church.

In three and one-half years the membership has grown from 12 to 155, the Sunday school enrolment from 22 to 206. The explanation for this remarkable growth is to be found in the grace and guidance of the Lord and the willingness of a people to follow that leadership through prayer, witnessing, and tithing. This is an age of darkness in which every community needs strong churches as lights set on a hill, as citadels of truth and righteousness. The prayer of this church is that it might continue to grow for the glory of the Lord and as a new church preach the unchanging Gospel.

►Pastor Charles W. Holland Jr., wife and daughter Sylvia Gay, were surprised September 12 by Harmony Baptist Church, with the presentation of a beautiful set of silverware in recognition of their seven and one half years service with the church. Bro. Holland began work on his new field—Lee's Lane Baptist Church—September 20. This church also surprised the family with a reception and the presentation of a beautiful automatic percolator.

Three months later Rev. Robert E. Liveley, Jr., was called as pastor and has now served the church for three years.

The Burned Down Mt. Pleasant Pastorium is Raised Again From Its Ashes and is Dedicated



SIANI (Anderson County), Ky., Sept. 12. — February 15, 1953, the people of Mt. Pleasant Baptist Church broke ground for the building of a pastorium. Construction was started the first of March by the contractor, Huston Gritton; and on May 6, Pastor Harry Wainscott and his wife moved into the new house. Their stay was quite short because on May 9, the pastorium burned, leaving only the chimney, foundation and cistern. But, because of the determination of the people of Mt. Pleasant and

the faithfulness of the contractor, the pastorium was rebuilt in less than eight weeks from the date of the tragic fire.

On Sunday afternoon, August 9, Mt. Pleasant Church and neighboring churches in Baptist Association met for a dedicatory service to set the house apart for use in the Lord's work.

Pastor John Kruschwitz, of Sand Spring Church, brought an inspiring dedicatory message. Brother Everett Taylor led in a dedicatory prayer.

Harwood Chapel, Mission Of Evansville's Grace, Organized into Church

EVANSVILLE, Ind.—The Grace Baptist Church of Evansville, called the ministers and deacons of the West Kentuckiana Association together for the purpose of forming a council to organize Harwood Mission into a New Testament Church, on Sunday afternoon, September 13, 1953, at 2:30 p. m.

The council was formed and the following were elected to serve: Rev. Stephen H. Cobb, moderator; Rev. Archie Oliver, clerk. The tentative program was adopted.

The service began by singing "The Church's One Foundation" led by Bro. Clarence Heneisen. Prayer was offered by Rev. Archie Oliver. Superintendent Herbert Schmitz questioned the proposed members of the Harwood Mission. The questions were answered to the satisfaction of the Council and a motion was made to recognize them as a New Testament Church. The motion was carried and the Harwood Baptist Church came into being with 58 charter members. Rev. C. W. Lawrence brought an inspiring message from Matt. 28:19, 20. The prayer of consecration was offered by Bro. Scott Kidd, who was for many years superintendent of Harwood Mission. The benediction was offered by the pastor of the new church, Rev. Gene Main.

Charles Nelson, New Chapel Hill Pastor, Ordained at Oak Grove

MAYFIELD, Ky., Sept. 16—Charles Nelson, Mayfield, Ky., having accepted the pastorate of the Chapel Hill Baptist Church in Graves County was ordained by his home church—the Oak Grove Baptist—Sunday, August 30, 1953, at 2:30 p. m.

Upon the call of a presbytery by the pastor, the father of the candidate, Bro. J. W. Nelson, was chosen as moderator. On statement of request of the candidate by the pastor, it was ordered that in addition to Bro. J. W. Nelson acting as Moderator, Bro. L. R. Riley was chosen to question the candidate, Bro. Charles Vincent to preach the sermon, Bro. Frank Chandler to bring the charge to the church, and Bro. Robert Herring to present the Bible. Brother Orman Stegall was elected clerk, and Rev. Leo Galey was chosen to pray the ordaining prayer.

Brother Vincent, the pastor, presented the candidate, and he gave a glorious experience of his salvation and call to the ministry. After further questioning;

by Bro. L. R. Riley, it was voted by the presbytery to recommend to the church to ordain Bro. Nelson to the full Gospel ministry. The church then voted to ask the presbytery to proceed with the ordination service.

Brother Charles Vincent brought an inspiring message from the text, "For we cannot but speak the things which we have seen and heard" (Acts 4:20). Bro. Chandler then brought the charge to the church, after which Bro. Herring presented the Bible to Bro. Nelson with very impressive words. Bro. Leo Galey led in the ordaining prayer, after which the presbytery laid on hands. Everyone



Charles Nelson

present extended hand of Christian fellowship and greeting to Bro. Nelson and his wife and many presented them with an offering in money. The building was filled with people and the service proved to be an enjoyable one. Bro. Charles Nelson prayed the closing prayer.

Arlet Jones Ordained To the Gospel Ministry By Briensburg Church

BRIENSBURG, Marshall Co., Ky. — At the request of the Corinth Church of the Ohio River Association, an ordaining council was called at the Briensburg Church of Blood River Association, for the purpose of ordaining Rev. Arlet Jones to the full work of the Gospel ministry.

The council was composed of eight preachers and eleven deacons as follows: Pastor George Shaver, of Briensburg Church, moderator; Pastor John W. Kloss of Hamlet Church, clerk; Pastor J. K. Birdsong, Union Ridge and Dexter Churches, led in the question-

burg Church, spoke on the subject, "I Magnify Mine Office," Pastor J. Frank Young, of the First Missionary Church, Benton, delivered the charge to Bro. Jones; and Pastor L. R. Fieldson, of Sharpe Church, gave the charge to the church.

Pastor Marshall Bowland, of Clark's River Church, presented Bro. Jones with a Bible on behalf of the Briensburg Church. Pastor Otis Jones, of Flint and Kirksey Churches, led in the ordaining prayer after which the right hand of fellowship was extended to Rev. and Mrs. Jones. Rev. L. R. Fieldson led in the closing prayer.

The Briensburg Church is happy to recommend Bro. Jones as one called of God for the Christian ministry.—T. L. Campbell, pastor.

Fares Avenue Mission of Evansville Organized Into a Baptist Church

EVANSVILLE, Ind. — Fares Avenue Mission, since 1943 a mission point of the Calvary Baptist Church of Evansville, Indiana, was constituted into a Southern Missionary Baptist Church. Twenty-seven pastors and deacons from 23 churches and mission chapels constituted the council. It was a most solemn, yet joyous occasion.

Pastor John R. Flynn, pastor of the Audubon Church of Henderson, Kentucky, spoke on "The Characteristics of the New Testament Church at Jerusalem," following a brief, but satisfactory period of interrogation. This was directed by Rev. Herbert Schmitz, city superintendent of missions for the Evansville-Henderson area. Sixty-six charter members enthusiastically adopted the New Hampshire articles of faith and the church covenant. The newly constituted church unanimously agreed to contribute 15% of its gifts to local missions and the Co-operative Program.

Pastor Stephen H. Cobb, Grace Baptist church, Evansville, Indiana, led the congregation in a prayer of consecration and the pastor of the church Rev. Freddy Freyberger closed the service with prayer. Dr. L. C. Kelly, president of Mountain Preachers School at Clear Creek Springs, was a most welcome visitor. In spite of the oppressive heat, a capacity audience that filled the church and spilled out into the street was present to participate in this happy event.—Louis Ward Stanger, Clerk of the Council.

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For October 25, 1953

By H. C. Chiles

The War Against Beverage Alcohol

Liquor is one of the greatest curses of humanity. Very few evils, if any, have done more to blight human life than beverage alcohol. It has depleted more fortunes, wrecked more homes, blighted more lives, and caused more heartaches than any other one evil. It has always debauched its users. It has been, is now, and ever shall be a financial loss, a social blight and a political curse. Even though there are many who will contend for liquor, it has no defense. Nothing good can be said in its favor.

Because the liquor industry in our country is spending increased millions of dollars annually to popularize the drinking habit, Christian people should become increasingly active in winning others to Christ and in teaching them the terrible consequences of the use of intoxicants. All of our people need to be taught the real folly of intemperance.

ISAIAH 5:11-14

Israel had become rich and powerful, but from a moral and spiritual standpoint her condition was deplorable. Avarice, injustice, drunkenness, immorality and love of sin had led her down the road to captivity and sorrow. So, in this unique fifth chapter of Isaiah there are six "woes" which were pronounced upon sinners of various kinds. This, the second "woe," is pronounced on those who allow their appetite for intoxicants to control them.

It is regrettable that so many people today cannot have a social gathering or entertain guests for dinner without serving intoxicants. And strong drink, under any and all circumstances, is a curse to all who indulge. Strong drink is so insidious that it makes people rise up early to partake and sit up late to participate. They rise from sleep merely to continue the use of that which stupefies the physical senses and dulls the moral sense. It is not a sin to rise early in the morning, but this passage does pronounce judgment upon those who rise up at that time in order that they may indulge in strong drink. Drunkenness is costly in money, dignity, decency, honor and reputation. Poverty, hardship, heartaches, sickness, suffering, disease and death follow in its train.

It is noteworthy that the Holy Spirit here brings music into the picture along with drunkenness. To aid the inflaming influence of liquor, they add instruments of music. There is nothing wrong

with musical instruments in themselves, but reference is here made to their debasement for the purpose of stirring the passions of those who are drinking. And such prostitution of music has led many an unsuspecting youth into the way of sin.

Music can and should be a wonderful blessing. Nothing is more wholesome and satisfying than great music. It can uplift the soul, expel sadness, and create desires for the higher and better things of life. Our Lord would have us to use it for His glory. "Sing unto the Lord with the harp; with the harp, and the voice of a psalm. With trumpets and sound of cornet make a joyful noise before the Lord, the King." Psalm 98:5-6.

Underneath this terrible sin of intemperance there lies that from which it springs, and without which it could not be; namely, the heinous sin of forgetfulness of God and a disregard of His claims. A craze for pleasure and sensual indulgence has made many insensible to the judgments of God. At first they were susceptible to persuasion from their loved ones and friends, and turned away from the cup with loathing, but now they are so bold and defiant that they do not care what God or others may think or say or do. How pathetic for one to become a victim and slave of strong drink!

MATTHEW 18:6

Here we are brought face to face with our responsibility to little children. We are to receive them not only for the purpose of ministering to their physical and material needs, but especially as a charge from God, to minister to them in spiritual matters, and to build them up in the faith of our Lord Jesus Christ. Faithfully ministering to children who believe on Christ is a ministry of love to Him.

When the least child in the Kingdom is so precious in the sight of God, we do not wonder at the fearful woe which He pronounces upon those who cause one of His little ones to stumble in the realm of faith. This warning also applies to any who deliberately causes one who is weak to fall into sin, whether it be drunkenness or some other type of sin. How terrible for any, who claim to be followers of Christ, to injure others by putting temptations in their way! God forbid that any of us should lead another astray, either by word or deed.

ROMANS 13:11-14.

Knowing that the Roman Christians were living in the midst of one of the most wicked cities in the world and facing all kinds of temptations every day, Paul was careful to instruct them as to the way they should live in order to please God. He gave them some very good reasons for the faithful discharge of their Christian duties. Inasmuch as they had been saved, they were under obligation to live like Christians. Because the world judges Christianity by the actions of those who call themselves Christians, they ought never to be guilty of careless or riotous living.

Today the trend is away from sober and righteous living. Right-thinking people are appalled at the widespread use of intoxicants, as well as the increasing tendency to abolish morality and decency. Such conduct is the seed which will certainly produce broken health, broken hearts and broken homes. The way to overcome the temptations of Satan is to put on the Lord Jesus Christ and to refuse to make any provision for the flesh to fulfill the lusts thereof. If we are to live in accordance with the will of Christ, we must avail ourselves of the means of grace and receive from Him the power which is needed for doing so.

JAMES 4:17.

In the light of the brevity of life, our observation of the many evils all around us, and our knowledge of God's desire for us to live righteously, it is very definitely our responsibility to live in accordance with His will. To know and not to do is sin. To know the evils of the liquor traffic and kindred things without saying or doing anything against them is sin. Each Christian should be as careful to refrain from sins of omission as he is sins of commission.

Gleanings

►Pastor Joseph Richard Estes, Crestwood Baptist Church, in Oldham County, has been assisting Pastor Bryant Hicks in a revival at the Buck Run Baptist Church, near Frankfort, Kentucky, September 30-October 9, with a homecoming there October 5.

►On October 4 the editor preached at both services in the St. Matthews Baptist Church, Louisville, of which Dr. Carroll Hubbard is the much loved pastor. Since Dr. Hubbard began his work, August 20, there have been 105 additions to the membership, and that without any revival meeting. The Sunday school has increased around 200, and all other church organizations in proportion. Already, though the church plant is new, the congregation is facing the necessity of enlarging its educational and training facilities. The auditorium is packed every Sunday.

Book Reviews

The Douglass Sunday School Lessons 1954, written by Earl L. Douglass. Published by The Macmillan Company. Price \$2.95. Publication date, October 13, 1953.

This is one of the best commentaries on the International Sunday School Lessons now available. Each lesson is well outlined. The discussion of the lessons are interspersed with striking statements that would be appropriate for blackboard headlines. At the conclusion of each lesson discussion there are some timely hints to teachers.

A new feature in the 1954 edition is a section given to Audio-Visual Suggestions in which a movie, or filmstrip, bearing on each lesson is suggested. The title of each picture, running time, and rental price is supplied.

Many reference books are suggested, dealing with the Life of Christ, Life of Paul, Old and New Testament, Doctrine, Church History and many other themes.

I recommend the book to all Sunday school teachers who would desire timely thoughts, new illustrations that center in the Scriptures and point always to Christ, who is the source and hope of eternal life.—A. M. Vollmer.

The Southern Baptist Convention, 1845-1953, by William Wright Barnes, published by Broadman Press, 1954.

After unavoidable delay, this important book originally planned for the Centennial celebration of the Southern Baptist Convention in 1945 is ready for release January 5, 1954. To the original history of the first century of the Southern Baptist Convention has been added a chapter by Dr. Porter Routh, summarizing the events of the years 1946 through 1953.

This will undoubtedly be the most influential book to appear within Southern Baptist circles. Carefully documented research provides new perspectives for many events in the history of the Convention. Perhaps more important it provides the possibility of all areas of the Convention's territory acquiring a uniform perspective for our own history.

In recent years it has become fashionable among Southern Baptists to appeal to "the historic Baptist position." Many controversies have been fed by divergent interpretations as to what that "historic position" was or is. This volume will provide a measuring rod for the position of Baptists within the scope of the history of the Southern Baptist Convention itself.

For the first time, the developing of ideas and organizations within the Southern Baptist Convention is charted. The assumption that the Convention of 1845 was the same as the Convention of 1845 is shattered. The developing denominational consciousness and the perfecting of the techniques of corporate denominational life are carefully underscored. Thus materials are provided as a basis for predictions as to where the Southern Baptist Convention is headed as well as for an objective evaluation of the wisdom of certain trends clearly distinguishable in the present day. The Convention has moved and is moving toward ecclesiastical solidarity.

The history of no one Southern Baptist agency is given in sufficient detail to provide an authoritative account of its life but

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for the first time the interrelation of the development of all Southern Baptist Convention agencies is pointed out. Southern Baptists will be surprised to discover how recent and relatively new are some of the basic organizational procedures which we take for granted as being of the essence of Baptist polity.

This volume does not purport to present a history of Baptist doctrine as it has developed among Southern Baptists. It is rather a history of organizations, but often the history of the organized life of the denomination can only be explained in terms of theological currents. This book would be worth its weight in gold if it did nothing more than give Southern Baptists an opportunity to review the history of the Landmark controversy in order that they may not today dig up the rotting bones of old issues successfully buried at great cost to the kingdom of God by earlier generations of Southern Baptists. Again, the larger view of history almost makes humorous the triviality of some theological issues which at one time rocked the denomination.

This history is a challenge in that it almost by accident emphasizes again and again how one man of courage, integrity, and vision could turn the entire denomination down the path of progress.

It is a pity that the style of the book will keep it from attaining the popularity which its content deserves. The author set out to do a job of research and documentation and has succeeded in putting all future Baptist historians in his debt. The great number of quotations from official sources will, however, make for slow reading. Even so, I could almost wish that every messenger to any Baptist association would be required to read this book before voting on matters of denominational policy. Certainly no pastor or other Baptist leader will fail to invest the dollars, the hours, and the brain energy required to read this book carefully in order to be an informed Southern Baptist.—Duke K. McCall.

Bible Student's English-Greek Concordance and Greek-English Dictionary to the New Testament, written by James Gall. Published by the Baker Book House, Grand Rapids 6, Michigan. Price \$4.95.

The Baker Book House has rendered another invaluable service by bringing again into print this great work of 1863—a classic in its field. The photolithography was beautifully done by Cushing-Malloy, Inc., of Ann Arbor, Michigan, and the book is constructed to last for years of hard use.

The author states concerning his work: "This Interpreting Concordance is not intended to enable the Bible student to translate for himself the New Testament or even to correct or improve the Authorized Version. This, indeed, it may occasionally enable him to do; but it is necessary that the reader should understand that this is not the true purpose of the book. It is simply to enable him to ascertain the true import of the words of the Authorized Version, when the English language did not enable the translators sufficiently to define or express it."

By taking a word in the text of the Authorized Version, the student can turn to this work and immediately find in the English-Greek Concordance the exact Greek word from which the translation was made. Under every English heading the passages are classified according to the Greek words, of which the English heading is a translation; each Greek word being placed at the head of the passages in which it occurs. The Greek words are given throughout the book, each in only one form, whatever be the variety of inflections which it assumes in the passage underneath. If the word be a noun, it appears as a nominative singular. If the word be a verb, it is in the first person singular indicative.

As it frequently requires two English words to translate one Greek word, the passages in which it occurs do not always appear under both headings; it is therefore necessary to turn to both headings before finding it. The organization of the process is, however, simple, and the result highly satisfying.

By taking the word in the text of the Authorized Version, and then locating the

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Greek word in the Concordance, the student can immediately turn to the Greek-English Dictionary in the back of the book and find the primary or usual meaning of the Greek word, and also the secondary meanings.

For the careful student of the New Testament, whether in college or seminary, or out in the busy pastorate, this work will shed a flood of light on many, many difficult passages and words. Many of the words found in the Authorized Version have completely changed their meaning since the Authorized Version was brought out. It therefore becomes an absolute necessity for the student to have a work of this kind. Then, too, when some years have passed since one studied his New Testament Greek, the tendency is to become at least slightly dull in its use. Such works as this come to rescue and offer a way through the problem.

The book can be ordered from the Baker Book House, or bought from your Baptist Book Store.

►Rev. James O. Mattox, former assistant to the pastor at Beechmont Baptist Church, Louisville, is now chaplain at Ft. Eustis, Va. He has also had a round of service in Korea.



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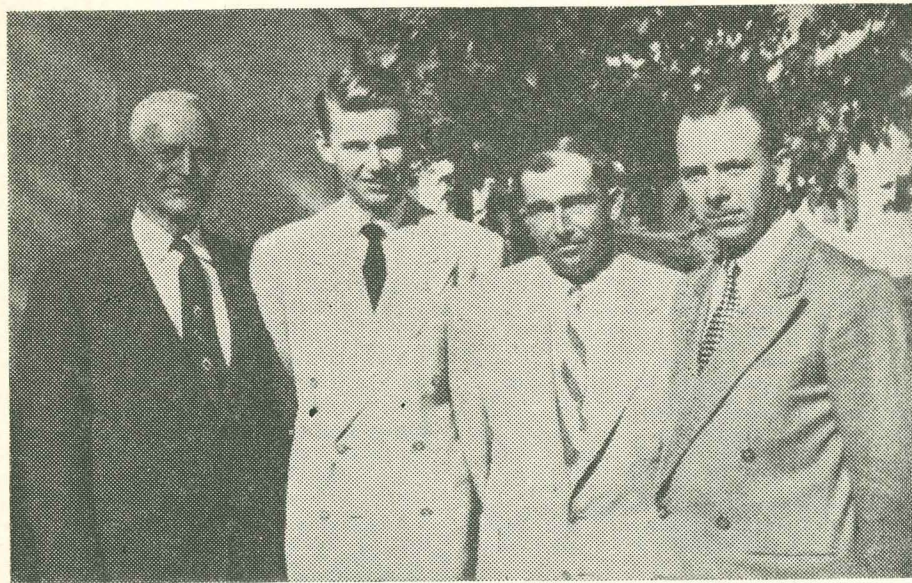
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Property Deed Presented North 42nd Street Church



The West Broadway Baptist Church, Louisville, turned the title to property over to the North Forty-second Street Baptist Church, 42nd and Bank Streets, Sunday afternoon, September 20. The formal organization took place some time ago. Speaking on the occasion was Dr. E. F. Estes, pastor of the mother church,

shown at the right in the picture. Next is Pastor John H. McClanahan, who presided during the exercises. The third picture is that of Edward Ashburner, chairman of deacons, and the fourth, Mr. Roy Johnson, chairman of the West Broadway deacons who presented the deed on behalf of the mother church.

More Experiences of Dr. Caudill in Korea

HONGKONG, China, Aug. 31, 1953—The experiences in Hongkong will not soon be forgotten. The teeming multitudes of refugees from Communist China—hundreds of thousands of them literally crowded into every nook and corner of the Hongkong area . . . pitiful cries of beggars everywhere . . . the busy harbor with its great ocean-going vessels and its lesser ships . . . the Chinese sampans and junks . . . the hundreds of thousands of boat people all tucked away in the harbor at eventide . . . the presence of both Communists and anti-Communists working side by side in their business lives . . . these and a multitude of other scenes etched upon the memory will not pass away so long as there is life.

The dominant religion in Hongkong is a combination of Buddhism and ancestor worship. Apparently the former is losing some of its vitality because one notes that many of the temples are poorly kept and worship is conducted only at irregular intervals. Although non-aggressive, both continue to hold the people because of tradition. Funeral customs, idol worship, burning of incense, ancestral tablets, household shrines and various other superstitions that have been observed for generations continue to be noted on every side. In

the words of Dr. James D. Belote, "The influence of Confucianism, Taoism, and traditional placation of evil spirits, plus the Buddhism and ancestor worship, produces a synthesis peculiar only to China."

Many denominations are engaged in missionary activities in Hongkong. Among these groups are: Roman Catholics, Church of England, Lutherans (World Federation), Salvation Army, China Inland Mission, Christian and Missionary Alliance, Evangelical Free Church, Assemblies of God, Presbyterian Mission, Methodist Missionary Society of England, South China Boat Mission, Baptists and other smaller independent groups.

Undoubtedly the most aggressive work now being done in the Colony is that of the Roman Catholics. The missionary program being carried on by the Lutherans is quite significant. Representing many groups in their World Federation, they have an outstanding work in the realm of publication and theological education. The majority of the other mission groups have sent representatives to this field since the closing of the doors in Communist China.

The work of Baptists in general in this area is made up of the work of the Conservative Baptist Foreign Mission Board, the Association of Baptists for World Evangelism, the American Baptist Convention and the Southern Baptist

Convention, which at present has six missionaries on the field with four more due to arrive in the month of September. But all the Baptist workers combined—including all these groups—amount to only ten! The work of Southern Baptists supports the work of the Hongkong Association of Baptist Churches in the realm of publication, school work, theological education, evangelism and young people's work.

The doors of the Chinese hearts in this great area are wide open to the Gospel. The opportunities were probably never greater than now—and never was the need greater! With the mounting tension due to Communist China, the people are searching for comfort and peace of mind and heart.

No one knows what the future days may bring. It is fearful to contemplate what might happen. We only know that the fields are white unto harvest and unless we enter them as reapers, our days of opportunity may soon pass in the realm of Christian missions.

►Lauren Sprunger, director of music and religious education at Eastland Church, Nashville, Tennessee, for the past three years, has accepted a position as associate pastor, in charge of music and promotion at the McCalla Avenue Church, Knoxville. He will assume his duties November 1.

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Pikeville Church Protests Sale of Liquor in Camps by U. S. Government

By WALTER C. HOUSE, Executive
Director of the Temperance League of Kentucky
McDowell Building, Louisville 2, Kentucky

In response to our appeal to the government for information in reference to the sale of alcohol on military installations, effective September 1, 1953, we have the reply that the Department of Defense has the authority to prescribe regulations for the sale of package liquors and assures us that abstinence is encouraged, moderation is enforced and over-indulgence is punished.

It seems to us that Uncle Sam compels a young man by law to serve his country in the Armed Forces, and then, instead of trying to shelter him from what would make his service less efficient, it proceeds to place in his way the temptation and opportunity to become an alcoholic. We have heard the testimony of too many of our bright young men entering the service sober and hopeful, who have left the ranks with the taste of alcohol firmly inbedded in their appetites.

Already we have 65,000,000 drinkers in America who spent \$9,570,000,000 for liquor last year. This number will certainly be increased if our Government persists in its intention and determination to promote the liquor industry among the youth of our Armed Forces.

Patriotic Christian Citizens ought to do something about registering their opposition to this policy of our Department of Defense. We offer for your consideration one church that has taken effective action in the state of Kentucky in regards to this matter. May many others follow in her train.

"The President of the United States
Washington, D. C., Sept. 6, 1953
"Mr. President:

"We, the First Baptist Church of Pikeville, Kentucky, now in session, Sep-

tember 6, 1953, do hereby make and adopt the following resolutions:

"Whereas according to Drew Pearson's column in the Courier-Journal, Louisville, Ky., September 3, 1953, the Adjutant of the Army, Major General William E. Bergin, recently signed an order, effective September 1, 1953, which included the following quotation: 'It is important to note that the sale of alcoholic beverages, as authorized in the enclosed regulations, is a proper open mess activity;' and

"Whereas great numbers of our young men are being drafted or accepted as volunteers into our armed forces; and

"Whereas we deplore the action of Major General Bergin in making the above order; we contend that the order is illegal; we believe it will not enhance, but will impair the morale of our armed forces; we think it morally discredits and brings reproach upon the United

States as a Christian nation; we feel that the sale of alcoholic beverage in armed camps merely increases the business of the brewers and distillers at the expense of the morals, the health and the lives of the young men of our armed forces; and

"We earnestly desire to protect our youth from flagrant and unnecessary temptations to drink alcoholic beverages;

"Therefore be it resolved that we request the President of the United States to intervene and to stop completely the sale of alcoholic beverages in and around military camps of the United States of America; and

"Be it further resolved that a copy of these resolutions be sent immediately to the President of the United States of America and that a copy be spread on the minutes of this church. Respectfully submitted,

"FIRST BAPTIST CHURCH
"E. L. HOWERTON, Pastor
"A. J. JACKSON, Clerk."

We urge you to write your senators and congressmen, and the President registering your opposition to the policy recently announced by the Department of Defense. Let them know how you stand on this most important matter. Address them care the United States Senate Building, Washington, D. C.

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L. B. Carpenter Sets High Record As S. S. Secretary in Bowling Green

BOWLING GREEN, Ky. — After thirty-five years of continuous service as general secretary of the Sunday school of the First Baptist Church of this city, Mr. L. B. Carpenter has resigned, effective October 1.

In offering his resignation Mr. Carpenter stated: "My present health prevents my doing efficiently the duties which the office of general secretary demands. I feel, therefore, that I should turn over this task to another, that the work of the Sunday school, which I so dearly love, may continue to grow."

Concerning Mr. Carpenter, the committee, consisting of B. L. Curry, Ray Brannaman, and Bob Feather, stated:

"Mr. Carpenter assumed the duties of general secretary of our Sunday school on October 1, 1918, and has served faithfully and continuously since, seldom absent more than two Sundays each year when away on vacations. During these thirty-five years, Mr. Carpenter has worked very closely and co-operatively with the seven pastors the First Baptist Church has had within this period.

"The presence of Mr. Carpenter each

Sunday, and his wise and helpful counsel as general secretary will be greatly missed by the entire membership of the church."

The retiring secretary is well known in Bowling Green. He has been a busy man as a construction contractor, yet has found time to engage, all along, in church activities. In addition to his work in the Sunday school, he has served many years, faithfully, as a deacon in his church, and on many committees.

Miss Goldsborough to Teach Chalk-Talk Class At Southern Seminary

In response to numerous requests from students and others, Miss Louise Goldsborough is being permitted to teach a Chalk-Talk Class in one of the rooms of the Southern Baptist Theological Seminary. The classes began on October 13, 7:30 p. m., and will be held each Tuesday night at that hour through December 9.

Miss Goldsborough, a commercial artist and graduate of the Chicago Acad-

emy of Fine Arts, has designed a series of simplified illustrations for Psalms, songs, Bible stories, etc., for those who have had no previous training in art. Each night a different picture with accompanying program of music, story or reading is worked out in the class. Information concerning the class can be obtained by calling Taylor 3509, Louisville.

►Evangelist R. E. Williams conducted a week's revival, September 20-27, at the Macedonia Baptist Church, Boone's Creek Association, Levee, Kentucky. There were six who came for baptism, two on profession of faith, 1 by letter, six for rededication, 1 for full-time christian service, and 23 came pledging to tithe. Just recently the church has completed a modern five-room parsonage valued at well over \$5,000. Reverend Shirl Davidson is the pastor.

►Kenneth Wingate, a Georgetown College student, was ordained to the Gospel ministry at the First Baptist Church, Covington, Ky., on September 20. The church has also licensed Luther Fox to preach, and he is now enrolled as a student at Clear Creek Mountain Preachers' School. Another member, Francis ("Pete") Coker, who was also licensed to preach, is now a student in the University of Richmond, and is pastor of a mission in Richmond, Virginia.

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