

Western Recorder



THIRD BAPTIST CHURCH, OWENSBORO, KENTUCKY

Where the General Association of Baptists in Kentucky will hold its 116th annual session, November 17-19, 1953. The Kentucky Baptist Ministers' Meeting will convene Monday night, November 16, and will be continued Tuesday morning, November 17.

►The enrolment of the School of Religious Education of Southwestern Seminary this fall has reached 556, an increase of 25 over last fall.

►We all sympathize with our Mr. Philip C. Lambert, pressman in the Western Recorder Print Shop, and the other members of his family in the loss of his brother.

►Speaking to a luncheon on American ideals on the Baylor University campus, President W. R. White declared: "No one could remain at Baylor University who could use the Fifth Amendment to the Constitution of the United States as a subterfuge on the question of membership in the Communist party."

►The editor recently had fellowship with the St. Matthews Church, Louisville, of which Dr. Carroll Hubbard is the new pastor, having come there from the First Church of Ashland. Things are decidedly on the move under his leadership and on all sides we heard praise of both his and Mrs. Hubbard's work among the people.

►It was the high privilege of the editor to visit recently in the Immanuel Church, Paducah, of which Dr. Frank Norfleet is the happy and capable pastor. Though Dr. Norfleet and his faithful companion have been there a few years now, they are even more firmly planted in the affections of their people. The spirit of the congregation is high and the whole program is growing.

►The Greenwood Baptist Church, in Warren Association, entertained with a farewell social for Pastor and Mrs. H. Harold Matthews, of Bowling Green, Kentucky, in the church basement. Brother Matthews has accepted the pastorate of the Smiths Grove Baptist Church. A gift of China was presented to the couple by the Greenwood Church and individual gifts were also given to them.

►On October 25 the editor worshipped morning and evening with the Latonia Church, Covington, of which Brother Thomas H. Shelton is pastor. The large auditorium was filled to capacity at the morning hour, and was again large at night. Four straight Sundays the Sunday school has topped the 1,000 mark. Pastor and Mrs. Shelton are much loved by their people and the work is being cast on a plane which makes for permanence. A great building program is nearing completion. Brother Tom Cole is the capable assistant to the pastor.

►Pastor R. Ray Stone, First Baptist Church, Farmington, Mo., writes: "I have just returned from a revival meeting at the Williamstown Baptist Church, Williamstown, Ky., where Brother George Bridges is the pastor. There were a number of additions to the church, both by letter and by baptism. And the

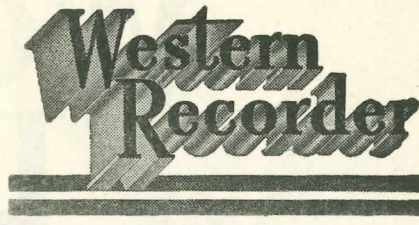
Sunday school jumped from 112 a year ago and 142 the previous Sunday, to 252 on the middle Sunday of the meeting. Forty-nine new pupils joined the Sunday school that day. Pastor Bridges entered the ministry from the Farmdale Church of Louisville while I was pastor there. He has just recently returned from Korea where he was a chaplain."

►Northern Baptist Theological Seminary, Chicago, Ill., is this year celebrating its fortieth anniversary. Its original faculty of four has expanded to seventeen full time professors and six instructors; and its original student body of seven to more than 300. One of their faculty members died within the last four months. He was Dr. Joseph C. Dent, 85, of the original faculty, teaching pastoral theology, church history and later, prayer life. At the time of his death he was professor emeritus. Shown on the back of their October bulletin, *The Northern*, is a picture of Dr. Warren C. Filkin, professor of Christian Education and dean of the Evening School, which the institution has been conducting for ten years. Dr. Filkin is well remembered in Kentucky where he labored at a former time. Dr. Charles Wm. Koller is president of the Seminary.

►Mr. and Mrs. W. R. Edds, 2218 Wilson, Louisville, will observe the fiftieth anniversary of their marriage on Sunday, November 15, 1953. They were married November 12, 1903, by the late Robert Emmett Reed, then pastor of Baptist Tabernacle, at 26th and Market Streets, in the home of a relative on Twenty-third Street. They expect to go to church at Virginia Avenue Baptist Church Sunday morning, and then will hold open house at their residence all Sunday afternoon.

►Dr. Rollin S. Burhans, pastor of the Crescent Hill Baptist Church, Louisville, has been preaching in a revival with Dr. J. Chester Badgett, pastor, at the Campbellsville Baptist Church, November 2-11. He has been speaking twice daily. The first service was held in the morning at 9:45 o'clock. This gave him an opportunity to speak to all the Campbellsville College students, and the morning messages were broadcast over Station WTCO. The second service was at the evening hour.

►The funeral of Mr. Pleasant Walker Dragoo was conducted at the Owen Funeral Chapel, Louisville, conducted by Pastors Herman E. Rowlett and T. P. McGary. Mr. Dragoo was a deacon and Sunday school teacher in the Twenty-third and Broadway Baptist Church, Louisville. He was the father of Pastor W. E. Dragoo, of the Franklin Street Baptist Church, this city. He died October 27 in the Kentucky Baptist Hospital at the age of 68. He made his home at



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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2206 West Oak Street. He leaves his
wife, two sons, L. E. Dragoo, Connells-
ville, Penna., and the preacher son al-
ready mentioned; and four daughters—
Mrs. Louis (Geneva) Hess; Mrs. L. A.
(Hazel) Dobrick, Mrs. Clyde (Mary)
Whobrey, Mountain Home, Idaho; and
Miss Anna Faye Dragoo; and 14 grand-
children. He also leaves two brothers—
Homer Dragoo, Deatsville, Ky., and Noel
Dragoo, Broadford, Penna.; and two sis-
ters—Mrs. Tom Hamilton and Mrs. Clint
McCoy.

A Pastor Discusses His Work a Bit
Differently And Tells What Happened—

"Since I Left"

By JOHN C. SEARCY, Pastor
Tabernacle Baptist Church, Wilmington, N. C.

Occasionally the Recorder finds room
for a column, "Ministers Make Changes." Quite an array of shifting Baptist min-
isters!

Fellow pastors who keep an ear to
the ground, possibly listening for a call,
amaze me by reciting scores of vacan-
cies. As a matter of fact, the number
of pastorless churches in the Southern
Baptist Convention runs into the thou-
sands. It appears that somebody yelled
"Fruitbasket!" and in the turnover many
have never found their place.

Some decry the endless parade of
young men, assuming a 45-degree angle
in the pulpit, ready to march to an-
other. If a man can stay with increas-
ing dignity, usefulness, and progressive
effectiveness, he should do so. Some
move on and favor the church.

Indeed, if it comes to a man's sacri-
ficing a church or himself, the fellow-
ship should be honored. Possibly a
healthy resignation would save the
preacher and the church. Since no ar-
bitrary law prevails in a democratic body
like the Baptist church, there are
various opinions. The word claims to
be nothing more; just one man's opinion
based on personal experience.

All my life I planned to be one who
"stayed." In the seminary I dreamed of
a church, strong and providing plenty
of the comforts of life, of course. I
wanted to develop that church so well
that our influence would be felt and our
service cherished by weaker, struggling
churches. I wanted to "stay" and be
"felt" in the hinterlands of my church.
I have done everything else in my min-
istry.

I still dream of staying somewhere
for several years, realizing, of course,
that time alone causes no one to make
an enviable impact upon a church and
community. It must be great to grow
up with a people and hear someone say,
"He has already rendered 30 years of
distinctive Christian service; loved and
revered by all alike, irrespective of
creed or clan." We give thanks for
such men. No "Since I Left" stories
are penned about them.

Maybe I have missed the deeper sat-
isfaction of the ministry. If so, I have

missed the things I do not know about.
Here is a "sop" for those who moved.

"Since I Came" stories flow from the
pulpit and permeate the bulletins of
many churches. They are the meat and
drink of the "Open Air" and "Corridor"
committees at our conventions. I under-
stand that some preachers are so im-
pressed by "Since I Came" perform-
ances, on the strength of them they swap
revivals.

I have never been written up as "The
Man Who Stayed." As a matter of fact,
I have not been written up. The only
asset I claim is this: I resigned; I hon-
ored a church and the work has moved
along well. Longings for being "rooted
and grounded" in a desirable pastorate
will have to go unsatisfied; I moved.
Let me relate thus favoring two church-
es.

When I volunteered for the chap-
laincy, that being the way preachers got
into the Service, no honor involved, my
church and I were rocking along pleas-
antly. The best man couldn't be per-
suaded to serve as Sunday school su-
perintendent. A couple of stump speech-
es convinced the people that they should
not undertake the purchase of an
organ, at this time. The parsonage
was not livable, but it was too expen-
sive to start remodeling and under-
pinning. Halfheartedly a parsonage
fund was started.

When I resigned to enter the Army,
the church rose to the occasion with a
generous gift of money and apologized,
not to me personally, that they had not
done right by me financially. Getting
wind of such heavy-heartedness, I ven-
tured the happy suggestion that possibly
all would feel better if the last raise
could be retroactive to January, that be-
ing September, and my departure being
near. Nothing came of the suggestion.

Before I finished my little stint in the
Service, I learned that the parsonage
had been remodeled and, since it was
not satisfactory, another had been pur-
chased in a most desirable section and
reworked so as to provide every com-
fort needed. Mr. Blank was serving ca-
pably as Sunday school superintendent.
The organ had been purchased without
a financial ripple. The pastor's salary
had moved from forty dollars a week

to ninety, including travel pay. Fifty
dollars a week increase over my modest
earnings made me feel that I could have
heaped honors upon myself sooner if
someone could have said, "Well, he
moved on. The enterprises of the king-
dom have gained splendidly."

Following a brief ministry after the
war, I favored another church; I re-
signed. In a lovely South Carolina town,
among sturdy, Christian families I had
the privilege of serving where the people
were happy if I did not bother them too
much. I could go to school or fishing,
just so I showed up on week ends.

Tradition had made deep inroads in
the thinking and practices of some of
the best people I ever knew. A bit of
a social "hangover" lingers as a result
of the Southern aristocracy of another
generation. Changes and interruptions
were not welcomed. Preaching too
much to the point and too loud was
frowned upon. Additional services were
discouraged. Some of the more adven-
turous high school students remarked
that the Lord would have no trouble
recognizing the place, for it had not
changed a bit since He left.

We worshipped in an ante-bellum
landmark, a Baptist meeting-house that
awakened the fondest memories of the
older people. The possibility of re-
placing it moved some to tears and im-
passioned remarks. But the building
was well past the century mark. It was
a bit swaybacked, since the slave gal-
leries had been removed. The roof had
no support. The sides bulged. Each
year the building squatted a little more.

When timidly I suggested a building,
no provision having been made during
the lucrative war years, a small clear
voice greeted me, "We are waiting for
you." When we had around \$15,000 in
cash, all the easy money being gathered
up, I favored the church by resigning.
The building program fell into the hands
of interested laymen, where it should
have been all the time. The money con-
tinued to come in, and a particularly
lovely edifice was erected.

Industries came to town. Business
places sprang up. Inviting housing pro-
jects swelled the population. A new
town and a new day had come. A Bap-
tist meeting house, the loveliest struc-
ture in the town, honors God and serves
the people. A progressive preacher and
warmhearted pastor urges a healthy
church program for a happy, growing
church. My contribution to this pleas-
ant town church was this, "I resigned.
"Since I Left" the work has moved along
well."

EMPLOYMENT—The American popu-
lation is employed as follows: clerical,
sales and service, 44%; Unskilled, 34%;
semi-skilled, 13%; skilled, 8%; man-
agerial and professional, 1%.—Census
Bureau report.

Gains and Losses in Kentucky

According to the *Quarterly Review* (fourth quarter of 1953), published by the Sunday School Board of the Southern Baptist Convention, there were both gains and losses among the churches of the General Association of Baptists in Kentucky. The statistics are for 1952 and are as follows:

There were eighty associations, a gain of one over 1951.

There were 2,295 churches, a gain of 18 over 1951. However, only 2,078 churches had pastors when the report was made, 47 fewer than the previous year.

There were 23,214 baptisms, 3,348 less than the previous year.

There were 1,844 churches reporting baptisms, 48 fewer churches than in the previous year. This means that there were 451 churches reporting no baptisms.

There was a gain in church membership amounting to 11,708—a total in 1952 of 559,653.

The Sunday school enrolment gained 11,101; the Training Union gained 2,884, and 21 additional churches reported Training Unions. The W. M. U. gained 2,322 in enrolment and 31 additional churches reported W. M. U. organizations.

The Brotherhood enrolment declined 722, coming down to 7,213. However, there were 38 additional churches with Brotherhood organizations—a total in Kentucky of 209.

The value of church property increased by \$7,716,512, due in large measure to the building and repair programs which were carried out. The total value of all church property was listed at \$52,679,791.

The total gifts of the churches to all causes increased \$1,753,332, with the total running to \$15,044,717.

The total gifts to missions amounted to \$2,970,459, a gain of \$532,377 over the previous year. A total of 1,928 churches gave to missionary work, a gain of 65 over the previous year. With a total of 2,295 churches in 1952, this means that 367 churches gave nothing to missions, according to the report.

Pastors' salaries increased \$419,506 over the previous year, reaching a total of \$3,425,398 in 1952.

Much Remains to Be Done

The above report indicates progress in many directions but it also shows clearly that much remains to be done, particularly in evangelism and gifts to missions. *Great progress has been made* in 1953, but reports are not complete.

The recent addition of a Brotherhood secretary to the force of denominational workers will no doubt help change the picture as regards that phase of the work. There has long been need for enlisting more men in the life of our churches. Churches, generally, while carrying on some kind of program for the men, have in the main neglected the full possibilities of using their man-power.

As this editor sees it, we must make a program that is large enough to attract the attention and in-

terest of real men. And then we must, in some way, challenge them to give their best to the work of the churches and the denomination.

Long years ago a minister sought to enlist a prominent insurance executive in the work of the church of which he was a member. To be sure, the man attended the worship services of the church, but he took no active part in its organized life. When asked why he did not engage actively he replied:

"Churches have a mission that is more important than insurance or anything else. But as I see it, they are not throwing themselves into it with the determination and drive that secular organizations manifest in their program. When this is done, I'll throw everything I have into it. Men who are accustomed to doing things on a large scale want to see the churches to which they belong doing the same thing for the kingdom of God."

Pastors and Rising Living Costs

According to a recently made survey, pastors of churches are feeling the hurt of inflation and rapidly rising living costs more than factory workers and clerks. Dr. Benson Y. Landis gave his findings in the 1953 *Yearbook of American Churches*. He said in part, "Not only have Protestant ministers been unable to keep up with rising living costs, but in terms of purchasing power, they were nearly 13 per cent worse off in 1951 than 12 years before." Figures released by the U. S. Government indicate that in that period laborers in manufacturing plants received an increase of 42 per cent, and employees of service trades had an increase of 33 per cent.

Dr. Landis' report dealt only with Congregational Christian, United Presbyterian, and Protestant Episcopal churches. But the fact seems to be that Southern Baptist pastors did not rate as high in annual income as the three groups considered. Consequently they have suffered even more. Southern Baptist pastors, according to our Department of Survey, Statistics and Information (Sunday School Board), received an average salary in 1952 of \$2,498, and this was an increase of 5.3 per cent over 1951. Half-time and quarter time pastors averaged less, of course.

With no purpose but to strengthen the hands of our good pastors who do not receive from their churches adequate income, we urge the budget committees of the churches to consider the pastor when they come to make their recommendations to the churches. Certainly pastors are not in the work because of the income. They could engage themselves in other fields and make more. But no man should be penalized because he is a God-called man. "The laborer is worthy of his hire," and we are not to "muzzle the ox that treadeth out the corn." Many churches have already looked after this important matter, and others should.

►It's always easier to see the bright side of the other person's misfortune.

►If improvement in the human race had only kept pace with the arms race!

Stewardship in Action

By DR. JOHN L. HILL

I hope it will not be out of order for me to share with you an experience which gave me my first conception of the meaning of "steward." In my freshman year in college I lived in a men's dormitory. It was presided over by a senior student appointed by the president. This student was called "steward." He employed the servants, superintended the care of the rooms, bought the provisions for the dining hall, collected the fees from the students, paid all bills, and had general charge of the dormitory.

In all of these activities he was serving the college and must make regular reports to the college officials. The money he collected was not his; it must be used for the purposes for which it was paid. This steward was a very fine fellow, a ministerial student, and became a strong friend of mine through the years. He was a faithful steward. Shortly after graduation, he decided that the Lord wanted him in business instead of in the ministry. As a ministerial student he had received certain financial aids. He returned to the college every dollar he had received, succeeded in business, and was a loyal steward of his Lord as long as he lived.

Life

What I have said opens the way for the treatment of stewardship as I understand it. I think first of life itself, the most precious possession that we have. Life is a gift from God, and we are stewards of its development and use. Everything, therefore, that we do or plan to do must be considered from the standpoint of its relation to life. Life is sacred. To indulge, by negligence or by positive practice, in that which imperils life or destroys its usefulness is to confess brainlessness, to say nothing of complete disregard of spiritual responsibility. God holds us responsible for the stewardship of life; we must give an account to him.

Self

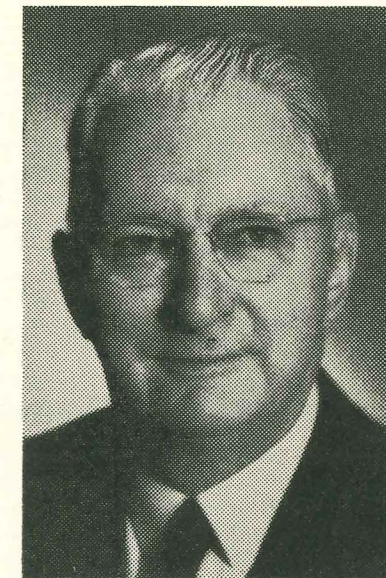
I next think of self, the occupant of life and the director of life's activities. The talents, aptitudes, capacities of self look to each one of us for recognition and development. I often say that I know God's will for every one of us and that is that we present ourselves to him for service with every gift from him developed to the very highest point of efficiency. Our Lord craves alert minds, devoted spirits, and consecrated wills for his service. I will not insult

your intelligence by cautioning you against the drift toward dissipation and debauchery supported by the self-admitted important people. No religion is required to keep our bodies, ourselves, free from all that would interfere with their fruitful functioning; any fool has more sense than deliberately to throw himself away.

Time

Time is a common possession; its use is often an indication of the proper appreciation of stewardship. "I just haven't time" is a common excuse offered by Christians for failure to assume obviously proper responsibilities. How come you do not have time? Everyone has just as much time as anyone else; the difference is in the use of time. Surely, the stewardship of time should be instantly recognized. We did

President of Southern Baptist Convention to Speak at Owensboro



Dr. J. W. Storer, pastor of the First Baptist Church, Tulsa, Oklahoma, and president of the Southern Baptist Convention, will deliver the final address on the program of the General Association of Baptists in Kentucky at the Third Baptist Church, Owensboro, Kentucky, Thursday morning, November 19, 1953, just before adjournment. This outstanding speaker ought to be an inducement to many of the messengers to remain throughout the entire program.

not invent time; it is clearly the gift of God. Intelligence reinforces religion in the thought that the use of time reflects our recognition of stewardship and determines the fruitfulness of our living.

A practical suggestion or two may not be out of order. Budgeting time is recommended by some. This has its merits. We can at least reserve certain periods for use in definitely spiritual exercise. John Wesley arose at four o'clock in the morning and preached at five. Maybe a little strenuous for our day, but its regularity commends itself. Priority should be given to prayer, church attendance, definitely religious activities; the use of such priority as previous engagement is a strong fortification against the demands of diverting exercises.

Talents

The stewardship of talents, gifts, peculiar endowments is a most practical manifestation of what we are thinking about. It is apparent that individuals are distinguished by varying capacities. The presence of a worthy aptitude or bent is a challenge for its use. To neglect such is to be unfaithful to the Giver and to sin against one's best interest. The increasing diversification of activities and the multiplication of channels for their use combine to compel serious consideration of every special gift.

Opportunities

This may be a little out of order, but I am venturing to suggest the stewardship of spiritual opportunities. Some of these are possessed by all of us; others come as we observe and seize them. Bible study and prayer are priceless privileges, the neglect of which cannot but be the weakening of all forms of stewardship. The steward must always keep in touch with his Lord; reading his Word and communing with him are dependable means of contact. Then I think of the stewardship of opportunity—to win the lost, to minister to the needy, to comfort the sorrowing—these and scores of other opportunities offer strength and enrichment to all who will seize them.

Money

"Aren't you going to say anything about money?" I hear someone say. Yes, but I have been deliberate in postponing it to the last, because money apparently is all that stewardship means to most people who discuss stewardship. I believe a serious effort to observe what has been suggested thus far will solve the stewardship of money, the expression of which is perhaps the easiest form of open recognition of responsibility. I love the words of Jesus so often spoken to his disciples, "If you love me, you will. . . ." Gladly will we invest in kingdom enterprises because we love our Lord.—THE BAPTIST MESSENGER.

Nazareth or Cana?

By VANCE HAVNER

We hear of gracious revival in Japan. Missionaries of various denominations are melted down in conviction, confession, and a fresh baptism of love. Acts-of-the-Apostles manifestations of divine power are attending the meetings. Many souls are being saved.

Could it be that what we long so much to see in America may begin in some other land where the gospel is not taken for granted and the Holy Spirit is not quenched in Sunday morning Christianity that "plays church?" Over there, it is fresh. The gospel is really "news." They are believing and receiving it as little children.

A deadly state of affairs hinders Jesus from doing many mighty works over here. We are like the Nazarenes of His home town. We have grown up with Him. His name has been on our lips since childhood. Too many know about Him but do not know Him. Proximity and familiarity have made the gospel commonplace. A superficial acquaintance with it has made us strangers to the life it offers.

Sales Resistance

We have come up in an age of paid commercials. From morning to night, somebody is peddling his wares over radio and television. In self-defense, we have developed a sales resistance which we take to church with us. Unconsciously, we resolve not to be disturbed by the sermon. Nobody is going to put anything over on us! Of course, we are the most gullible generation that ever has come along, buying more gold bricks and white elephants than did all our forebears. But we think we are smart and, for fear of being taken in, we shut out God and limit the Holy One of Israel. A flippant and frivolous spirit often makes a joke of the sermon and shakes off the impressions of the Spirit with a light wisecrack. After hearing a searching message, we pride ourselves that "we can take it." Jesus can do nothing in a Nazareth like that.

Worst of all is a professional, critical attitude that sits in the intellectual stratosphere and condescendingly sizes up the preacher, analyzes the sermon, puts it away in convenient mental cubbyholes—and goes out unblest. We have developed our critical faculties at the expense of our believing faculties. Religious connoisseurs, we go about with

(Dr. Vance Havner is a Bible conference speaker, an evangelist, and a Christian writer. He resides at 1218 West Market Street, Greensboro, North Carolina.)—Watchman Examiner.

a microscope looking for faults instead of with a breadbasket looking for the bread of life. We know too much. It is not some mysterious new thing we need to learn. There is so much we must unlearn. We have heard and read too much. We need to be converted and become as little children. We come to church as though it were a performance instead of humbly asking, "Lord, what do you have for me this morning?" After the sermon, we get together and "shop-talk," measuring Paul, Cephas, and Apollos with our pitiful little yardsticks. Jesus can do nothing in a Nazareth like that.

We sit half-asleep and yawn at what once made men gladly face prison, torture, and death. What once made us leap in the aisles puts us to sleep in the pews. We are used to it. Unless we break the grip of that stupor in which "hearing we hear not," and use our ears to hear what the Spirit is saying to the churches, Jesus will pass us by, for all our facade of religion, and visit some other land where the gospel has not lost its taste and where the salt still has its savor.

We May Miss the Blessing

We had better beware! When he was on earth, the Bible scholars, the scribes and Pharisees, missed the blessing. So did his home townspeople. So did the ruler who had kept the commandments. But the unlikely—Bartimaeus, the centurion, the diseased woman who touched the hem of his garment—they got their blessing. If the privileged miss Him today and the "fire" breaks out on the other side of the railroad tracks, we have no one but ourselves to blame.

Jesus could not do much at Nazareth. But at Cana things happened. Whatsoever he said unto them, they did it. And water became wine. The ruler of the feast could not understand it—"but the servants which drew the water knew." Mark that parenthesis (John 2:9). It is always the humble and obedient heart that understands. He keeps his secrets from the wise and prudent and reveals them unto babes. And he makes Himself real to those who keep his commandments (John 14:21).

We smart American church-folks with all our I's dotted and all our T's crossed, have a lot of unlearning to do. Can we get low enough to have a revival? That is how it begins: "If my people . . . shall humble themselves . . ." (II Chronicles 7:14). Are we at Nazareth or Cana? Will our proud unbelief tie his hands?

Or will we do whatsoever He says and see the water of the ordinary become the wine of the miraculous?

I do not know when or how it may please God to visit us again with showers of blessings. He will not likely consult our weather charts, and the cloud may be no larger than man's hand. But, from whatever calculations, may we not be like those religionists of his day who did not know Him when he came. Rather, let us beggars not be choosers, but humbly and gladly welcome his showers from any direction, if only they come.

"Lord, I hear of showers of blessing,
Thou art scattering full and free,—
Showers the thirsty land refreshing;
Let some portion fall on me.
Even me, even me,
Let some portion fall on me."

Brazilian Churches in Month of Evangelism

Rio (ANS) — Baptists holding preaching services in public parks, young Brazilians distributing tracts and invitations to attend evangelistic meetings, churches conducting city and state-wide simultaneous crusades—these and other activities manifesting real evangelistic zeal are being seen all over Brazil as Baptists enter the third week of September, their "Month of Evangelizing the Fatherland."

Holding simultaneous campaigns for the first time are the cities of Rio de Janeiro and Maceo, and the state of Alagoas. More than 70 churches in the Brazilian capital are cooperating in the crusade. Among the preachers asked to hold meetings in Rio Churches are the following missionaries: Paul C. Porter, field missionary of the state of Sao Paulo; W. B. McNealy, field missionary for the state of Rio de Janeiro; Dr. Robert Bratcher, professor in the South Brazil Baptist Seminary of Rio; Dr. A. B. Oliver, seminary professor and head of the Book Department of the Baptist Publishing House; and W. W. Enette, general evangelist.

The Brazilian Baptist Home Mission Board, under the direction of L. M. Bratcher, executive secretary, and Miss Letha Saunders, promotional secretary, has distributed more than 1,400,000 tracts, gospels, and evangelistic messages in connection with the month of evangelism. According to Mr. Bratcher, this represents a 50% increase over last year. The Home Mission Board asked Brazilian Baptists to contribute 1,100,000 Cruzeiros in their annual "Fatherland for Christ" offering of September 13. Offerings for Home Mission work totaled 862,197 Cruzeiros last year.

MARRIED LIFE—A good wife laughs at her husband's jokes, not because they are clever, but because she is.—Ronald Furse, *Plattsmouth (Neb.) Journal*.

The Baptist College and The Denominational Paper

By BEN C. FISHER

One of the best sources of effective publicity for our colleges and schools is the state denominational paper. However, in most of the schools which we have had the privilege of visiting during the past few months, the maximum effort is not being used to tap this powerful medium of publicity and promotion.

LOOKING FROM THE EDITOR'S SIDE: In the first place, the editors of our state papers are anxious to get news from the schools. But it should also be kept in mind that the editor of the state paper has many responsibilities. He must be responsible for the entire state mission program. He must cull and make decisions on news from many hundreds of churches. He must give attention to his editorials. Therefore, there are certain things which he has a right to expect from the college news bureau.

LEGITIMATE NEWS: The college news bureau needs to distinguish between advertising and legitimate news—the college has no right to expect an editor to accept copy which in reality is expensive advertisement disguised as a feature story. The editor who files this copy in the wastebasket is doing a service—both to the college and to the readers.

CONSULT THE EDITOR: Feature stories ought to be planned and the editor consulted in advance about the appropriateness of the subject, the number of pictures to be used, and the amount of space available. Remember that the editor of the state paper must be fair with all. There will be a limit to the number of feature articles which he can use. Plan with the editor the most effective use of the available space.

SPOT NEWS: One of the most effective avenues of publicity via the state paper is spot news—remember, however, that the main purpose of a denominational paper is religious news. The fact that J. Jenks scored 63 points in a single basketball game is of no particular interest to the reader of the denominational paper. However, if J. Jenks makes a decision to volunteer as a medical missionary, there is live copy and the editor will be glad to get it.

TRUST THE EDITOR: The denominational papers ought to receive weekly news items from the college news bureau. While no editor can print all

the material which he receives in the mailbag, he does appreciate having material to choose from. Therefore, it is in the interest of the college to keep a good backlog of news on the editor's desk. Many times the editor will be in a far better position than the college news bureau to determine those articles which will have the greatest reader interest.

SEND THE EDITOR CLEAN COPY: A certain editor not long ago showed us a sample of copy which we think is a classic. A school, which we will not name, sent this editor the printed program of the commencement activities with a note in longhand scrawled across the back which read something like this: "Dear Brother . . . : One of the finest commencements we have ever had. Hope you can give this a good place in your paper." Do not expect the staff of a denominational paper to write your news. This is the responsibility of the college staff.

MEET THE DEADLINE: Releases to the denominational paper will be different from those to the daily or weekly paper. Copy as a general rule ought to be submitted ten days to two weeks before the date of publication. Know the copy deadline of your denominational newspaper.—*The Southern Baptist Educator*.

[The editors of our Southern Baptist state papers will be grateful to Brother Fisher for this article. Perhaps there are other directions in which his statement can be applied.]

Nashville December Meetings To Draw 500 Baptist Leaders

NASHVILLE, Tenn. — (BP) — A record attendance of over 500 Baptist leaders, including state secretaries, editors, board and committee members, and state workers from over the Southern Baptist Convention, are expected in Nashville during the third week in December for Convention-wide planning conferences.

The meetings scheduled include:

EXECUTIVE COMMITTEE, December 16-17; Porter Routh, executive secretary; C. C. Warren, Charlotte, N. C. president.

BAPTIST SUNDAY SCHOOL BOARD, December 15-16; James L. Sullivan,

Nashville, executive secretary; W. F. Powell, Nashville, president.

OVER-ALL PLANNING COMMITTEE FOR EVANGELISM, December 14-15; Charles E. Matthews, Dallas, Tex., secretary.

STATE SUNDAY SCHOOL SECRETARIES AND ASSOCIATES, December 14-16; J. N. Barnette, Nashville, secretary.

STATE BAPTIST STUDENT UNION SECRETARIES, December 14-16; G. Kearnie Keegan, Nashville, secretary.

STATE TRAINING UNION SECRETARIES, December 14-16; J. E. Lambdin, Nashville, secretary.

STATE MUSIC DIRECTORS, December 14-16; W. Hines Sims, Nashville, secretary.

COMMITTEE ON DENOMINATIONAL CALENDAR, December 16; Albert McClellan, Nashville, chairman.

COMMITTEE ON ORDER OF BUSINESS FOR SOUTHERN BAPTIST CONVENTION, December 15; Dale Cowling, Little Rock, Ark., chairman.

RURAL CHURCH CONFERENCE, December 14; S. F. Dowis, Atlanta, Ga., chairman.

INTER-SEMINARY CONFERENCE, December 14; Roland Q. Leavell, New Orleans, La., chairman.

SEMINARY EXTENSION COMMITTEE, December 14-15; Lee Gallman, Jackson, Miss., chairman.

COMMITTEE ON PROPOSED SOUTHERN BAPTIST CONVENTION ENCYCLOPEDIA, December 14; Norman Cox, Nashville, chairman.

THE SOUTHERN BAPTIST ASSOCIATION OF FOUNDATION EXECUTIVE SECRETARIES, December 15; Aogie Henry, Oklahoma City, Okla., chairman.

COMMITTEE TO STUDY BROTHERHOOD SPONSORSHIP OF ROYAL AMBASSADORS, December 15; Robert E. Naylor, Ft. Worth, Tex., chairman.

SOUTHERN BAPTIST PRESS ASSOCIATION, December 16; W. Barry Garrett, Phoenix, Ariz., chairman.

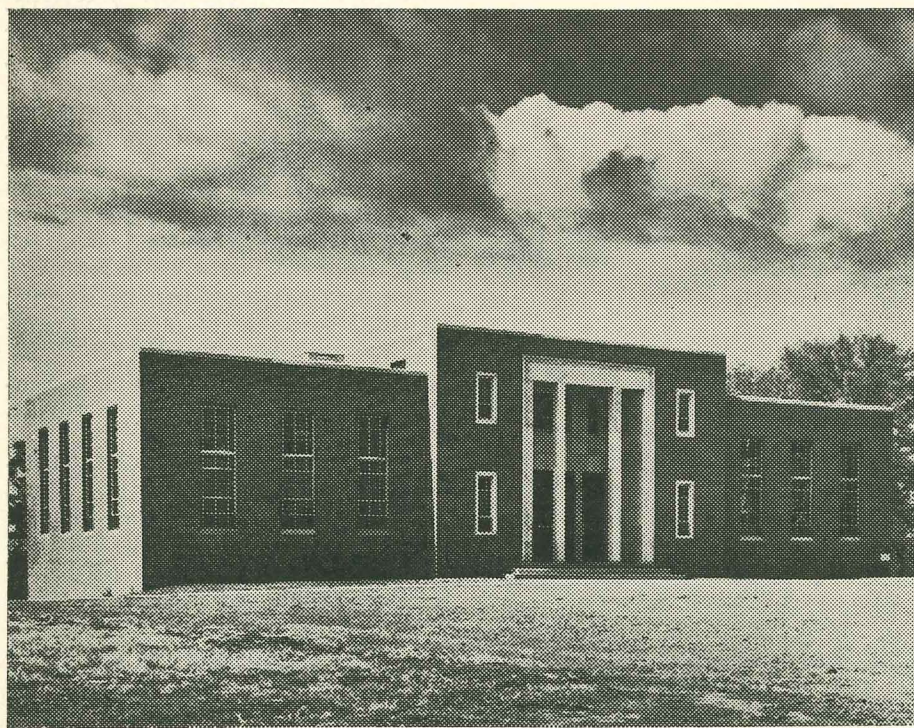
STATE EXECUTIVE SECRETARIES, Date has not been set, B. L. Bridges, Little Rock, Ark., chairman.

INTER-AGENCY COUNCIL, December 17-18; Clifton J. Allen, Nashville, chairman.

COMMITTEE ON THEOLOGICAL EDUCATION, December 15; Louie D. Newton, Atlanta, Ga., chairman.

HEALTH: The results of chronic strain are at first imperceptible. Your body is like a new rubber band. Stretch the band within its limits, and it retains its resiliency when you release it. However, if you overstretch it (and often) it becomes limp. You say it has lost its zip. So it is with your body.—Dr. Peter J. Steincrohn.

American Baptist Theological Seminary Has New Library



The new Library Building of the American Baptist Theological Seminary, Nashville, Tennessee. Built by Southern Baptists at a cost of \$115,000, and to be equipped by National Baptists. Its capacity is 50,000 volumes, and it can accommodate an enrollment of 300 students. The capacity, both for students and volumes, can be doubled if future demands require it. Rev. George C. Monroe, a graduate of the Southern Baptist Theological Seminary, Louisville, Kentucky, is the acting librarian. L. S. Sedberry is secretary and treasurer.

Former Catholic to Address Southern Baptist Press Association

PHOENIX, Ariz. — Editor W. Barry Garrett, president of the Southern Baptist Press Association and editor of the *Arizona Baptist Beacon*, published here, announces that Mr. Emmett McLoughlin, superintendent of the Memorial Baptist Hospital, Phoenix, is to be one of the speakers at the annual meeting of the Southern Baptist Press Association which meets in Boloxi, Mississippi, February 9-10-11.

Editor Garrett states: "Mr. McLoughlin is one of the most colorful and exciting characters I have ever met. He is a former priest in the Franciscan Order and departed from St. Mary's Church here. He has been a prominent civic figure here for many years both before and since his break with the church. His life story and achievements are little short of amazing.

"He is the author of a book to be published by the Beacon Press, which should be ready by the time of our meeting. It is expected to be as interesting and revealing as Paul Blanchard's books.

"Mr. McLoughlin will discuss the

problem of Catholicism as we face it in America. . . . He is a scholar, a gentleman, and a humanitarian."

Also addressing the editors' meeting will be Mr. Purser Hewitt, managing editor of *The Clarion-Ledger*, Jackson, Mississippi.

Baptists Court Investigation

DALLAS, Tex. — Religion has nothing to fear from any untrue charge as to the loyalty of its spokesmen.

Religion has everything to fear if it adopts the position that charges of disloyalty against pastor, rabbi or priest are absurd *per se* and require no investigation.

By resolution at the San Antonio session Thursday, Texas Baptists met that situation fully and frankly. The Baptists of Texas invited probe of their clergy. The Baptist clergy joined in that open stand. Specifically, the House Un-American Activities Committee was invited in.

All of this makes sense. It is absurd to imagine that the clergy of this country, Protestant, Catholic, Jewish, is to a large degree set against the traditional democracy of this Republic. But it is fatuous to contend that there are no

converts proselyted into Marxism, no dupes that have in ignorance spread the doctrine of our Communist infiltrators.

The church—all churches—will be better off for a full and frank investigation.

The example of Texas Baptists is one that should be supported by every faith, every denomination, every individual congregation.—(Editorial comment in DALLAS MORNING NEWS, Oct. 24, 1953.)

Diabetes Detection Drive Ky. State Medical Association

All physicians who are members of the Kentucky State Medical Association and all hospitals, and laboratories have been asked to give a free diabetes test to every person requesting it as a part of the 1953 Diabetes Detection Drive to be held during National Diabetes Week, November 15-21.

The annual drive, sponsored by the Kentucky State Medical Association in cooperation with the American Diabetes Association, is a non-fund-raising campaign for the purpose of seeking out previously undiscovered diabetics so that through modern science they may live long, happy lives. It is endorsed by many state organizations and Governor Lawrence W. Wetherby has proclaimed November 15-21 as "Diabetes Detection Week in Kentucky."

"Of the estimated 1,000,000 unknown diabetics in the United States, approximately 15,000 are in Kentucky," said Carlisle Morse, M.D., Louisville, chairman of the K.S.M.A. Diabetes Committee. "Most of these are people whose lives can be saved for useful normalcy, if they only knew they have the disease. The purpose of the drive is to give them a chance to find out.

"Last year we discovered over 200 previously unknown diabetes victims in Kentucky alone as a result of the drive," Dr. Morse said. "Each of these persons has the opportunity to insure himself of a good life because he took the time to have a free test. There are many more whom we hope to reach this year."

►Dr. John L. Plyler, president, Furman University, announces the launching of a campaign to raise a \$1,650,000 building fund to speed construction of the new campus. The fund will be included in the \$10,275,000 total goal of the Greater Furman Fund. More than a third of this sum has already been provided for by the Baptist State Convention of South Carolina.

►Dr. Aaron L. Rutledge has resigned as director of Personal Guidance and head of the Psychology Department at Furman University, effective at the end of the current school year, to accept the head of Marriage and Counseling Service at the Merrill-Palmer School in Detroit.

SUNDAY SCHOOL DEPARTMENT

ROY E. BOATWRIGHT
State Secretary

Standard Sunday Schools

West London—Pastor Hargis Shacklette; Superintendent Willie D. Greer.
Corinth—Pastor W. R. Rogers; Superintendent E. L. Cornn.
Edmonton—Pastor, None; Superintendent Joseph Martin.
Sand Run—Pastor J. R. Tackett; Superintendent Owen Sprague.
Mt. Carmel—Pastor George F. Kelly; Superintendent Ernest Jones.
Lexington, Hillcrest—Pastor Paul Hatfield; Superintendent Lee A. Lindsey.

Moving The Ball Down Field

By Frank Hughes, Jr., Pastor
South Norfolk Baptist Church
South Norfolk, Virginia

The whistle sounds, the kick-off is made, and the team with the ball is moving down field. This thrill is a common experience all over our nation during this season of the year.

All over this country our Sunday schools are moving down field toward the goal line of "A Million More in '54." We will not be satisfied with a safety or field goal, we want a touchdown. Yes, and we must make all of the extra points to insure our victory.

Already, several first downs have been made in our Sunday schools. *The Pull of the People*, new teachers, new classes, publicity, many plans, installation of workers, clinics, are instances.

Now, the next play is to advance to the fifty-yard line. J. N. Barnette has given a diagram on the inside cover page of the October *Builder* and on page one of the November *Builder*. November has been designated as a "Half-Million Month." Together we are to reach 500,000 during the five Sundays of November. Check the *Builder* for your schedule. WE ARE MOVING DOWN FIELD!

Vacation Bible School Reports

Vacation Bible School reports are still coming to our office. In comparison to last year in the same period of time we are some 35 or 40 ahead, however, we are sure there are a number of schools which we have not heard from. WILL YOU PLEASE CHECK TO SEE IF YOUR VACATION BIBLE SCHOOL WAS REPORTED? Thank you!

Use Your Extension Department to Help Win "A Million More in '54"

Can you see them, the three and one-half million who cannot attend our Sunday schools? Maybe you cannot see so many. Then look closer.

Can you see those around your own church who cannot attend? Can you see the little old lady who used to teach a class? She is elderly and sick now and cannot come. The Extension department can minister to her.

Can you see the middle-aged man sitting in his wheel chair, a helpless victim of arthritis?

Can you see that fireman, the one who is on duty while you enjoy the sermon each Sunday morning? Can you see the doctors and nurses busy in the hospitals, the taxi drivers, the telephone operator, and many others who work to serve you on Sunday?

Maybe some of these are not Christians. Maybe no one has ever been interested enough to find out. Maybe they need to be won to Christ and to the church through your Extension department. These and many others are waiting for us to come to them.

In the campaign for "A Million More in '54," we have been asked to enlist 90,000 new Extension members. Surely the bigness of such a task startles us. But it is one that can and must be done. It would be entirely possible to reach 90,000, or even a million more people who work on Sunday if we really wanted to do it.

In your church, should you organize an Extension department, enlarge the one you now have, or organize and additional department?

1. If you do not have an Extension department, organize one. Enlist a strong superintendent and a group of visitors. Send to the Baptist Sunday School Board in Nashville, Tennessee, for the *Free Offer* of Extension supplies. Study the book *The Extension Department—Lifting Through Love*.

2. If you already have a department, now is the time to enlarge it. Until every Extension prospect in your church territory is enrolled, you should be planning to reach them. More workers mean more members. Your goal should be about a 50 per cent increase over your present membership.

3. If you have over one hundred members in your Extension Department, you should organize another. The plan of multiple Extension departments works well in many of our churches. Most departments stop growing before they reach a hundred members.

There are people around your church who will not be reached unless you organize or enlarge the ministry of your Extension work. Will your church open its heart to these. Lift up your eyes and see them. Then go out and enlist them. The call is clear, the need is urgent, the time is now!—Mrs. Will S. McCraw, Baptist Sunday School Board.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, NOVEMBER 1, 1953

Church	T.U.	S.S.
Ashland, Unity	142	552
Bardstown	---	321
Bellevue	70	360
Blackford	106	211
Bowling Green (2)	353	2,837
Burlington	81	210
Cadiz	66	243
Blue Springs	108	237
Campbellsville (1)	---	539
Pleasant Hill	202	296
Carrollton	29	249
Central City	278	420
Clay, First	---	200
Corbin, First	138	398
Central (1)	102	434
Covington, Calvary	---	612
First (1)	127	324
Latonia (2)	228	907
Crestwood	77	276
Cynthiana	---	379
Danville, First (3)	237	728
Lexington Avenue (1)	---	475
Dawson Springs	---	261
Elizabethtown, Severns Valley (2)	126	734
Erlanger	56	322
Evansville, Ind., Calvary	108	547
Grace	319	903
Ferguson	76	207
Fort Thomas, First	86	290
Frankfort, First	173	906
Thorn Hill	---	402
Fulton	143	486
Georgetown	132	510
Glasgow (1)	113	712
Greensburg	82	213
Harlan	189	578
Harrodsburg (2)	258	932
Shawnee Run	---	209
Hawesville	87	315
Hazel	87	292
Henderson, Audubon (1)	77	331
First	158	458
Immanuel Temple	132	600
Hima, Horse Creek	---	266
Hodgenville, First	135	405
Hopkinsville, First	124	621
Second	222	1,186
Horse Cave	161	312
Independence	124	246
LaGrange, DeHaven Memorial	---	328
Lancaster (1)	61	361
Lawrenceburg, First	125	342
Lebanon, First (1)	112	420
Leitchfield	94	262
Lexington, Ashland Avenue	---	963
Calvary (1)	145	742
Grace	---	687
Immanuel	261	899
Hillcrest	---	228
Porter Memorial (1)	174	573
London, First (1)	237	654
Louisville, Audubon	90	205
Baptist Tabernacle	264	696
Baptist Temple	---	283
Beechland	152	513
Beechmont (1)	201	898
Bethany	60	225
Bethlehem	60	240
Carlisle Avenue	252	1,248
Clifton	137	467
Crescent Hill	371	1,065
Deer Park	130	514
East Audubon	98	280
Eastern Parkway	141	496
Farmdale	---	327
Harmony	130	327
Immanuel	86	385
Jeffersonton	---	472
Kenwood	---	221
Lee's Lane	135	240
Lynn Acres	80	235
Ninth and O (1)	275	1,268
Okolona	96	484
Parkland	300	291
St. Matthews	168	614
Shively	122	657
South Jefferson	138	518
Southside	89	447
Third Avenue	61	428
Twenty-third and Broadway	199	682
Victory Memorial (2)	305	841
Virginia Avenue	---	256
Walnut Street (4)	310	1,661
Ludlow, First	---	444
Madisonville, First	265	831
Marion	---	289
Middlesboro, First (3)	136	568
East Cumberland Avenue	---	312
Monticello, First	94	221
Mt. Washington	49	261
Newport, First (2)	112	742
Trinity	89	217
Owensboro, Buena Vista (1)	144	497
Eaton Memorial	200	416
First	244	1,053

(Continued on Page 16)

Baptist Training Union Department

BYRON C. S. DeJARNETTE
State Secretary

REPORT OF STATE TRAINING UNION DEPARTMENT (CONTINUED)

OCTOBER 1, 1952—SEPTEMBER 30,
1953, BYRON C. S. DEJARNETTE
STATE SECRETARY

Employed and Approved Workers

The writer of this report has been your State Training Union Secretary since February 1, 1934. In this capacity, it has been a real joy to serve in answer to the call of our Lord and Kentucky Baptists. Through these years it has been a great blessing to have with us in the office and on the field such splendid workers to help us in the promotion of the work.

Mrs. DeJarnette joins me in expressing our very great appreciation for the many kindnesses shown us during these many years. For 16 years she has been doing Junior work over the state, although never an employed worker. For the past 13 years of that time she has been the State Approved Junior Worker. From the beginning of the Junior Memory Work, nearly 10 years ago, she has prepared the material for all of the drills.

Rev. Clem A. Walters has been doing some good work in various places over the state since he became Director of Associational Work on August 24, 1952. In a Speakers Tournament his life was dedicated to full time Christian Service. This present work, it seems, was in answer to prayer.

Miss Wyldine Williams has been making some good contributions to the work with Intermediates since she became Intermediate Worker on September 1, 1952. She is dedicated to full time Christian Service and this she has been doing over the state.

Mrs. Robert G. Jones began work as Stenographer on September 14, 1953, and has already proven herself to be a valuable addition to the Department.

We welcome to the Department Mr. James Whaley, of Alabama, who becomes State Secretary on November 1, 1953, at which time the writer continues in the Department as full time employed Office Secretary. I am sure we will all pray for the work and each worker as we pledge our best to our Lord in the promotion of the Training Union work in Kentucky.

Splendid services have been rendered by our eight State Approved Workers, who, although not regular full-time or

even part-time employed workers of the Board, give what time they can to this work along with their other responsibilities in their church, home, or business and are supported in whole or in part as to expenses and small honorarium by churches, associations, or conventions for some of the work they do.

These workers are: Nursery—Mrs. J. C. Bullard, 2 Pope Street, Henderson; Beginner; Primary—Miss Christine Hesse, Route 5, Box 88, Louisville; Junior—Mrs. Byron C. S. DeJarnette, 339 South Bayly Ave., Louisville; Intermediate (for 13-14 year olds) Mrs. O. W. Stites, Pleasure Ridge Park; Intermediate (15, 16 year olds) Miss Grace Morehead; Young People's—Rev. Harold D. Tallant, Madisonville; Adult—Rev. D. E. Jones, Pleasure Ridge Park.

Mrs. O. C. Markham, Clinton, was our faithful and efficient State Approved Beginner Worker until March 16, when she passed on to be with her Lord. She was one of His very best.

Conclusion

In 1953 we have used the themes: "Learn From Me" with the prayer that each member of every church might hear him speaking and heed the lessons learned from Him. We trust that in 1954 and always each one of us may be found "Keeping The Faith."

Sympathy Extended

We extend our deepest sympathy to and offer our prayer for Mrs. Ellouise Cooper, of Ashland, because of the home-going of her husband, Mr. J. F. Cooper, who with her had been active in Training Union work for many years. He was, until shortly before his death, on October 16, the President of North-eastern Regional Training Union Convention.

July Awards by Courses

During July there were 1,159 study course awards received in Kentucky as follows: Administration diplomas 85, seals 61; Adult diplomas 96, seals 289; Young People's diplomas 19, seals 86; Intermediate diplomas 60, seals 112; Junior diplomas 93, seals 258.

Standing of July Awards by Courses

In the Southern Convention report the standing of July study course awards by courses was as follows: Adult 12,829, Junior 7,573, Intermediate 6,696, Young People's 3,855, Administration 3,091.

Standing of July Awards by Books

The standing of July awards by books was as follows: The Baptist Adult Union Manual 3,992, The Baptist Junior Union Manual 3,050, The Baptist Intermediate Union Manual 2,809, Building a Church Training Program 2,129, Studies in Philippians 1,683, Baptist Young People's Administration 1,255.

The Righteous And the Wicked

Bruce H. Price
Newport News, Va.

Soon after a British jet plane crossed and recrossed the Atlantic Ocean in about eight hours, a cartoonist drew a picture which was published in the *New York Times*. It showed a plane flying at high speed. On it were printed the words, "Man's scientific progress." On the ground was a large turtle trudging along slowly. It was marked, "Man's moral progress." On first thought this may seem to be a true picture of the contrast between the righteous and the wicked.

However, let us not be disheartened. The prophet pulled back the curtain of time some 700 years and looked into the future, viewing the Messiah in his priestly office, and said, "He shall not fail nor be discouraged, till he have set judgment in the earth" (Isa. 42:4, ASV). It may take time, and we may become impatient; but in God's own time righteousness shall prevail.

One of the fundamental principles running through all the Scriptures is to emphasize the final loss of the wicked and the victory of the righteous. A glance at any community will show the footprints of the wicked who have broken homes and blighted lives. On the other hand in the same community can be seen the blessings of the righteous, not because of their own righteousness nor Pharisaic righteousness which is outward action of ceremony and ritual, but because of an inward unity with Christ. Since all have sinned, this unity is not attained by natural development or as a gift from some church leader. It is from above and is bestowed by a supernatural power. It is received by faith in Christ.

Last week I heard a young man pay tribute to his grandfather who has been dead several years. Later his pastor, Rev. I. E. Belch, confirmed the statement. The grandfather was the most prominent member in a rural Baptist church. The grandson said, "He was a righteous man. None of his employees used profane language or smoked in his presence. Everyone in the community respected him and his high Christian ideals. His home was the home of visiting ministers across the years. The memory of his life is a benediction to me."

This was the kind of character the wise man had in mind when he wrote, "Righteousness exalteth a nation" (Prov. 14:34). When such a one stands before the Judge of all the earth he will go to the right into eternal blessedness. But the wicked will go to the left into eternal punishment.

WOMAN'S MISSIONARY UNION

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

Resolutions on the Death Of Mrs. R. T. Skinner

Mrs. R. T. Skinner, beloved wife of the editor of the *Western Recorder* was a valued member of the Executive Committee of Woman's Missionary Union of Kentucky at the time of her death recently.

At the last meeting of that committee the following resolutions were adopted:

"WHEREAS, it has pleased our loving Father in His infinite wisdom to call to her well-earned Eternal Home on September 6, 1953, Mrs. R. T. Skinner,

"Therefore, be it resolved

"1. That in her death the Executive Committee of Kentucky Woman's Missionary Union has lost a faithful member, her church and W. M. S. a loyal Christian worker, her community a kind and understanding neighbor, and her family a devoted and loving mother and wife.

"2. That the Executive Committee of Kentucky Woman's Missionary Union extend to her bereaved family our heartfelt sympathy, and commend them to our Heavenly Father, who is able to comfort all saddened hearts. We would express our deep appreciation of her life, which met the highest ideals of Christian womanhood.

"3. That a copy of these resolutions be sent to the family of Mrs. Skinner, a copy be spread on the minutes of the Executive Committee of Kentucky Woman's Missionary Union, and a copy be sent to the *Western Recorder*.—Executive Committee Kentucky W. M. U., Mrs. W. P. Stuart, Chairman on resolutions."

Kentucky Missionary Ill in the Hospital

Miss Betty Jane (Johnni) Johnson, Kentucky Missionary from Ashland, Kentucky, now serving in Japan, is in a hospital in Richmond, Virginia for surgery. She expects to be there for some months and would appreciate prayers and letters from her Kentucky friends. Following is quoted from a recent letter from her:

"Late in August I learned from the doctor here that a trip to America was necessary to correct a spine condition which developed early in the spring. Therefore, I shall be in Richmond, Virginia for a few weeks from October 15 and at my home in Ashland, Kentucky, over the holidays. The doctor says that barring complications I can plan to re-

turn to Japan in March next year. Your prayers will be appreciated in this experience."

Her Richmond address is c/o Edna Frances Dawkins, Box 5148, Richmond, Virginia. Her home address is 2117 Carter Avenue, Ashland, Kentucky.

Supplementary Materials For Foreign Missions Week of Prayer

The Gold Coast Beacons—Southern Baptists have many opportunities in the Gold Coast today. This country was named by the Portuguese sea captains in the fifteenth century when they found much gold within a few miles of the shore. Today the country is making great changes in its political, social, and spiritual life.

The Gold Coast is divided politically into four parts. These divisions were made by Europeans and, since they do not always conform to tribal boundaries, cause much discontent and unrest. Southern Baptists have churches in three of these divisions, and a small group of members in the fourth.

The first political division lies along the coast. Our largest group of Baptists in this area is in Sekondi, which was already a town when the white man first went there. Fort Orange, built by the Dutch in 1670, still stands there as a mute reminder of the days when the white man bought the black man for his slave and held him captive in forts until slave boats arrived to take him away from his beloved Africa.

In 1950 the members of Sekondi church bought four acres of land near the top of a hill overlooking the ocean—one of the prettiest sites of any African Baptist Church. Since then the members have labored faithfully trying to build a church there. In the meantime they have had their services in a rented Methodist school room. The \$2,000 allocated in this 1953 Lottie Moon Christmas Offering will help them immeasurably.

Notes on Week of Prayer On Foreign Fields

"Our WMS in Hsin Chu, Taiwan has 25 members, and we observed our first Week of Prayer in 1952. We met each evening for an hour and a half. We first used the material designated for each night, and then had thirty minutes of prayer, with the group kneeling and remembering each item in turn. The average attendance was about twenty-five per night, and the offering came

to U. S. \$21.25. (488.60 N. T.)"—Mrs. C. L. Culpepper.

"Our Week of Prayer for Foreign Missions in Macao Baptist Church was held at the time planned. Thanks be to God for the wonderful blessings and the good opportunities. Every morning we had prayer meeting. The chairman of BYPMO, the chairman of WMS and the officers of our church took charge in turn to lead the meeting. On Friday, we held the prayer meeting from 1:30 P. M. to 3:30 P. M. There was an average of about twenty persons attending the prayer meeting every morning. But on Friday afternoon the number attending increased to forty. The total amount of the six offerings which we collected is about U. S. \$4.40. It was passed by all of us that this sum of money should be given for the use of carrying out the work of Baptist Press Hong Kong."—Miss Wong Pui Man.

From Hong Kong

In Hong Kong there was rather general observance of the Week of Prayer, especially the Day of Prayer around the World.

Special observance was held in the Hong Kong Baptist Seminary at their chapel hour. In Pooi To Girls' School, the program was well worked out with those participating in various national costumes with globe and Christian flag in the center of the platform. Also in the several Baptist Young People Missionary Organization groups in Pooi To, the Day of Prayer program was used in their regular meeting time.

Among the larger churches with Senior BYPMO the Day of Prayer program was also used as their weekly program.

From our Baptist Press Office we sent colorful posters out to a number of the churches calling their attention to the Week of Prayer and its importance.

In the Stirling Road Baptist Church, a prayer meeting using WMU Week of Prayer program was held each morning from 7:30 to 8:30 with attendance beyond expectation. At the end of the week, their offering was H. K. \$300.

The Hong Kong City-wide WMU Association had its Day of Prayer program all together on December 5. Each city church had held other prayer meetings during the week in their own groups. The general meeting was held at the Hillwood Road Baptist Church. The continents were represented by six women bearing aloft the Christian flag, and also a paper with large characters indicating which continent they represented. They, as their continent was called, grouped around the globe and clasped in turn a golden paper chain, indicating the Christian world bound together by prayer. In turn the needs of the various lands were presented, and prayer offered.—Mary C. Alexander.

Let this Child examine your Heart!



A physician can examine your physical heart – but only YOU and GOD can look into your spiritual heart, your soul!

Is your heart beating strong with love for your less fortunate fellow men, or, have you hardened your heart against the misery of others? Is the warm blood of human kindness flowing in your veins—or have you “spiritual hardening of the arteries?”

Now, as Thanksgiving day approaches, is a good time to examine your heart – honestly and earnestly and prayerfully.

Surely, through self-examination, you will find a warm place in your heart for the poor, helpless children of your community—the innocent victims of life’s bitter tragedies . . . Children who, by death or divorce, have lost their parents and their home . . . Children who have never known the comfort and security of family life. They are asking YOU to help provide them a home and some measure of happiness.

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ATTENTION PASTORS:

Another information blank with postage paid reply envelope is being mailed you this week. If you did not return the first one, PLEASE return the new one without delay. It is absolutely necessary if your church is to receive offering envelopes, posters, children’s Dime-savers, etc. This material has been bought and paid for and is ready for immediate mailing. Order yours today, without fail.

Remember—You’re Giving to 3 in '53—Spring Meadows, Glendale and Now, Morehead

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Foreign Mission Board Reports to the People

IONE GRAY, Press Representative

Dr. Cauthen Elected Executive Secretary

Dr. Baker James Cauthen, secretary for the Orient, was named executive secretary of the Southern Baptist Foreign Mission Board at its semiannual full meeting in Richmond, Va., October 13-14. He fills the vacancy left by the death of Dr. M. Theron Rankin in June.

The Board requested Dr. George W. Sadler, who has served as interim executive secretary, to remain in this position until January 1, 1954, when Dr. Cauthen will take office.

Other Officers

L. Howard Jenkins, of Richmond, was re-elected president of the Foreign Mission Board and thus begins his 22nd year of service in this capacity. Other officers elected are: Dr. Monroe F. Swilley, Jr., Atlanta, Ga., first vice-president; T. Shad Medlin, Richmond, second vice-president; Dr. W. Rush Loving, Richmond, recording secretary; Mary Elizabeth Fuqua, Richmond, assistant recording secretary; Oscar L. Hite, M.D., Richmond, medical adviser; and John C. Williams, Richmond, attorney.

The Board re-elected the following paid officers of its staff: Dr. Sadler, secretary for Africa, Europe, and the Near East; Dr. Everett Gill, Jr., secretary for Latin America; Dr. Frank K. Means, secretary for missionary education and promotion; Rev. Elmer S. West, Jr., secretary for missionary personnel; Dr. Josef Nordenhaug, president, European Theological Seminary, Ruschlikon-Zurich, Switzerland; Everett L. Deane, treasurer.

Rev. Fon H. Scofield, Jr., associate secretary for audio-visual education; Ralph Anderson Magee, assistant treasurer; Miss Fuqua, assistant to the executive secretary; Edna Frances Dawkins, assistant secretary, missionary personnel; Ione Gray, associate editor, *The Commission*, and press representative of the Board; and Genevieve Greer, book editor.

Elbert L. Wright, Richmond, was named business manager to succeed Louis P. Seay, who is to retire January 1, 1954. The Board postponed action on the election of a new secretary for the Orient.

Tribute to Dr. Rankin

The Foreign Mission Board, led by Dr. John H. Buchanan of Birmingham, Ala., and Dr. J. Hundley Wiley, of Richmond, paid tribute to Dr. Rankin, who was a missionary to China for 14 years, the Board's secretary for the Orient for

10 years, and then was executive secretary from 1945 until his death.

"I think the best adjective for describing Dr. Rankin is the word 'big,'" Dr. Buchanan said. "He was big in his perspective—he could see beyond the desirables to the essentials; in his personal relations—he could keep faith with Southern Baptists and with all the friends of Christ; in his devotion—he gave his first devotion to the Christ he loved."

Dr. Wiley told the Board that the president of the Foreign Mission Board said about the group of missionaries appointed in 1921, of which Dr. Rankin was a member, "This is the best group of young missionaries we have ever had."

Dr. Wiley said that during his first voyage to China Dr. Rankin spent hours talking to veteran missionaries; and, when one commented on the coastline of China, Dr. Rankin said, "Tell me more about the people." Dr. Wiley pointed out, "Even in those days, he was on his way to becoming a Baptist with a well-stocked mind."

Speaking of Dr. Rankin's gift for making and keeping friends, Dr. Wiley said: "They come from many countries and from all walks of life; white, black, and yellow men; the butcher, the baker, the world policy maker . . . His favorite pronoun? It was that little word, 'we.' . . . He preached one message, 'Working for people is no substitute for working with people' . . . The Baptists of Asia spoke of him as the secretary from the Orient."

Southern Baptists' Mandate

"Southern Baptists have a mandate," Dr. George W. Sadler told the members of the Foreign Mission Board. "Regardless of his trappings, or the lack of them, or the environment in which he moves, the pagan is without God and without hope. If he lives in the regions beyond, he is the responsibility of this Foreign Mission Board . . . We have a mandate . . . primarily because when we accepted Christ we accepted the responsibility of sharing him."

Dr. Sadler said that in Nigeria about five persons in every thousand are evangelical Christians. He reminded the Board that Southern Baptists have work in only three areas of Africa and that, as far as he knows, a group of 2,000,000 in French Equatorial Africa is still without any kind of Christian witness.

"There is foreign mission passion on the home base," Dr. Sadler told the Board. "A pediatrician and his gifted wife come to talk to us about appointment as medical missionaries; a young

lawyer closes his practice in a large city and goes to one of our seminaries to prepare for foreign service; an aged widow plans to give her husband's \$500 war bond to send the gospel to the regions beyond. But there are not enough of us who are willing to match this kind of devotion."

1954 Budget

The Foreign Mission Board adopted a budget of \$6,461,465.84 for 1954, the largest in its history and an increase of approximately \$800,970 over its 1953 budget.

October Appointees

Six young people appointed for overseas mission service by the Foreign Mission Board are: James Keith Ragland and Leola Kelley Ragland, Oklahoma, to Lebanon; Stanley E. Ray and Ernestine Wilson Ray, Texas, to Nigeria; and Alton Clark Scanlon, Texas, and Sarah Martin Scanlon, Georgia, to Guatemala.

Radio Committees Meet in Atlanta

ATLANTA, Ga. — (BP) — Plans to let contracts for a number of television films were made at a recent meeting of the Baptist Hour Committee, Television Committee, and Central Committee of the Radio Commission of the Southern Baptist Convention in Atlanta.

The Baptist Hour Committee voted to ask Ramsey Pollard, pastor of Broadway Baptist Church, Knoxville, Tenn., to be the speaker on "The Baptist Hour" during the months of January, February, and March, 1954. Paul Stevens, director of the Radio Commission, will be the speaker during April, May, and June.

The Television Committee also viewed "The Life of Christ," first acceptable 16 mm., technicolor, television film.

Plans were also made to elect a full-time television director and a director in charge of station relations and distribution for the Commission.

ABILITY: Latent abilities are like clay—it can be mud on the shoes, brick in a building, or a statue that will inspire all who see it. The clay is the same. The result is dependent on how it is used.—James F. Lincoln.

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—Louisville Area News—

Parkland Women Study Christian Education



Shown here are some of the members of the Parkland Baptist Church Women's Missionary Society. In a recent meeting devoted the entire program to the study of Kentucky Baptist Colleges and Schools as a part of the October Emphasis on Christian Education. Seated left to right are Mrs. E. N. Wilkinson, wife of the pastor; Mrs. Robin Northcutt, president of the Parkland Missionary Society; and Mrs. W. W. Sanders, program chairman. At the extreme right is Rev. Roy E. Boatwright, state Sunday school secretary, who spoke on Christian Education.

Pastor Eddie Hatfield Teaches Study Course Following Revival

BRANDENBURG, Ky. — The New Highland Baptist Church, located near Brandenburg, recently completed a new members' class following their revival in July. Rev. Eddie Hatfield, our pastor who has been with us since April, conducted the revival. There were 12 professions of faith and several rededications. The book "Your Life and Your Church," by James L. Sullivan, was taught to the new members by our pastor. The class met every Sunday night for five weeks during the Training

BAPTISTRY

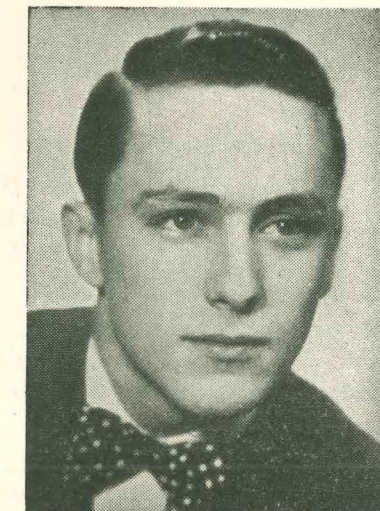
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Pastor Eddie Hatfield

Gleanings

►Dr. Clyde L. Breland, Louisville, underwent major surgery at the Kentucky Baptist Hospital recently. At this writing he seems to have recovered from the surgery, and has had one or two good days and several bad days.

►Rev. and Mrs. William H. McGinnis, Southern Baptist missionaries to the Gold Coast, have returned to the States on furlough as previously mentioned, and may be addressed at 517 Inverness, Louisville, Ky. Mrs. McGinnis, the former Josephine Toomer, is a native of Louisville.

►Dr. George M. Trout, pastor of the Grace Baptist Church of Lexington, recently conducted a revival in the Crestwood Baptist Church, near Louisville, in which there were approximately 30 additions and a large number of rededications. Brother Joe Dick Estes is pastor at Crestwood. He is a son of Dr. E. F. Estes, pastor of West Broadway Baptist Church, Louisville, and already has done a great work even in the short while he has been pastor there.

►Two new classes have been formed at the West Side Baptist Church, Louisville, where Brother Gordon Craig Whiteley is pastor. These are The Baraca, composed of young men from 25 to 35, and The Philathea, of young women of the same age. Mrs. James Campbell is the teacher of the Philathea Class and Robert Cooke is teacher of the Baraca. The officers of the Baraca Class are: Waldo C. Briggs, president; Garvin Curry, vice president; William Page, secretary-treasurer; Norman Owen, devotional chairman; John W. Carver, and James B. Glenn, group captions. Judge William W. Roberts presented them with a charter recently.

SPEECH—Speaking: Except when it is necessary to unfold and explain a long political program or an intricate bill, or read a paper to a learned society, if a man cannot say what he wants to say within the space of about 20 minutes, he had better not try to say anything at all.—Lord Soulbury, "Ancient and Modern Oratory," *Quarterly Review*, London.

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Elkhorn's Business Women's Federation Addressed
By William W. Enete, Jr., at Lexington



New officers installed by the Baptist Business Women's Federation of the Elkhorn Association were (left to right): Top Row: (1) Mrs. Eunice Ruth, Lexington, music director; (2) Mrs. Ida Mae Baker, Frankfort, first vice president; and (3) Mrs. S. E. Miller, Lexington, recording secretary; Bottom Row: (4) Miss Mary Elizabeth Mann, Lexington, president; (5) Mrs. Mary Woods, Lexington, treasurer; and (6) Miss Fannie Jackson, Lexington, advisor.

LEXINGTON, Ky. — William W. Enete, Jr., assistant pastor of Calvary Baptist Church of this city, addressed, on October 12, a banquet held on the University of Kentucky campus by the Business Women's Federation of the Elkhorn Association. There were 172 members present. Mr. Enete showed color slides and gave a summary of the Fourth Baptist World Youth Conference in Rio de Janeiro earlier this year.

Mr. Enete is a native of Brazil and spent 18 years of his life there, where his parents, Dr. and Mrs. W. W. Enete have been Baptist missionaries for the past 30 years. During his recent visit to the World Youth Conference he served as interpreter for the conference, preached in Portuguese to Brazilian audiences and spent one week in the interior doing missionary work. Mr. Enete is available for similar meetings in the state.

►Dean Roy O. Chumbler, Campbells-ville College, was elected president of the Kentucky Association of Junior Colleges at Lexington, November 4.

SUNDAY SCHOOL AND TRAINING UNION
ATTENDANCE, NOVEMBER 1, 1953
(Continued from Page 9)

Hall Street (1)	108	240
Macedonia	136	315
Seven Hills	350	1,088
Third (1)	183	449
Paducah, East	202	690
First (3)	209	724
Immanuel (1)	130	---
Trinity	100	---
Paintsville, First	93	282
Paris, Central (1)	93	330
Pikeville, First	---	275
Pineville, First (6)	126	378
Prestonburg, Irene Cole Memorial	---	376
Princeton, First	136	---
Northside	121	222
Second (1)	157	300
Russellville, First (1)	---	394
Somerset, First	---	720
Pleasant Hill No. 2	---	204
Calvary	242	284
Sonora	172	283
Springfield, First	---	463
Stanford	86	283
Sturgis, First	---	280
Valley View	104	207
Versailles	100	350
Walton (1)	96	311
Williamsburg, First	90	464
Willisburg	96	318
Winchester, Central (1)	108	488
First	175	450

►Dr. George M. Trout, pastor, Grace Baptist Church, rejoicingly reports a revival meeting recently conducted in his church by Evangelist Reginald Wall of Decatur, Georgia. There were 64 additions to the church, 37 of them by baptism. Large crowds attended the services.

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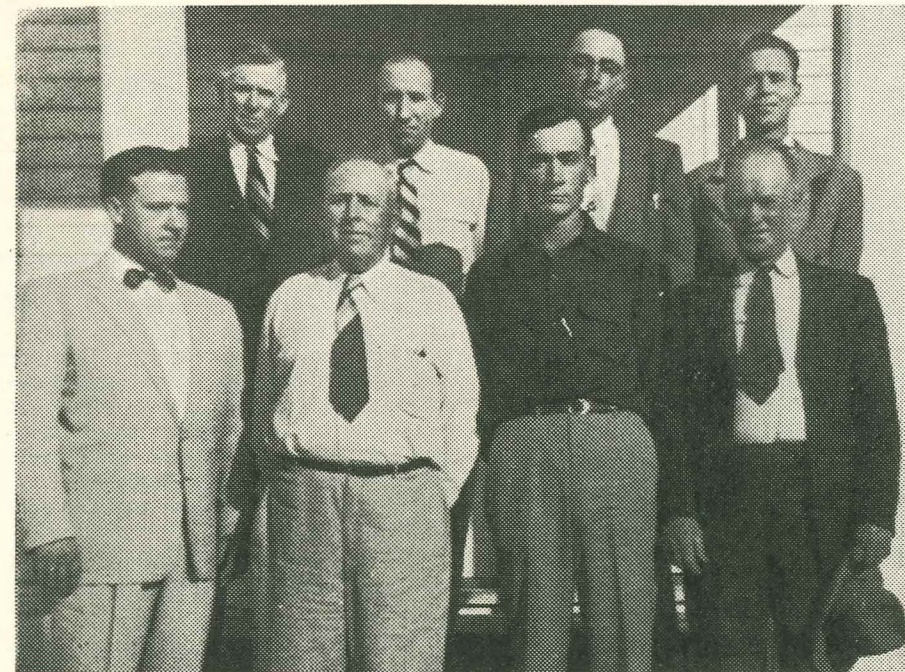
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First Brotherhood, Owen County Organized at Beech Grove



Front Row (left to right): Claude B. Kelley, pastor; Joe Fible, vice president of Evangelism; Lewis Clifton, social chairman; and R. H. Hankins, membership vice president.

Second Row: T. H. Toole, president; Marvin Ogdon, vice president; Vernon Clifton, secretary and treasurer; and H. T. Lewis, program vice president.

New Members: Byron Jacobs, Marvin Clifton, Paul O'Banion, Melvin Mason, Tom Smith, Beckham Clifton and Butler Cammack.

OWENTON, Ky. — The men of Beech Grove Baptist Church, near here, were challenged by a successful W. M. S., and asked why they could not have a Brotherhood equal to them.

On Sunday afternoon, August 30, Mr. Robert L. Pogue, of the Western Recorder, came and met with them. After an inspiring message from this layman, we organized a Brotherhood with seven men becoming charter members. Since then eight new members have joined. This is the only known Brotherhood in Owen County.

New Zion, Near Falmouth,
Ordains Three Deacons

FALMOUTH, Ky. — The New Zion Baptist Church, northeast of Falmouth, in Union Baptist Association, called together a council for the purpose of examining and ordaining Brethren William Frost, Clarence Courtney and Robert Florence and Charles Wells as deacons.

Fred W. Martin, promotional missionary of Union Association presided as moderator, and Allen W. Conrad, moderator of the association, served as clerk. The interrogator was Brother R. E. McElmurry.

The ordination sermon was preached

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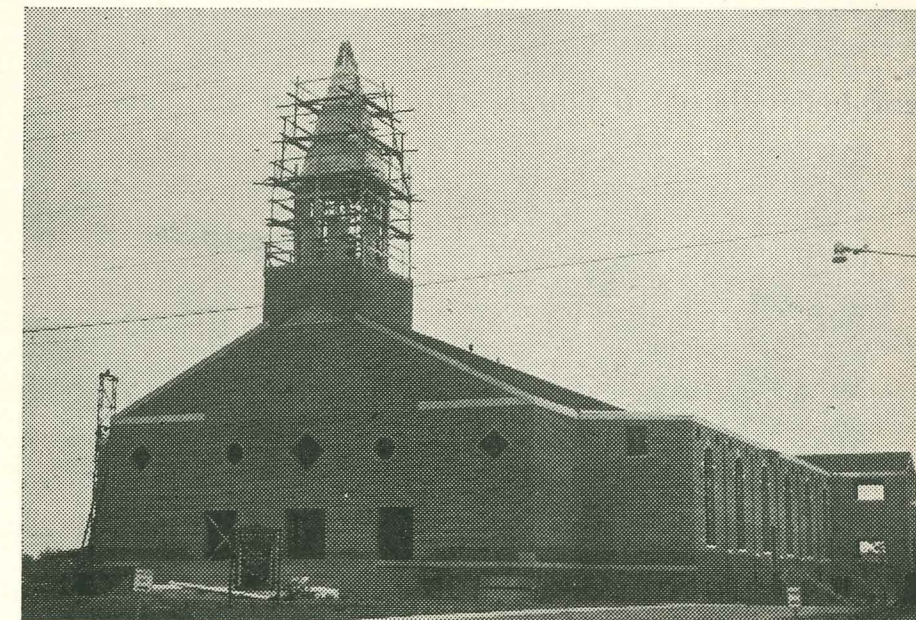
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by Brother Floyd Whistler, and the ordination prayer was led by Brother Bill Barnard, Lenoxburg.

Deacons and ministers present included: Virgil Wright, O. K. Figgins, Ray Gregson, Eli Sharp, Charles Marquardt, Allen Conrad, Bill Barnard, Floyd Whistler, R. E. McElmurry and Fred W. Martin.

New Westwood Church Building, Going up in Dayton, Ohio



The Westwood Baptist Church of Dayton, Ohio, has been promised full possession by the contractor by the latter part of February. The new auditorium will seat 2,400 adults in the pews. It is located on ten acres of ground. Pastor John W. Kurtz says that they are having from 1,100 to 1,200 people now meeting in the church basement. Also on the same lot is located the \$25,000 brick parsonage.

Two Men Ordained to the Ministry by Oak Hill Church



Ferrill Gardner



Herbert Brooks

MAGNOLIA, Ky. — The Oak Hill Baptist Church, in Lynn Association, ordained Ferrill Gardner and Herbert Brooks to the Gospel ministry a short time ago. The council was made up of eighteen messengers from ten churches. Pastor Nobel Cottrell, Oak Hill, was interrogator and moderator of the council; Pastor R. Gene Puckett, Elkhorn, clerk of the council; Pastor Leon Larimore, Horse Cave, preached the ordination sermon; Pastor Robert Mizel, Magnolia, presented the Bible; Pastor J. E. Darter, Upton, gave the charge to the

church; Pastor Manly Towels, Three Forks Bacon Creek, gave the charge to the candidates; and Pastor Coy Kidd, Leitchfield Crossing, offered the ordination prayer.

Since his ordination Brother Ferrill Gardner has been working as assistant to Pastor Robert Mizel at the Magnolia Church. He is now enrolled in Campbellsville College.

Brother Herbert Brooks has been preaching halftime since his ordination at the Knob School House Mission, which is owned by the Oak Hill Baptist Church.

Campbellsville has 6 Cottages For Married Students



CAMPBELLVILLE, Ky. — Six new four-room cottages have been erected, for married students with children, on the campus of Campbellsville College, at a cost of \$3,700 each. They are being offered the students at a rental of \$37.50 per month.

Through the generosity of Mrs. J. L. Waltham, Elizabethtown, Kentucky, the

cost of one of these cottages has been provided for. Also the First Baptist Church, Danville, Ky., has given \$1,000 to apply on another.

Though small, the houses contain a living room, a kitchen-dining room, two bedrooms, a bath, and a small utility room.

W. D. Hundley Holds Revival at Northside In Science Hill

SCIENCE HILL, Ky., Oct. 24. — The Northside Missionary Baptist Church of Science Hill, where Brother Boyce S. Jones is pastor, had Brother W. D. Hundley, Gethsemane Baptist Church, Louisville, for a revival recently. Results were eleven additions to the church. The meeting was unusual in that all who came for baptism were men.

One man aged eighty-two was saved during the meeting. This was the greatest revival yet experienced by the church in its three years of existence.

Pastor Jones says: "Brother Hundley preaches the Gospel in an uncompromising manner. The church has grown from a beginning of fifty-seven members to 130, and prospects were never brighter. From the beginning the church has been full time, and the pastor lives on the field."

Recently the church installed an electric organ which has added much to the worship.

Continuing, Brother Jones says: "Science Hill is an open field to Missionary Baptists. Northside Church is one of the younger churches of Pulaski Association."

Lone Star State Baptists Adopt Five Year Plan

SAN ANTONIA, Tex. — (BP) — Texas Baptists in the annual state convention here adopted a five-year progress plan, setting goals for every agency and institution operated by the convention.

A Cooperative Program goal for 1954 of \$7,000,000 to be divided 50 per cent to state causes and 50 per cent to Southern Baptist causes was also adopted by the Texans.

James N. Morgan, pastor, North Fort Worth Baptist Church, Fort Worth, was re-elected president. The convention will meet next year in Fort Worth, October 19-21.

Attendance this year reached 7,000.

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Dr. John L. Hill Addresses Brotherhood At Morganfield

MORGANFIELD, Ky. — Dr. John L. Hill, well known in Kentucky and throughout the South, addressed a ladies' night event of the Brotherhood of the First Baptist Church here, October 26. Approximately 150 attended.

Dr. Hill, one of the South's most sought-after speakers, had for his theme, "Our Supreme Business As Christians," and warned the Brotherhood at the outset, "Don't let yourselves be organized to death." Dr. Hill divided evangelism into four heads: *basic*; *primary*; *corrective*; and *easy*, carefully explaining each and using Bible background. At one time during his talk he lashed out at church rituals and remarked, "The atmosphere in some of our churches is hardly conducive to worship. He lauded the old-fashioned religion, and pleasantly recalled the time when he was converted at the age of 13. In conclusion Dr. Hill said too many people worry about certain parts of the Bible they do not understand. "There are so many parts of it I do understand, I don't have time to worry about the sections I don't understand," said the speaker. And he added, "I'll let Jesus explain them to me over there."

Dr. Hill was at one time teacher of political science at Georgetown College. For 27 years he was book editor for the Sunday School Board of the Southern Baptist Convention, and has also served as promotional secretary for the Ridgecrest and the Glorietta Assemblies—both operated by the Sunday School Board. He has also served for 30 years as teacher of the Fidelis Sunday School Class of the First Baptist Church of Nashville—a class of several hundred women of that church. He is a native of Owen County, Kentucky.

Blood River Association

It was the editor's privilege to attend the first day's sessions of Blood River Association October 21, held with the First Baptist Church, Murray, of which Dr. H. C. Chiles is pastor.

In size and spirit the meeting looked like the General Association was in session. Something like 1,100 were present the first day, and the church fed the whole crowd in the old-time way. Never let it be said that a town church like Murray's First Church cannot feed a bunch of hungry Baptists as well as any country church, no matter how large. Food had to be taken away—as much as was eaten.

The reports of last year's work in the churches were excellent: baptisms, 400; additions by letter, 475; total church

membership, 9,741; Sunday school enrollment, 6,922; Training Union enrollment, 1,656; W. M. U. enrollment, 1,067; expenditures for all local work, \$311,945.40; gifts through Cooperative Program, \$48,492.18; other gifts to missions and benevolences, \$22,310.47; grand total of all gifts, \$382,748.05.

John Stanley Shelton, New Minister of Music At First, Owensboro



John Stanley Shelton

OWENSBORO, Ky. — Mr. John Stanley Shelton assumed his duties as Minister of Music at the First Baptist Church this week. He has been serving as Minister of Music and assistant to the pastor of the First Baptist Church, Paducah, Kentucky.

Mr. Shelton is a native of Murray, Kentucky. He received his Bachelor of Music and Bachelor of Music Education degrees from Murray State College, and a Master's degree in piano from the American Conservatory of Music, Chicago.

Mr. Shelton will direct the music pro-

gram of the First Baptist Church, which includes six organized choirs. He is a nephew of Dr. R. S. Jones, Relief and Annuity Board, Dallas, Texas.

Melber Church Dedicates Its New Building

MELBER, McCracken Co., Ky. — Melber Baptist Church has recently completed payment on the new addition to its building. Eight new class rooms, a baptistry, and a choir loft have been added at a cost of approximately \$9,000, with a considerable amount of the labor contributed by the men of the church. Final payment on the expense of the building and remodeling was made possible by a special fifth Sunday offering on August 30, and October 4 was designated Homecoming and Dedication Day.

The program for the morning included the usual Sunday school and preaching service, with the pastor, Rev. D. T. Jones preaching, after which a basket dinner was served on the church grounds.

In the afternoon Rev. Byron Cullen, a former pastor of the church, preached an inspirational message. Following this Pastor D. T. Jones presented the faithful building committee, composed of E. C. Beasley, Lloyd Nesler, and A. T. O'tey, and the finance committee, including Beadles Baldree, Dalton Eidson, James C. Allcock, and Ezra Owen. These stood with the pastor and the church treasurer, C. E. Benefield, in the note-burning ceremony. The dedicatory sermon was delivered by Rev. L. R. Riley, a former pastor of the church, and the prayer of dedication was led by Brother Jones. Other ministers in attendance were Rev. Orman Stegall, Rev. Bill Sullivan, Rev. Grant Jones, Rev. W. G. Sullivan, Rev. Joe Whitsel, Rev. C. A. Morrison, and Rev. Roy Shepard.

Special music was arranged for the morning and afternoon services by the choir director, Dalton Eidson.

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By Cecilia Margaret Rudin, M. A.

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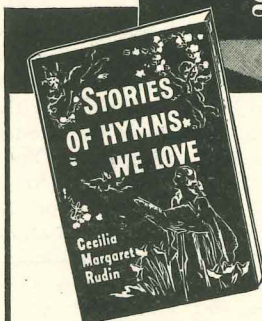
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Christian Compassion for a New World

This lesson presents one of the great needs of humanity today, which is that of a fellow-feeling for others. Christians should have such a love for and sympathy with others that they would be moved in their innermost beings when they observe their conditions and needs.

MATTHEW 9:35-36

In spite of the opposition of the leaders in Israel, Christ proceeded on a circuit around Galilee. With a great love for people, He went into the villages and cities where there were many of them. In their midst He engaged in a three-fold ministry of teaching, preaching and healing.

Confused multitudes followed Christ as He went from place to place, teaching in the synagogues, preaching the gospel of the kingdom and healing all kinds of diseases. Being like sheep without a shepherd, they presented such a picture of distress that Christ was moved with compassion toward them. Have our eyes been anointed so that we can see the shepherdless flocks, and have our hearts been touched to the extent that we have been moved by the vision?

This word "compassion" is such an expressive one. It is more than pity or mercy. It means the going out of the inmost soul of the Saviour in tender love and earnest longing for the salvation of lost souls. This is one of the great needs in the lives of present-day Christians. Is your heart moved with compassion as you see the unsaved all about you? What are you doing to help them to become reconciled to God?

Our Lord certainly wants us to have a kindred compassion for the Christless millions around the world. And He clearly indicates two very practical ways in which we may express this compassion. One of these ways is that of prayer—"Pray ye therefore the Lord of the harvest, that He will send forth laborers into his harvest." Another way is that of going, for we cannot pray sincerely for laborers to be sent forth unless we are willing to be among those who are sent, as the Lord wills. Let us yield ourselves to Him for this purpose, saying with Isaiah, "Here am I; send me."

MARK 1:32-34

While Christ Jesus was in the synagogue at Capernaum, a demon-possessed man came into the tranquility of that place of worship. The Master commanded the evil spirit to come out of him, and the demon did so much against his will. Naturally the people were

amazed at Christ's power to cast out demons.

Those who witnessed the miracle in the synagogue returned to their homes. During the day multitudes heard about the miracle. The manifestation of Christ's power over demons stirred many with the hope that He would do, for their loved ones and friends who were afflicted, what they believed He could do. At sunset, which ended the Sabbath, the inhabitants of Capernaum and the surrounding area brought the sick and demon-possessed to Christ in large numbers. And He did something for all of them. Neither demon nor disease were able to resist Him. He cured the ailments of all. Christ will always do something for those who come to Him or for those who are brought to Him. Whatever the need, He is able to supply it.

In passing, it is interesting to note that Christ refused to allow the demons to declare His identity. This is another evidence of the fact that He counts on His followers to witness for Him. He accepts and blesses the testimony of only those who follow Him.

MARK 8:1-9

This incident described here should warm our hearts, for what a revelation it is of the tender compassion with which our blessed Saviour regards the sinful human race, and of both His willingness and His ability to meet our needs and to satisfy the longings of our souls.

At the time Christ Jesus was seeking a quiet place in which to instruct His disciples more effectively the crowds continued to follow Him. Doubtless many of them did so out of mere curiosity; nevertheless, they remained with Him. When He saw their great and numerous needs He was moved with compassion for the multitude.

Some might contend that they were very unwise to leave their homes for three days without sufficient food. Quite unwilling to send the crowds away without something to eat, Christ mentioned the matter to His disciples. They promptly confessed their inability to do anything toward supplying food for the vast multitude. When He inquired about the quantity of food in their possession, they revealed the fact that they only had seven loaves and a few fishes.

In keeping with His lifetime practice of doing things in an orderly manner, Christ commanded the multitude to sit down. As soon as they were seated, He

took the loaves and the fishes, gave thanks for them, multiplied them and gave them to the disciples, who passed them on to the hungry multitude. He could have fed the multitude without the assistance of His disciples, but He preferred to use them in the accomplishment of this glorious task. After the appetites of the four thousand had been satisfied completely, seven baskets full of food remained.

That was just like the Lord Jesus to bless and to multiply the little that was given to Him until it was abundantly sufficient for the whole multitude. It was His compassion for the needy that constrained Him to feed those thousands in such a miraculous manner. It was the same compassion which was drawing Him to the cross where He was to make perfect provision for their spiritual needs. He performed that miracle not only to minister to their physical needs but also to teach them some vital spiritual truths and thereby meet the needs of their souls.

This incident certainly suggests the abundance of His marvelous grace. As He was sufficient for their physical needs, He is equally so for all of our temporal and spiritual needs. If we will only yield to Him our personalities, our possessions, and our plans, He will bless and use us far beyond our fondest expectations. Regardless of its limitations, He will use every life that is fully yielded to Him. Let us, therefore, place our all in His hands to use as He sees best.

London W. M. S. Notes Golden Anniversary

LONDON, Ky. — The W. M. S. of the First Baptist Church, London, celebrated the Golden Anniversary with a party in the dining room of the church. The program given featured costumes, dialogues, poems and music of fifty years ago. Antiques were displayed along with old photographs, which were greatly enjoyed.

The large, three-tiered birthday cake in the center of the table was decorated in gold colored glads and antique brass candelabras holding lavender tapers. Other flower decorations were carried out in lavender and gold colors.

Mrs. D. C. Edwards, Sr., who was one of the charter members of the W. M. S. here in London forty-nine years ago, gave an interesting history of the first meeting.

Our love offering amounted to \$700. The goal for the entire Laurel River Association is \$1,000, and we have already passed it.—Mrs. Frank W. Jones, president.

SERVICE: There is no lovelier way to thank God for your sight, than by giving a helping hand to someone in the dark.—Helen Keller.

New U. S. District Attorney For Eastern Kentucky Active In Mt. Vernon Church

MT. VERNON, Ky. — Judge E. R. Denney, recently installed as U. S. District Attorney for Eastern Kentucky, is a deacon and trustee of the First Baptist Church here in Mt. Vernon and has served as chairman of the Committee on Missions for the past six years. He has taught a young men's Sunday school class for the past several years and he and Mrs. Denney have taught in one of the afternoon missions each Sunday afternoon since the mission program was launched six years ago.

Mrs. Denney has served as church organist, has taught in the Sunday school, and has worked with the Training Union. She has been active in the church welfare program.

Bracken Association Protests Liquor Sales To Military Men

MAYSVILLE, Ky. — In a communication to President Dwight Eisenhower, Dr. A. D. Odom, pastor of the May's Lick Baptist Church and chairman of the Bracken Association of Baptists, protests a recent order permitting army installations to provide sales agencies for hard liquors for enlisted men. In part, Dr. Odom says in the communication: "To deliberately place this temptation in their way and thus openly encourage the use of alcoholic beverages is morally wrong; it is a breach of a sacred trust to millions of parents."

The text of the communication, over Dr. Odom's signature as chairman of the Bracken Association and carrying an October 22 dateline, follows:

"Dear Mr. President: In behalf of the Bracken Association of Baptists, some 3,500 in number, we protest the recent order authorizing army installations to provide sales agencies for hard liquors to enlisted men. It must be remembered that the great majority of these men are very youthful, and whose life pattern is now being moulded. To deliberately place this temptation in their way and thus openly encourage the use of alcoholic beverages is morally wrong; it is a breach of a sacred trust to millions of parents.

"We most sincerely trust that you will use your great office, and your personal prestige, in bringing about a speedy cancellation of this official act of premeditated injury to the spirits of free men. The army in this action is wantonly seeking to nullify the years of Sunday school and church training.

"There is not one valid reason why

this pernicious order should have been issued; there are many reasons why it should be voided. Parents do not hesitate to yield their sons for the protection and preservation of their homeland, but they do bitterly resent the inducement of the army to thus increase their canteen profits under the guise of 'building morale.' Some one has sagely suggested, 'it is far better to build a fence at the top of the precipice, than it is to keep ambulances waiting at the bottom.'"—Maysville Newspaper.

Richard Miller, Former Pastor, Returns To First, Raceland



Richard Miller

RACELAND, Ky. — Rev. Richard Miller, pastor of the First Baptist Church of Buffalo, West Virginia, has resigned that pulpit to accept the call of the First Baptist Church, Raceland, Ky.

In accepting the call of the Raceland church, Brother Miller returns to the church where he started his ministry in January, 1948, and to the church which ordained him March 28, 1948. He has held one other pastorate since leaving Raceland—that at Mt. Pleasant Baptist Church, North Kenova, Ohio.

During the pastorate at Raceland, previously, there were some 56 additions to the church, and the Educational Building was added.

He began his new duties November 1.

►Isaac Hatfield died at his home in Sneedville, Tennessee, recently. He was a brother of Dr. Charles Hatfield, one of the professors in Georgetown College.

Cumberland to Have Its Homecoming All Day, Saturday, November 28

WILLIAMSBURG, Ky. — Homecoming of 1953 will be held November 28 by Cumberland College, and plans are in the making by the Cumberland College Alumni Association for a great day.

Registration starts on the morning of the 28 at 10:30; and at 11:15, a program will be given by the college in the auditorium.

A luncheon is scheduled for 12:30.

At 1:30 p.m., class reunions are to be held in Roburn Hall, which is to be the place of a reception for the alumni at three.

In the dining halls of Johnson Hall at 5:30, the annual alumni banquet will be held.

The Cumberland Indians meet Sue Bennett College for a basketball game at 8:30 in the college gymnasium; and at the halfway time of the game, the crowning of the homecoming queen will take place.—C. W. Rhoads.

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Bingo Games in Churches

In various parts of the country, there is a rising conviction that all churches should separate themselves completely from methods of raising money by lotteries and bingo games.

The hypocrisy existing in the system of churches pretending to look after the morals and spiritual welfare of the people resorting to games of chance as a means of financing their operations no longer has public favor.

Even ecclesiastical leaders are awakening to the situation. We are pleased to learn that Archbishop Joseph F. Rummel, New Orleans, Louisiana, has ordered that bingo and other games of chance be "absolutely discontinued" in Roman Catholic churches there. In a pastoral letter issued by the archbishop to clarify uncertainty about the use of games of chance to raise funds for charitable, religious, and educational purposes, he makes it clear that the practices are no longer tenable.

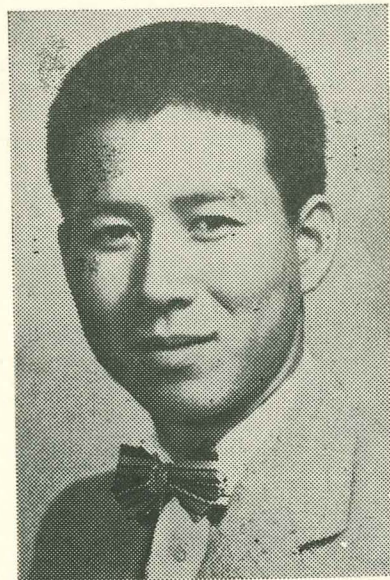
The archbishop's action relieves a tense situation in Louisiana. Colonel Francis Gravenberg, state police superintendent, has taken the position that charity bingo and other gaming devices are prohibited by Louisiana's anti-gambling laws.

It would be well if other states would take similar action and, also, that ecclesiastics would likewise put religious institutions on the right side of the moral fence. There is nothing whatever to be gained for the church by encouraging gambling among the people. It is a dangerous fever to stimulate.—*Watchman-Examiner*.

[The question arises, Did the Catholic archbishop order bingo and other gambling games stopped in the Catholic churches of Louisiana because he thought it was wrong, or because public sentiment was rising against the practice? If the step was taken because it was regarded as wrong, then why is it that Catholic churches in so many other places use the bingo games to raise money for the work of their churches and institutions? Gambling is as much gambling in a religious institution as it

is in a gambling dive on a dark alley. There are laws against gambling in most of the states, but too many of the officers hesitate to crack down on the practice in religious institutions. So far as we know, no Baptist church has ever resorted to such practices to raise money, and if they did, we believe the hand of fellowship would be withdrawn from such bodies by the association and the state convention. Money for all religious purposes in the life of churches should be raised on a voluntary basis by tithes and offerings. There is no other way set forth in the New Testament.]

Korean Student Attending Campbellsville College



Youngnok Koo, student in Campbellsville College from Korea. This is the young man about whom Mrs. John M. Carter wrote, "Youngnok Koo Meets the Master," in last week's *Western Recorder* on page twenty-two.

Doctrinally Speaking: Justification

W. Landon Miller

Julius and Ethel Rosenberg, for two long years, tried every method known to law to avoid the death penalty as convicted atomic spies. Even to the very last moment they would have hungrily welcomed the words, "not condemned."

Whatever justification is—and there are varied ideas concerning its meaning—one fact is crystal clear: justification means that a person formerly under God's condemnation because of sin is now through his faith in Christ no longer condemned but forgiven and received into God's favor.

Free from God's condemnation! Re-

stored to God's favor! Here is the essence of justification. Of course, it is vitally related to forgiveness (Acts 13: 38-39) and comes the moment a sinner wholeheartedly trusts Christ as Saviour. When Martin Luther got hold of this idea, the Dark Ages were over.

Justification is another way of expressing salvation with the emphasis pointing to God's favorable attitude toward the forgiven sinner. God declares the believer "just" due to his faith in Christ, "even as Abraham believed God and it was accounted to him for righteousness" (Gal. 3:6).

This declaring man righteous does not mean that God plays make believe and calls a man "just" or "righteous" who isn't. Something happens inside us when we become born again. We become new creatures in Christ Jesus (2 Cor. 5:17). We not only have a new standing with God, but we also have a new standard within. We are not only made safe (Rom. 5:9), but we are also made just.

Justification sums up what God does for a sinner who turns in faith to Christ, forgiveness, pardon, reconciliation, and peace. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1). What more could a forgiven sinner ask!—Baptist Press)

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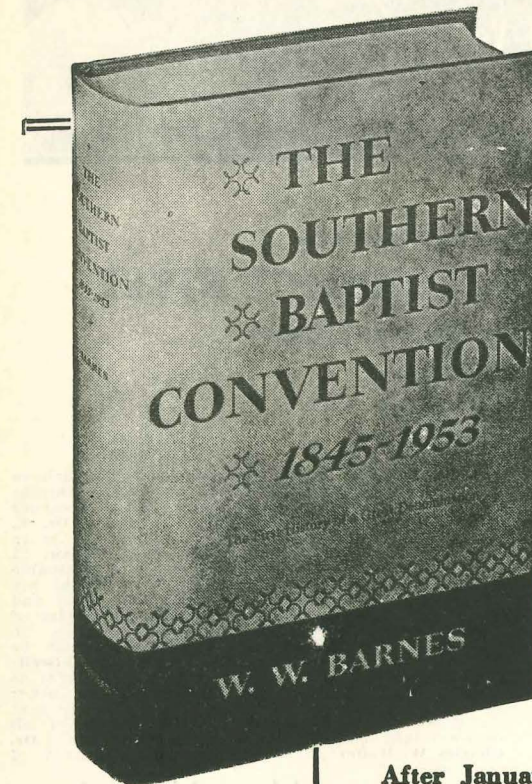
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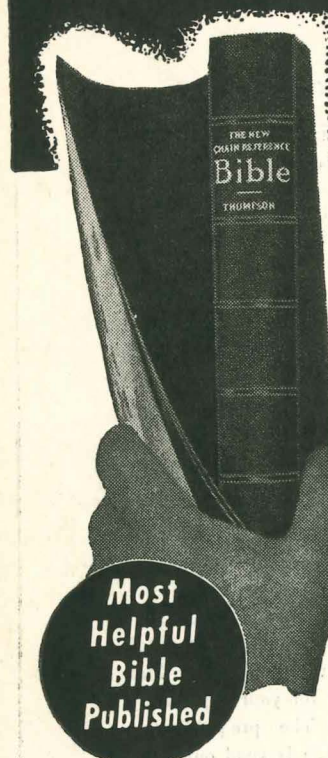
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