

Western Recorder

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Cedarmore Summer Assembly Schedule

April 30-May 2	B. S. U. Spring Retreat
June 21-25	First R. A. Camp
June 25-26	Brotherhood Week-end
June 28-July 2	Second R. A. Camp
July 5-9	General Boys Camp
July 12-16	General Girls Camp
July 19-23	First G. A. Camp
July 23-25	Y. W. A. Camp
July 26-30	Second G. A. Camp
August 2-6	Third G. A. Camp
August 9-13	Sunday School Week
August 16-20	Training Union Week
August 23-27	W. M. U. Week
August 30-September 3	B. S. U. Fall Training Meeting
September 4-6	B. W. C. Camp

Reservations should be sent to Marvin Byrdwell, Manager, Cedarmore Baptist Assembly, Bagdad, Shelby County, Kentucky, or call Bagdad 2721 by telephone.

Gleanings From The Field

►George Lovell, pastor, First Baptist Church, Statesboro, Ga., has resigned to accept a pastorate in Conway, S. C.

►The mother of R. Lofton Hudson, Kansas City, Mo., Mrs. Laura Vantrease Hudson, Nashville, Tenn., died March 21.

►The Oklahoma Baptist University will observe the twentieth anniversary of President John W. Raley the latter part of May. Enrolment in 1934 was 526. It reached 1,074 in 1953.

►The Lottie Moon Christmas offering for Foreign Missions totaled \$3,393,451 by March 23, 1954. This is \$223,000 more than for the same date last year, it was reported by Mrs. George R. Martin, president, Woman's Missionary Union auxiliary to the Southern Baptist Convention. Largest single state contribution was \$1,277,048 from Texas.

►The Education Commission of the Southern Baptist Convention, Nashville, Tenn., has distributed 700,000 pieces of literature for use in the College Orientation Workshops to be held in Southern Baptist churches in April. Texas alone will use 107,500. The states produced additional items to bring the total to well over a million.

►The Waverly Baptist Chapel was built in one day by sixty Baptist laymen and preachers from over the state of Ohio. All material for construction of the chapel was on the building site and work was started at 7:30 a.m. Before night-fall the lights were turned on and the building, except for a few finishing touches, was completed.

►Officers re-elected by the Relief and Annuity Board of Trustees at its meeting in Dallas were as follows: Wallace Bassett, president; Paul Danna, E. G. Brown, and Ben C. Ball, vice presidents; Walter R. Alexander, executive secretary; R. S. Jones, associate secretary and acting treasurer; R. Alton Reed, associate secretary in charge of public relations; Clyde Wilson, assistant treasurer; and Mable McCartney, registrar and recording secretary.

►Mrs. Janet Calvert has resigned as secretary of the Walnut Street Baptist Church, Louisville, to accept a similar position with the Hazelwood Baptist Church, Louisville. She is being succeeded by Miss Sara Skinner at Walnut Street. At a former time Miss Skinner had been secretary to the musical director of Walnut Street Church, and in recent months has been with the Baptist Book Store.

►Baker James Cauthen, executive secretary of the Foreign Mission Board, announced in March that the missionary staff increased from 625 in 1948 to 908 in 1954. There were 464 new appointments during that period. The objective is 1,750 missionaries. The Lottie Moon Offering, up to March 11, was \$3,371,000—\$90,000 more than last year—and money was still coming in. Nine new missionaries were appointed for South-

ern Rhodesia, Nigeria, Japan and Mexico.

►Pastor John M. Wall is planning a dedication service for the new building of the Buffalo Baptist Church, Buffalo, Kentucky, Sunday, May 2. Dr. W. C. Boone, general secretary of the General Association of Baptists in Kentucky, will be the morning speaker. The burning of the note will take place at that service. Dinner will be served on the grounds, and a former pastor, W. W. Johnson, will be the afternoon speaker. The new 25-room structure cost \$24,000.

►Ground was broken for a new \$137,000 doctors' building and the new Enid General Hospital was dedicated recently. The doctors' building, located near the hospital, will provide laboratory facilities and office suites for twelve doctors. The building will free space in the hospital for an additional twenty beds. The 110-bed hospital, valued at \$1,000,000, was given to Oklahoma Baptists last October by the Hospital Foundation. A provision of the gift was the erection of a doctors' building.

►Baynard L. Fox has become minister of music of the Fourth Avenue Church, Louisville. Previous to his election to this position he had been serving as a choir member and soloist in that church for the past few months. His prior experience includes service as minister of music, evangelistic singer and pianist. He studied at Georgetown College and is now attending the School of Church Music of the Southern Baptist Theological Seminary, and is a music teacher in a local piano store. He will be known to many as the oldest son of Rev. Baynard F. Fox, field representative of the Relief and Annuity Board, and Mrs. Fox.

►Dr. Sam P. Martin died March 19 at Orlando, Florida. He retired last year following a heart attack. He is survived by his wife; one son, Porter, and one daughter, name not known; two sisters, Mrs. Sallie Ayers, Louisville, Ky.; Mrs. R. T. DeSpain, Pennsylvania; and one brother, Estill Martin, also of Pennsylvania. He grew up in the Franklin Street Church, Louisville; and has been pastor of such churches as Shepherds-ville, Ky.; Lebanon and Kingsport, Tenn.; First Church, Newport, Ky.; Third, Owensboro, Ky.; First Middlesboro, Ky.; First, Murray, Ky.; and the North Park Church, Orlando, Florida.

►The golden wedding anniversary of Mr. and Mrs. Joseph T. Winfield was observed at their residence, 716 Brentwood Avenue, Louisville, Sunday, March 10. They are known to many as being the mother-and-father-in-law of Pastor Orrin W. Stites, of the Beechland Baptist Church, Pleasure Ridge, near Louisville. Mr. Winfield is 72 and was born in Marion County. Mrs. Winfield is 67, and she was born in LaRue County. Rejoicing with them on the occasion of their fiftieth wedding anniversary were

Western Recorder

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

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WESTERN RECORDER

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their three daughters—Mrs. Orrin Stites, Pleasure Ridge Park; Mrs. Robert K. Carpenter, Valley Station, Ky.; and Mrs. Everett Holloway; their one son—J. Fred Winfield; and seven grandchildren and one great grandchild.

►Associational Missionary and Mrs. Charles E. Daniel, Clay, Kentucky, recently visited their son at Camp LeJeune, North Carolina. While there they attended preaching services at the First Baptist Church, Jacksonville, N.C., where Brother M. R. Haire is pastor. "It made our hearts overflow with joy," they write, "to see scores of service men attending both Sunday school and preaching and to see them teaching classes. Then at the close of the great spiritual message by Pastor Haire, to see them walking the aisle when the invitation was given. Not all of our boys in service have forgotten the Christian training they received in their homes. As God said to Elijah, 'I still have 7,000 who have not bowed their knee to Baal.'"

Juvenile Delinquency Challenges the Churches

By HENLEE BARNETTE
Southern Baptist Seminary
Louisville, Kentucky

The delinquency is a perennial problem. Socrates is reputed to have sized up the delinquency issue about 400 B. C. when he said:

The children now live in luxury. They have bad manners, contempt for authority . . . they no longer rise when elders enter the room. They contradict their parents, chatter before company, rattle dishes at the table, cross their legs and tyrannize over their teachers.

More recently J. Edgar Hoover, of the F.B.I., remarked: "This country is in deadly peril! A creeping rot of moral disintegration is eating into our nation. The arrests of teenage boys and girls all over the country are staggering." He further notes that the worst crime wave ever could hit the United States. He based his theory on the record number of young people "approaching the crime committing age." He goes on to say that during the period from 1940 to 1950 the nation experienced an unusually high birth rate. In 1940 there was a total of 21,226,146 children nine (9) years of age and under; by 1950 there were 29,565,000 children in that same age group, an increase of approximately 39 per cent.

Now it seems that the first wave in this flood-tide of new citizens born between 1940 and 1950 has just this year reached the teenage, the period in which some of them will inevitably incline toward juvenile delinquency and later a full-fledged criminal career. If these children eventually commit crimes at the same rate as that at which criminal offenses are now being committed by their elders, it can be accurately predicted that the nation will soon be confronted with a crime wave of greater over-all proportions than anything known heretofore. So predicts Mr. Hoover.

What is the responsibility of the churches in relation to this ever present and growing problem of youth delinquency? Generally speaking, the churches have been severely criticized by workers in the delinquency-prevention field for failing to come to grips with the problem.

I. Basic Reasons for the Church's Social Ineffectiveness.

Several reasons come to mind as to why the churches have been slow in tackling this problem of juvenile delinquency. First of all there is a lack of

social consciousness and social concern on the part of the churches for social issues. Many sincere churchmen feel that the business of the church is to proclaim the gospel and to save souls for the next world. Consequently our church people have been indoctrinated with an individualistic, cushioned-pew piety which holds to the view that Christianity is a private love affair between the churchmember and God. The social dimension of the Christian faith is often obscured by a cloud of other-worldly theological dust kicked up by preachers in their pulpits on Sunday. We have been long on theology and short on social responsibility. The two are inseparable. We have talked much about services held, and done too little about services rendered. We bow in pious prostration before the Lord with our personal problem, but kick our social responsibilities under the bed while He is not looking. If the churches are to continue as formative forces in society, they must rediscover the revolutionary implications of the Christian faith and relate the Gospel of Christ to the pressing issues of our day.

In the second place, preachers are too busy to tackle problems beyond their immediate congregations. Alas, the average preacher is forced to piddle around with the petty problems of his flock, while the major ethical issues of our generation go unchallenged. Moreover, he is compelled to spend much of his precious time oiling and cranking the ecclesiastical machinery to keep it from bogging down in a rut of inactivity or completely disintegrating before his eyes.

Again, a lack of techniques is another difficulty in the way of the churches in dealing effectively with delinquency. No doubt modern programs of social work and welfare stem from religious motivation. But much of the church's effort to deal with specific problems has been simply to denounce them. Churches must go beyond mere verbal exhortation in dealing with social issues.

Finally, the migration of churches from high risk and deteriorated zones of the city to the more salubrious sections often contributes to delinquency. Migration of churches from central city leaves thousands of youth without adequate moral and spiritual care. Downtown churches which chase their congregations to the fringe of the city leave the young people in a secular vacuum

which becomes a breeding place for crime and delinquency.

II. Church Strategy.

Gradually churchmen are becoming aware of their responsibility for the moral character of the community in which they serve. The conviction is growing that any issue which affects personality adversely is a moral one and that the church has a right and a responsibility to speak and act. Specifically, what is the role of the churches in the conservation of our youth?

First of all, the primary task of the churches is to proclaim the redemptive act of God in history and to articulate the norms of Christian morality.

Secondly, the churches must study critically and objectively the problems of youth. Knowledge must precede intelligent action. Too often we discuss with great gravity social problems in complete innocence that scientific facts on the subject are available. All church strategy must be undergirded with sociological facts.

Again the churches must modify their programs so as to meet the needs of youth. City churches must adapt their programs so as to attract and hold the young people. Much of the activity in our churches today is rather trifling and unattractive to youth. Church programs for youth must be made vital and challenging. This means that the church must develop a Christ-centered program that will meet human needs. Thus the churches should function as community centers with all of their physical equipment, other than the worship sanctuary, made available for Bible study, creative recreation, and social activity.

Further, the churches must enlist old and new members. One of the most effective ways of preventing delinquency is to enlist the young people into the Sunday school and youth programs of the church. J. Edgar Hoover says that "full Sunday schools today will prevent full prisons tomorrow." Dr. Carr, professor of sociology and director of the Michigan Child Guidance Institute, University of Michigan, says that if churches could reach the unchurched, "the high percentage of delinquent children who have little or no religious training would automatically take care of itself."

Note that the above words come not from a theologian, but a sociologist. In spite of all of the criticisms of our churches, they still remain among the most effective forces of social control in contemporary American society. By providing vital spiritual guidance and wholesome recreation they can become the principal agencies of delinquency control.

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► Frank K. Wood, pastor of Woodlawn Baptist Church, Birmingham, since June of 1948, has resigned. During his pastorate there the church received 1,558 new members, 551 by baptism. A \$500,000 educational building was erected, and the budget increased from \$74,000 to \$163,000.

From Priest to Citizen

Second Installment

By EMMETT McLOUGHLIN
In The Baptist Standard

How I Broke With the Catholic Church and its Priesthood

It began not with the realization that Roman doctrines were false but with the feeling that Roman morals were wrong.

It would take hours to go into details, but briefly I became thoroughly disillusioned with—(1) the lack of charity within the church and its institutions, especially in the sisters' hospitals; (2) the lack of consistency between the church's teachings and practice, especially on inter-racialism, (3) the unnaturalness and harmfulness of the Catholic teachings on the celibacy of the clergy and birth control among the laity, and (4) the church's greed for money.

The natural question that would occur to an independent American is: If you had lost faith or confidence in your church why wait 10 years to leave it? The answer is—*fear*. The hold of the Roman Catholic hierarchy upon its clergy is not the bond of love nor of loyalty nor of religion. It is the almost unbreakable chain of fear. Fear of Hell; fear of family; fear of the public, and fear of destitution, deprivation, and insecurity. I firmly believe that in place of the 30 per cent of the clergy who actually leave the priesthood, 75 per cent would do so if it were not for the fear that is constantly instilled into them.

Most priests, torn between the intellectual realization that they have been betrayed by the hierarchy and the fear of family reaction, hesitate and live on through barren years in the priesthood.

I, like every priest, was taught through the years that anyone who takes his hand from the plow and looks back will not only be cursed by God but will be rejected by the public. Catholics would despise me as a traitor. Non-Catholics would sneer at me as one who has violated his solemn promises and therefore as one who cannot be trusted with responsibility of even the most menial job. Examples are pointed out of priests who have strayed, who have starved, and who have groveled back to the hierarchy, sick, drunken, broken in spirit, begging to do penance for the sake of clothes on their backs and food in their bellies. The ex-priests who are successful are never mentioned.

If it had not been for our hospital I might still be in the Roman Catholic Church leading a life of misery and frustration.

Memorial Hospital, or St. Monica's, was founded on two principles, both contrary to the Catholic Sisters' hospitals.

The first was that it is possible to train together as nurses, girls of all races. The Catholic Church teaches that there should be no distinction of race. Her doctrine of the "Mystical Body of Christ" welds all people into a physical unity. The Catholic Church does not have the "nerve" to practice this teaching. Most Catholic nursing schools will not accept girls of all races.

The second principle is that it is possible to give emergency care to everybody and still survive. Sisters' hospitals as a rule will not do this.

One of our Negro janitors became an X-ray technician and organized the Arizona section of American Registry of X-ray Technicians. He is now its state president. These graduates of Howard University are among the 300 doctors on our medical staff, and one of them trained with us as a medical resident.

The interracial aspect of our hospital were so successful that they accentuated the shameful hypocrisy of the Catholic St. Joseph's Hospital in Phoenix that, under the Sisters of Mercy, would hire a Negro only as a flunky.

Our policy of rendering emergency care to every accident case before asking financial questions became so well known that ambulance drivers and law enforcement officers brought the injured to us from the very doorsteps of the city's other hospitals . . . and they still do. We have cared for 150,000 emergency cases—75,000 of them free of charge. And our doors are still open.

It was inevitable that the nuns and the hierarchy should squirm under the double thorns of racial equality and free medical care. They began accusing me of many things. They said I did not pray enough, I was not on time for meals, I did not have enough respect for nuns. They contended that running a hospital was a material thing, unbecoming a priest. They demanded that I give it up and be prepared to obey an order to leave Phoenix.

The Franciscan provincial superior demanded particularly that I stop our care of the injured, the maimed, and the sick. "Let them die on the streets," he told me, "they are the responsibility of the City of Phoenix, not of the Roman Catholic Church."

The night that conversation took place I finally made up my mind. I would not leave Phoenix or our hospital. Instead I would leave the priesthood and

the Catholic Church. I did so December 1, 1948.

What I Found When I Got Out of It

Roman Catholics accused me, following my break with the church as they do every ex-priest, of having deserted God. Actually reaching that decision and carrying it out brought me closer than I had ever been before. In rejecting Roman Catholicism I had not rejected God or religion. I had merely shed the idolatrous and money-making trappings of statues, meals, relics, indulgences, shrines, novenas, and masses that the hierarchy had built around the concept of God and of religion.

I read the Bible more than I ever had before. Roman Catholicism pushes God so far into Heaven with His infiniteness, His omnipresence, His omniscience that Catholics can't reach Him. They are content with the saints and Mary and the sacred hearts of Jesus.

But Jesus Himself was not distant, and God was not distant. "The Kingdom of God is within you." God could not be reached only through man. "For all the law is fulfilled in one word. Even in this, 'Thou shalt love thy neighbor as thyself.'" "And what you have done to one of these My least brethren, ye have done it to Me."

And with this closer contact with God came a sudden appreciation of Protestantism. I had been taught that Protestants were not only largely to be consigned to Hell in the next world but that on earth they were constantly disagreeing, dividing, disintegrating, and were united only on one point—opposition to Roman Catholicism.

I came to the realization that the differences of Protestants, though doctrinal, are superficial and non-essential. Their unity is greater than their divergence.

Whether Baptists, Methodists, Presbyterians, Congregationalists, or Unitarians, they agree on two common principles.

The first is the personal, private, independent interpretation of the Bible.

The second flows from their intimacy with Jesus which the Bible provides—that thing called "fellowship," an intelligent, helpful love of all men—a love of neighbor which is not maudlin, but a concern for him and understanding, a respect and a desire and effort for his physical, moral, religious, and intellectual development. That "fellowship" among Protestants is something that Roman Catholics simply do not understand.

To me American democracy with its material, intellectual, and cultural accomplishments and its human and humanitarian pre-eminence are the ultimate blossoming of these two principles.

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►Mrs. Peyton Stephens, Southern Baptist emeritus missionary to China, has a new street address in Columbia, Mo. It is: 1107 East Walnut. Mrs. Stephens is a native of Taylorsville, Ky., the former Miss Mary Thompson.

Editorials

"PEOPLE'S PADRE:" We do not, as a usual thing, mention books on this page. This one, however, *People's Padre*, must be an exception. It is certain to cause great stirrings throughout America and, no doubt, in many foreign countries. In some quarters it will cause a furore. For those Roman Catholics who read it, it will be a source of information to which they had no previous access. And we do not use that word *information* lightly.

Emmett McLoughlin was for a number of years a Roman Catholic priest. He made a brilliant record as a student for the priesthood, then as a priest at Phoenix, Arizona, and later as hospital administrator there. However, finding himself out of harmony with the doctrines and practice of the Roman Catholic Church and its hierarchy, he resigned the priesthood and quit the Catholic Church, and became a private citizen. This book tells the story of his life, of his convictions which finally grew to maturity, and of his reasons for breaking with the religious group with which he had not only served as priest but of which his family for many generations had been a part.

Paul Blanchard, himself author of some widely read books on Catholicism, said: "*People's Padre* by Emmett McLoughlin is going to become a classic in its field. I predict that people will be reading this book twenty years from now." I predict they will be reading it after a much longer period, and that it will go through several editions.

McLoughlin does not indulge in questionable smears so often employed by lesser minds. He simply gives a close-up view of the period of training for the priesthood, the attitude of the Roman Catholic hierarchy and its aims, and the methods employed to achieve those ends. He turns the spotlight on the doctrines and practice of the Roman Catholic Church and its hierarchy, as only one who has been on the inside could do.

Mr. McLoughlin was speaker at the recent meeting of the Southern Baptist Press Association at Biloxi, Mississippi. It was not our privilege to hear him there, but this book tells a story and gives facts from which one cannot shake loose. One must read it to understand what we mean. So far as our knowledge goes, Mr. McLoughlin has not as yet united with any other religious group.

The book is published by Beacon Press, 25 Beacon Street, Boston, Mass. The price is \$3.95, but you'll forget that when you read it. It can be bought from your own Baptist Book Store.

TEACHING AND TRAINING: What we call *preaching* has always had high place in the program of New Testament churches: "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of *preaching* to save them that believe" (1 Cor. 1:21). And he said in the 23rd verse: "But we *preach* Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them that are called, both Jews and Greeks, Christ the power of God and the wisdom of God."

But is not preaching, in large measure, *teaching*? Jesus indicated this in His Great Commission: "Go ye therefore, and *teach* [make disciples of] all nations. . . ." (Matt. 28:19). Jesus purposed that His church should cause people to *learn* and to *follow* His doctrines; they were to be made students, but more: they were to be-

come *adherents and imitators of Christ*: the true disciple not only knows but *does* His will.

That church which only has what is generally thought of as a *preaching* service is in considerable measure missing the mark. Such churches are few in number these days. But there are many churches which need to intensify vastly their teaching and training work from the pulpit, in the Sunday school, in the Training Union, and in the Brotherhood and W.M.U. "Causing them to know and to do" should become an important watchword with us all.

The teaching and the training church is following the command and example of the Master. During His early ministry He was the great Teacher. The teaching and training church is following the leadership of the Holy Spirit; for He is a Teacher: "Howbeit, when the Spirit of Truth is come, He will guide you into all truth" (Jno. 16:13). And He not only guides into truth; He leads us to DO the truth: For He "worketh in you both to will and to do of His good pleasure" (Phil. 2:13).

Many are lean both in soul and deeds because they have not been taught by faithful churches to know and to do: they are "tossed to and fro, and carried about by every wind of doctrine, and by sleight of man, and cunning craftiness, whereby they lie in wait to deceive" (Eph. 4:14). They need to be made to "grow up into Him in all things, which is the Head, even Christ: from Whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the *effectual working* in every part, maketh increase of the body unto the edifying of itself in love" (Eph. 4:15-16).

If our people do not *know the doctrines*, and if they do not *do the doctrines*, the blame lies not with the Master, but with us. He has provided every needed truth and every means for the "building up of the body of Christ," and for the protection and guidance and development of His churches and people. We are not to say, God's way is the best way. Rather, we are to say, God's way is the only way.

—o—

►The key to great living is in doing the will of God.

►There's one thing that will never go out of style—the old-fashioned mother who feels her first place is in her home, teaching her children the truths of God and showing by her example what a Christian is. Her price is far above rubies!

►According to one authority, there are, in the United States, forty-one million adult people who have never gone beyond the eighth grade. It is also stated that the average eighth grade student uses only about 200 words in two thirds of his writing and speech. Does not this show why writers and speakers should make their language simple when addressing the masses? Dr. S. D. Gordon was a master at this, which fact account for his being one of the most sought-after speakers and writers of his day. Is it not a sign of basic ignorance when a man speaks "over the heads" of his hearers? He may know facts and words, but he doesn't know people.

►There must be incentive to live and work. "When Louis Pasteur, the French scientist, was stricken with cerebral thrombosis, his condition seemed so hopeless that construction was stopped on a laboratory that the government was building for him. Pasteur noticed and declined rapidly. His friends appealed to Emperor Napoleon III who ordered construction resumed. Pasteur then began to recover and in the new laboratory conquered rabies and half a dozen other diseases."—American Legion Magazine.

From Priest to Citizen

(Continued from Page 3)

It is impossible for me to portray in a few words the America that I discovered when I broke out of the physical and mental prison of Roman Catholicism.

It is difficult for me to express my personal appraisal of American democracy without perhaps appearing to the critical intellectual mind to be maudlin and sentimental. I am sentimental about it. Before leaving Romanism I scorned the displaced Pole or German or Yugoslav who, when granted American citizenship, passionately clutched the American flag, kissed it, and openly wept. But I do not scorn him now. I feel just as passionate. Now I know what he left and what he has received. For the tyranny of totalitarianism is not confined to political states, and the emotional appreciation of America is not reserved only to those who reject a nationality to become its citizens.

Now I was an adult, examining for the first time the nation that was my own and marveling, not only at its physical make-up and resources, but at its moral, intellectual, and spiritual resources. I was consumed with an insatiable curiosity that wanted to know everything about everything. I read almanacs. I analyzed articles and books on every aspect of America. I studied road maps. And on vacations and weekends I drove to small towns and asked questions in cotton camps, country churches, and crossroad stores.

Literally millions of American citizens give their time as well as their substance in our vast national crusades against tuberculosis, cancer, heart disease, cerebral palsy, asthma, and infantile paralysis.

Her love has never been equaled in human history. She turns her cheek 70 times seven times. She fights only to defend her family. But when she has defeated her enemies she binds their wounds, feeds their children, pays their bills, and hands forth more millions of dollars to restore them to an honorable place among the nations of the world.

But my friends, that heritage will surely be destroyed and that great love will die unless the principles of freedom of the Bible—freedom of thought, freedom of worship, freedom of speech—are preserved.

These freedoms are in real danger of being destroyed; and that anger comes from within this country, not from without.

What the Catholic Church Did to Me in the Process

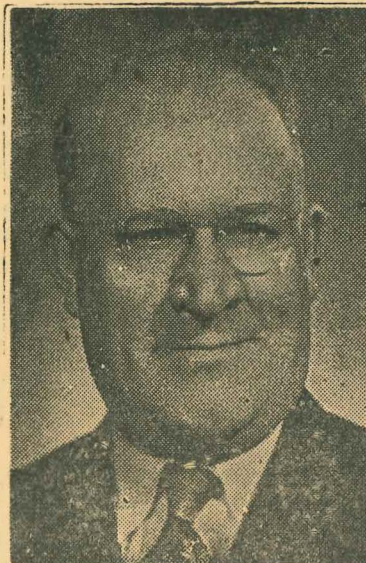
Let me tell you just a few of the attacks in the cold war that the Catholic Church has waged against me in the five years since I exercised my American privilege of freedom of thought and

freedom of worship and dared to leave the priesthood.

I received more than 10,000 letters, and I still receive them. A few were friendly and congratulatory; but the bulk of them, even from bishops and priests, condemned me so severely and in many instances in such vile language that if they were opened by the postal authorities their writers could have been arrested for sending obscene matter through the mails.

Malicious rumors were deliberately spread by the Catholic clergy. I was said to be spending all my time in taverns; I was accused of breaking up the marriage of Anna Roosevelt Boettinger;

Cannonsburg Notes Tenth Anniversary of Pastor And Mrs. C. W. Caudill



Carroll W. Caudill

ASHLAND, Ky. — Pastor and Mrs. Carroll W. Caudill were honored with a fellowship meeting Saturday evening, February 13, at the Boyd County High School Cafeteria, in observance of their tenth anniversary with the Cannonsburg Missionary Baptist Church.

Ray Harper, superintendent of the Sunday school, gave a brief history and accomplishments of the church under Bro. Caudill's ministry, pointing out that ten years ago the church membership was 19 and during the pastorate of Brother Caudill there had been 98 baptisms and more than 50 by letter. The church has had a remarkable growth and has built a new house of worship, which is rapidly being outgrown by the increasing congregation. Bro. Harper then presented Brother and Mrs. Caudill with an electric coffee service and an anniversary cake from the church.

I was being "kept" by four women of the Phoenix County Club. God, they said, had punished me with heart trouble and paralysis. Outside of Arizona rumors were circulated that I had deserted my wife, lost my job, was doing penance and begging for re-admission to the Roman Catholic Church.

The hierarchy, through Catholic members of the board of directors, tried to throw me out of the hospital I had built. While a priest I had been a leader to Catholics. Now I was untrustworthy, dishonest, and inefficient. I had foreseen this move and had been replacing Catholics with Protestants as board members.

When the Catholics could not run me out of the hospital they tried to wreck the hospital and are still trying to do it. The clergy told the people to boycott it, which to a great extent they have unless they are so poor that the sisters will not take them in. Nuns in Phoenix schools told children of our nurses that I was a sinful man and that they should tell their mothers not to work for me. Catholics doctors tried to coax even non-Catholics away from our institution.

Take Your Choice

The wets are determined to give America a whiskey at hand to lead us down the road to drunkenness and ruin. A bill has been introduced to the Senate, Saylor Hill HR 5407, asking relief of the tax load on distillers. One argument advanced for its passage was that the manufacturers are "troubled by surplus stocks."

The formula proposed by these men is like this:

Less taxes equal lower prices
Lower prices equal more liquor sold
More liquor sold equals lower inventories
Lower inventories equal more room to store new liquor

Just how dumb do the wets think America is anyway?

Actually the true formula is:

Lower taxes equal lower prices
Lower prices equal more whiskey sold
More whiskey sold equals more whiskey drunk
More whiskey drunk equals more drunkenness
More drunkenness equals a ruined America.

There it is, take your choice: Richer whiskey-makers and a ruined America or poorer whiskey-makers and America at least as well off as it is.

The action needed: A wire or letter to your senator, NOW! AT ONCE! TODAY!

►Major General Ivan L. Bennett (Southern Baptist) Army Chief of Chaplains will retire April 30, having reached the retirement age of 62. He entered the Army chaplaincy during World War I after having served as pastor in North Carolina and Kentucky.

April 11 For Cedarmore

As Chairman of the Cedarmore Committee, may I urge every Sunday School Superintendent and Pastor to make plans in your church to give the Sunday School offering for April 11, or the nearest convenient Sunday, for Cedarmore. This is an approved offering by our General Association. We need \$10,000 or more from this offering to make the improvements at Cedarmore that need to be made this year.

Cedarmore belongs to YOU as a Kentucky Baptist. Those who have been there have been thrilled with its beauty and possibilities. They have seen a marvelous growth. But much remains to be done that we might be able to care for all who want to go to Cedarmore and make it second to none.

Remember the date—April 11—just the regular Sunday School offering for that Sunday.—Francis R. Tallant.

A Word Concerning Cedarmore

By M. M. Byrdwell, Mgr.

The spirit of Cedarmore is growing throughout our state. This past summer, 1953, our department heads presented the most spiritual programs and the best recreational activities we have ever had. It would be hard to measure results that have come from meetings held in our new Tabernacle, on the Lake

side, and in the sunken garden. The fine Christian atmosphere was an inspiration.

Guests were lavish in their praise of the meals served in the dining room. There was always plenty on the tables.

Fine young people from different parts of the state served on our staff. Each in his own capacity served faithfully and well. Their testimony was that their lives were enriched by being here.

Get Your Reservation In Early

Last year we had to turn away more than 30 campers and many adults because we did not have room. Total attendance for all programs reached 2,666. In addition, we had 4,210 registered fishermen.

We are now accepting applications for summer help to work on our staff. We use boys and girls from 16 up.

Remember the offering April 11 for your Cedarmore work, as most of you know the needs here.

No More Packages Needed

ATLANTA, Ga. — March 18, 1954, Atlanta, Georgia, (BN) . . . Southern Baptists have been most generous in responding to the appeal for used clothing and food for the migrants. This season's needs have been adequately met and we would like to request that you do not send any more packages until you have first contacted the missionary.

Thank you for your generosity.—Sam T. Mayo.

Convention-Goers Invited To Foreign Mission Tea

Messengers and visitors attending the Southern Baptist Convention in St. Louis in June are invited to a reception in the Gold Room of the Jefferson Hotel from 3:00 to 5:00 p.m., on Thursday, June 3, as guests of the Southern Baptist Foreign Mission Board.

Dr. Baker James Cauthen, executive secretary of the Board, in announcing this departure from the usual Foreign Mission Board breakfast at the annual meeting of the Convention, said the reception will give Southern Baptists an opportunity to become better acquainted with many of their missionaries. Furloughing missionaries, recent appointees, and members of the Board's headquarters staff will receive the messengers.

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Foreign Mission Board Reports to the People

FOREIGN BOARD'S GREATEST NEED IS MORE MISSIONARIES, SAYS CAUTHEN

Dr. Baker James Cauthen, executive secretary of the Southern Baptist Foreign Mission Board, analyzed missionary appointments over a six-year period at the March meeting of the Board. Here are some facts and quotes from his report:

The missionary staff has increased from 625 at the beginning of 1948 to 908 at the beginning of this year. During this period 464 appointments have been made; but retirements, death, illness, and other losses have reduced the staff 171, leaving a net gain of 283.

Over a period of six years Southern Baptists have appointed an average of 77.3 missionaries per year and have lost through death, retirement, or otherwise an average of 28.5 per year, giving a net annual gain of 48.8.

Dr. Cauthen said: "As we face our objective of advancing toward a goal of 1,750 missionaries, we are encouraged by the evidences that Southern Baptists will provide the funds to undergird sending those whom God would have go.

"The fact that our financial resources have increased in proportion to the number of missionaries has two encouraging features:

"First, we have been able to provide urgently needed capital developments in many lands. Second, we can continue to appoint missionaries on an advance basis, even within the limits of our present income.

"The need for missionaries is so urgent, especially in new areas, that the missionaries in all lands would without hesitation recommend the appointment of reinforcements, even if it should require the sacrifice of having less money available for capital needs and current operations.

"As valuable as are capital developments and funds for current operations the most vital part of our missionary effort is the missionary himself with his fervent witness to a living Christ."

Dr. Cauthen said the 1953 Lottie Moon Christmas Offering which has already exceeded the amount received last year, with more yet to come in, is abundant evidence of Southern Baptists' determination to advance.

He continued: "Regardless of what may occur in world affairs in days ahead, we can rest assured that the investments we make in giving the message of Christ to the nations of the earth is the wisest investment that can be made by followers of Christ. Even when the Iron Curtain drops around areas and missionaries are swept out, the work of a living Christ continues."

March Appointees

Nine young people were appointed missionaries at the March meeting of the Foreign Mission Board. They are: John

Cheyne and Marie Golson Cheyne, of Alabama, for Southern Rhodesia; Lawanda Couch, of Texas, a nurse, for Nigeria; Gerald Fielder and Joe Beth McKneely Fielder, of Texas, for Japan; Roberta Hampton, of Oklahoma, for Mexico; Anita Roper, of Georgia, for Nigeria; and Melvin Wasson, of Missouri, and Lillian Strickland Wasson, of Arkansas, for Nigeria.

Lottie Moon Offering

Everett L. Deane, Board treasurer, reported that the amount of 1953 Lottie Moon Christmas Offering funds received in the office of the executive secretary of the Southern Baptist Executive Committee through March 11, 1954, was \$3,371,169. This is \$90,797 more than the total 1952 Offering; and Mr. Deane said funds will continue to come in through April 30.

Foreign Missionaries at Glorieta and Ridgecrest

Approximately 20 Southern Baptist missionaries will appear on each of the two Foreign Missions Conferences this summer—Glorieta Baptist Assembly, July 1-7, and Ridgecrest Baptist Assembly, July 29 to August 4.

Dr. Rogers M. Smith, program director for the two conferences, said these missionaries will represent every general area of the world where Southern Baptists work.

Carlos Cruber, of Plainview, Texas, who led the singing for the Baptist World Youth Conference in Rio de Janeiro, Brazil, last summer, will direct singing at the Glorieta conference. Center L. Stephens, of Nashville, Tenn., will return to Ridgecrest to lead that conference for the second time.

The Bible study leader at Glorieta will be Dr. Blackburn, pastor of the Baptist church, Wake Forest, N.C.; at Ridgecrest will be Dr. Dale Moody, professor at Southern Baptist Theological Seminary.

The Brotherhood Conferences will be held simultaneously with the Foreign Missions Conferences at both encampments. Some of the morning meetings and all of the evening services will be combined.

"Daring for Christ" is the theme of both Foreign Missions Conferences. Dr. Baker James Cauthen will deliver the keynote addresses.

Baptist Clinic, Korea, Cited

The Baptist clinic, Pusan, Korea, where more than 137,000 patients were treated last year, has been awarded five citations in two years: (1) from the governor of the province to Dr. N. A. Bryan, now in the States due to the illness of Mrs. Bryan; (2) from the governor to Dr. A. W. Yocum; (3) from the Department of Public Health in appreciation for the tuberculosis work; (4) from the Provincial Department of Education; and (5) from the Department of Public Schools in Pusan.

Juvenile Delinquency Challenges the Churches

(Continued from Page 3)

Finally, churches could most effectively help to prevent delinquency by strengthening the spiritual and moral foundations of the American home. Sociologists know that the broken home is one of the major contributing factors to the problem of juvenile delinquency. The first task of our churches is to help the family to recover its religious center. This can be done by emphasis upon the Christian interpretation of marriage in the family, by pastoral counseling, and by encouraging family worship and religious education in the home. In the second place, the local church must cooperate with other churches and other character building agencies in the community. The problem of juvenile delinquency is too big for any one church. A solution to this problem will take the combined efforts of all the constructive forces within the community.

The child is in our midst. His future is now. The churches must become a formative force in the development of his personality. Let the churches champion the cause of the children, for the care of children was one of the basic concerns of our Lord.

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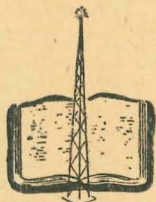
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Dear Kentucky Friends:

In view of facts—and figures THE BAPTIST HOUR offers you more for your money than any commodity on the market today. You, and consequently we, are engaged in the most important business in the world today . . . that of spreading the gospel of Christ to a lost people!!!

We want to thank you for making THE BAPTIST HOUR possible in Kentucky. You have been generous and, of course, without your *regular* contributions THE BAPTIST HOUR could never have been produced, much less improved and expanded.

Each gift you send is tabulated carefully and individual records kept on every person or church that sends 50 cents, a dollar, or ANY AMOUNT, to help keep this great Christian ministry of the air reaching people who wouldn't otherwise be reached. If we relied on the Cooperative Program alone, we'd be off the air in three months.

A total of \$7,034.07 in voluntary contributions to THE BAPTIST HOUR was received in 1953 from Kentucky. BUT DID YOU EVER STOP TO WONDER WHAT KIND OF RETURN YOU GOT ON YOUR MONEY ??? Maybe you didn't expect a tangible return, but you got one anyway.

The average cost of commercial radio time runs about \$96 an hour. THE BAPTIST HOUR is on 22 stations in Kentucky each week, or 11 hours of air time. Multiply that by \$96 and you get \$1,056 worth of commercial air time weekly. For 52 weeks that gives a total of \$54,912 in free radio time during 1953. Take away the amount you gave THE BAPTIST HOUR and you have \$47,877.93 returned to Kentucky in value received on the investment you made last year.

THAT'S TREMENDOUS, ISN'T IT??

**Continue to sustain THE BAPTIST HOUR WITH YOUR PRAYERS AND GIFTS.
WE MUST HAVE YOUR SUPPORT.**

Sincerely yours,

Allen D. Graves
Chairman—Executive Committee
Pastor—Immanuel Baptist Church—Tulsa, Okla.

Malcolm Knight
Chairman—Finance Committee
Pastor—Southside Baptist Church—Jacksonville, Fla.

R. E. Brown
Chairman—Transcription Committee
Pastor—First Baptist Church—Jacksonville Beach, Fla.

W. H. Brown
Chairman—Baptist Hour Committee
Pastor—First Baptist Church—Charleston, S. C.

W. J. Brown
Chairman—Television Committee
Pastor—St. John's Baptist Church—Raleigh, N. C.

J. J. Brown
Chairman—Public Service Committee
Pastor—First Baptist Church—Birmingham, Ala.

(This ad paid for by friends of
THE BAPTIST HOUR in Kentucky)

SUNDAY SCHOOL DEPARTMENT

ROY E. BOATWRIGHT
State Secretary

STANDARD SUNDAY SCHOOLS

Sunshine—Pastor J. M. Skeen; Superintendent Francis Stanaford.

Eubank—Pastor C. M. Hill; Superintendent Don E. Gay.

Victory—Pastor William B. Carnes; Superintendent Paul, Simpson.

New Salem—Pastor Robert Stewart; Superintendent D. J. Jeffrey.

INTERMEDIATE DAY, APRIL 25

By Gainer E. Bryan, Jr.
Baptist Sunday School Board

"Intermediates are going to serve some one. If we lead them to be a part of the Sunday school it is likely that they will serve the Lord. If we do not, it may be the devil whom they will serve."

Dr. Stanley Williamson, superintendent of Intermediate Sunday school work, Baptist Sunday School Board, made this statement in announcing the annual observance of Intermediate Day, April 25, in the churches.

Among the purposes of Intermediate day are: to lead older members of the church to renewed appreciation for those thirteen through sixteen, to make Intermediates feel that they are appreciated and wanted, to encourage better enlistment of Intermediates in Sunday school and all phases of church life.

The Intermediates on this special day are urged to bring others of their age range to Sunday school, to make a public profession of Christ as Saviour, to re-dedicate their lives, and to surrender for full-time Christian service.

The opportunity for unsaved boys and girls to profess Christ publicly may be offered during the department worship program in department schools, with the pastor invited to be present.

It is also recommended that the pastor use Intermediates in the church worship services to read the Scripture, lead in prayer, serve as ushers, present the music, give Sunday school and Training Union reports, and bring testimonies of their Christian experience.

GOOD INCREASES IN ENROLMENT

Pinckard Sunday School—Pastor V. B. Filson; Superintendent Claude Kaenzig.

The pastor taught *The Pull of The People* in February. He writes that enrolment has increased from 104 to 122 in the past four months. He states that they will more than reach their goal of increase. They will run their enrolment to 145 by September 1. They are pulling for an average attendance of at least 100. The pastor says there is no need of increased enrolment without an increased attendance. They plan also to enrol a number in the Extension and Cradle Roll Departments but they are anxious for a larger attendance in Sunday school each Sunday. They have

just completed 9 new Sunday school rooms.

Calvary, Central City Sunday School.—Pastor John L. Parker states that they are making the progress that he had hoped they would. He taught *The Pull of The People* in September. They now have two new classes and hope to be able to report a good gain in the next quarter.

Warsaw Sunday School—Pastor Frank Rhodus. Superintendent Harold Ellis. This church studied *The Pull of the People* in September. There were 22 who studied this book that week. They are making plans to start three departments which will mean several new classes as well. The Extension and Cradle Roll Departments are proving a blessing to many homes. Their net gain since October has been 26 new pupils enrolled in Sunday school.

Great Crossing Sunday School—Pastor Edward E. Ham; Superintendent Charles M. Brooking.

The pastor taught *The Pull of the People* September 28-October 2, with 37 receiving awards. Beginning October 4, they departmentized their entire Sunday school. Setting up nine departments and four additional classes. December 20, they began a new Mission Sunday school, they were the first of January averaging 24 in attendance. The enrolment in their main school is 309; at the White Sulphur Mission 54, and at Payne's Depot Mission 20, total 383. This gain was caused by starting the Payne's Depot Mission. With the starting of three new departments and new classes, Great Crossing will make good gains within the next few months.

VANN AVENUE BAPTIST CHURCH OF EVANSVILLE MAKING GOOD GAINS



Marvin Dillingham

Pastor Albert Kemp; Superintendent
Mr. Marvin Dillingham.

They studied *The Pull of the People*, and some 20 awards were given. One new department and two new classes were started. They have had an increase of 93 new pupils enrolled in Sunday school since October 1. They have had 43 new members added to their church, a good number of these by baptism. They have made a good start toward reaching their goal for "A Million More in '54."

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, MARCH 28, 1954

(Numeral after church indicates number of missions.)

Church	T.U.	S.S.
Ashland, First (2)	147	794
Bellevue	80	436
Blackford	58	232
Bowling Green, Calvary	80	248
Buffalo	96	245
Burlington	130	307
Cadiz	110	343
Campbellsville, Pleasant Hill	111	---
South Campbellsville	---	235
Carrollton	46	262
Central City (1)	249	495
Clay, First	---	202
Cloverport	48	206
Corbin, Central (1)	---	506
First	149	432
Covington, Calvary	---	668
First (1)	130	358
Latonia (2)	276	1,055
Madison Ave	---	296
South Side	124	507
Cumberland	---	220
Cynthiana (2)	50	444
Danville, First (3)	229	821
Dayton, First	---	300
Dawson Springs	---	330
Deatsville, New Salem	---	217
Elizabethtown, Severns Valley (3)	---	746
Erlanger	67	381
Evansville, Ind., Calvary	115	594
Grace	305	953
Keck Avenue	150	295
Walnut Street (2)	---	477
Falmouth	---	211
Ferguson (1)	109	400
Fort Thomas, First (1)	82	935
Frankfort, First	---	238
Thorn Hill	---	631
Fulton	193	520
Glasgow (1)	103	657
Greenville, First	143	426
Guthrie	53	231
Harlan	143	596
Harrodsburg (2)	240	958
Bruner's Chapel	105	229
Hawesville	---	236
Hazard	83	373
Hazel	68	298
Henderson, First	160	520
Immanuel Temple (1)	131	685
Hima, Horse Creek	---	240
Hopkinsville, First	137	635
Second	143	773
LaGrange, DeHaven Memorial	---	320
Lancaster	62	400
Lebanon, First (1)	144	474
Lexington, Calvary (1)	133	851
Grace (2)	127	765
Porter Memorial	150	570
London, First (1)	139	639
Louisville, Audubon	83	234
Baptist Tabernacle	212	734
Baptist Temple	---	303
Beechland	133	568
Beechmont (2)	146	956
Bethany	44	294
Bethlehem	74	275
Broadway	67	320
Carlisle Avenue (2)	298	1,370
Clifton	132	482
Crescent Hill (2)	228	964
Deer Park	---	536
Eastern Parkway	---	554
Eighteenth Street	81	219
Farmdale	---	366
Gethsemane	---	242
Harmony	129	343
Hazelwood	57	503
Highland Park First	---	469
Immanuel	79	408
Lee's Lane	137	290
Lynn Acres	87	251
Ninth and O (1)	204	1,338
Okolona	---	459
Parkland	247	986
St. Matthews	156	720
Shively (1)	128	739
South Jefferson	113	590
Southside	80	516
Third Avenue	87	517
Twenty-third and Broadway	169	766
Valley View	79	234
Victory Memorial (2)	210	862
Virginia Avenue	---	278
Walnut Street (4)	255	1,765
West Broadway	178	684
Ludlow, First	84	368
Madisonville, First	340	1,109
Marion	82	267
Mayfield, First	320	936
Northside	178	294
Middlesboro, First (5)	149	775
East Cumberland Avenue	77	333
Monticello, First	79	266
Morganfield, First	---	431
Morgantown	123	215
Mt. Sterling	---	256
Mt. Washington	51	267
Murray, First (1)	234	1,022
Newport, First (1)	114	840
Trinity	94	249
Owensboro, Buena Vista	155	557
First (1)	206	1,079

(Continued on Page 13)

Baptist Training Union Department

JAMES H. WHALEY
State Secretary

THE FUTURE LEADERS IN GOD'S KINGDOM

(Sixth in a series)



Shirley Strader

Miss Shirley Strader of Campbells-ville, Kentucky is representing the South Central Region as first place winner in the Young People's Speakers' Tournament.

Shirley graduated from Campbellsville High School in 1952. After receiving a music scholarship, she entered Campbellsville College where she is now a Sophomore.

The Pleasant Hill Church in Russell Creek Association is proud to have Shirley as one of the faithful members whom they can depend on to play the piano for the Sunday School, Training Union and Prayer Meeting. She also is pianist for Russell Creek Association.

Beside the many duties in her church, Shirley is a member of the Greater Council of the B.S.U. She is business executive of the College Annual, a member of the Science Club, a member of the Chorus, Girls Sextette, concert choir and acapella choir.

"The Young People's Speakers' Tournament is a challenge to all young people . . . It is a blessing to the one who delivers the speech for it brings one closer to the Lord and helps to make that one humble" says Shirley.

Shirley will be at the State Training Union Convention at Madisonville, April 21-23. You will receive a blessing from hearing her speak for her Lord.—Clem A. Walters.

State Training Union Convention

April 21-23

Madisonville, Kentucky

WILL THERE BE BANQUETS?

Yes indeed! There will be a banquet for the Young People, one for the Intermediates and a party for the Juniors. The Junior party is part of the Thursday morning session for the Juniors.

The Banquet tickets for the Young People and Intermediates can be obtained by writing to the Banquet Committee of the First Baptist Church, Madisonville, or call at the Registration desk at the church when you arrive.

THE EIGHT POINT RECORD SYSTEM

Records are used in the Training Union to improve the quality of training. Good records cultivate good church membership habits, help us to measure achievements in the training activities, and provide incentives for greater achievements.

In order to operate the Eight Point Record System correctly, the secretaries should understand the meaning of the eight points, learn how to secure records, make reports, and keep records permanently in the record books. The secretaries should also understand that the proper record equipment is imperative for securing records and making reports.

If you are a union secretary re-read the chapter on records in your age group manual to be sure you have the proper understanding.

THE FUTURE LEADERS IN GOD'S KINGDOM

(Seventh in a series)



David Davies

Mr. David Davies of Harland, Ky., is representing the Southeastern Region as first place winner in the Young People's Speakers' Tournament.

Since 1951, David has been a faithful follower of Christ. In 1952 the Lord called David for full time Christian service, as a minister of the Gospel.

In 1953 David graduated from Harlan High School. Now he is a student at Cumberland College, Williamsburg, Kentucky, where he is a member of the B.S.U. Council, director of the B.S.U. Choir, a member of the Dramatics Club, and also is a member of the Student Volunteer Band.

David is very active in the church. He takes part in the Sunday school, Training Union, serves as counselor for the R.A.'s, is director for the Junior Choir and serves as Mission Pastor.

Concerning the Young People's Speakers' Tournament David says, "It doesn't mean a contest, but it gives an opportunity to better prepare myself for what the Lord has called me to do."

You will pray for David as he speaks at the State Training Union Convention at Madisonville.

A CHRISTIAN VIEW OF LEADERSHIP

1. Fellowship—Mark 1:20.
 2. Servantship—Matthew 20:27.
 3. Leadership—Matthew 28:19-20.
- from *Christian Leadership*, Preston.

BETTER PROGRAMS

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WOMAN'S MISSIONARY UNION

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

APRIL PROGRAM FOR W.M.S. CIRCLES

The April program for W.M.S. Circles as given in Royal Service is on the Carver School of Missions and Social Work. In addition to the material given in Royal Service, the following information taken from the annual report of our Kentucky Trustee, Mrs. Ira J. Porter, as prepared for the Book of Reports for our Annual Meeting will be helpful.

"Kentucky women have something new in the report of the school owned and operated by Woman's Missionary Union, auxiliary to the Southern Baptist Convention.

"For forty-seven years the report has been received from the Woman's Missionary Union Training School. This year it is from the Carver School of Missions and Social Work.

"This year has been characterized by growth. Six new members were added to the faculty bringing the teaching staff to twelve: Dr. Hugh Brimm, Miss Grace Chen, Mr. George Carver, Dr. V. Lavell Seats, Dr. Samuel Anderson, and Mr. Donald Harvey. The curriculum has been expanded to include specialized courses for young men and women going into home and foreign mission work, good will center work and various phases of social work. There has been growth also in the physical set-up. An adjoining lot of an acre and one-half, on which is a large dwelling, was purchased during the year.

"In the session beginning last fall one hundred and thirty-one entered from sixteen states and four foreign countries. Through the forty-seven years 4,034 students have been enrolled with 353 of these serving as missionaries under the Foreign Mission Board in twenty-nine countries. During 1953 nine Carver School students were appointed by the Foreign Mission Board to seven countries.

"This year Kentucky has eleven boarding students:

"SENIORS—Nancy Bergman, Irvine, majoring in Social Work; Marjorie Ferguson, Louisville, majoring in Religious Education; Nina Warren, Campbellsville, majoring in Bible.

"JUNIOR—Martha Jean Capshaw, Grahn (Missions), has received appointment to Colombia; Lydia Jacob, Franklin (Missions); Dorothy Kaufman, Louisville (Missions); Mary Lou Massengill, Middlesboro (Missions); Mary Sue Meuth, Henderson (Missions); Joy Pope, Cynthiana (Social Work); Lillian Stratton, Shelbyville (Religious Education); Mabel Summers, Bardstown, on furlough from Beirut, Lebanon (Missions).

"DAY STUDENTS FROM KENTUCKY—Mrs. Beard Bassett, Earlington; Mrs. J. W. Hatley, Smithland (Religious Education); Virginia Shane, Lyndon (Religious Education); Mrs. S. T. Tipton, Ashland (Religious Education); Mrs. Cleon Webb, Lexington (Religious Education); Patricia Lee Bell, LaGrange (Religious Education).

"During the forty-seven years Woman's Missionary Union has trained young women, Kentucky has had 173 young women to graduate and enter fields of service as follows: 20 foreign missionaries, 5 home missionaries, 41 pastor's wives, 12 Woman's Missionary Union workers, 10 social workers, 17 church workers, 16 housewives and others as members of Carver School staff and faculty in student work and in libraries and bookstores.

"May Kentucky women continue to be thankful for the privilege of having this school in our midst and acquaint our young people with the opportunity of training for service!"

GIRLS' AUXILIARY FOCUS WEEK

The purpose of the Focus Weeks for the Young People's Organizations is to turn the eyes of the Society and the church on the Organizations. It is a time when they learn of the fine work done by the organization and needs it has.

May 9-15 is the time to observe the Girls' Auxiliary Focus Week. In the observance of the week, not only should the eyes of the church be focused on the organization, but it should be a time to both strengthen the organization and the individual members.

Many activities can be carried out during the week to show the church the fine work the organization is doing. Start the week by having the group to sit together in the worship service on Sunday morning and recognized by the pastor. If the girls are ready to be recognized in a Coronation Service, this would be a good week to have one. If the group is not ready for a Coronation Service, secure time when the girls can present the work of Girls' Auxiliary. Perhaps this time could be during the Wednesday night service or during the closing assembly in Training Union. *Finding Patterns*, is a playlet which presents the work of the organization. This can be secured from Baptist Woman's Missionary Union, 600 North 20th Street, Birmingham, Alabama, for fifteen cents.

The society in particular will want to learn of the work and also do something for the girls. The girls could present the program at the meeting of the society. The society will have the opportunity to know the girls through hav-

ing a tea, picnic, or banquet to honor the girls. A "mother-daughter" banquet is always appealing to both groups. To strengthen the organization as a whole endeavor to enlist new members and to stimulate a new interest in the inactive members. Assign the name of a prospect or in-active member to each active member. Each active member will be responsible for getting the other girl to attend every meeting.

In planning activities to strengthen the individual members the Star Ideals make an excellent guide.

"Abiding in Him Through Prayer." Plan attractive prayer calendars for individual use. The Young Woman's Auxiliary will be glad to help with these calendars. Suggestions for making a holder for the prayer calendar were given in the 1953 May issue of "Tell" magazine. These could be made to hold the calendar as given in the magazine or the calendar for the week could be typed on construction paper. Ask the girls to use this prayer calendar during a certain hour each day. It will encourage them to know other girls are praying at the same time.

"Advancing in Wisdom by Bible Study." Encourage each girl to read her daily Bible readings for Training Union and Sunday school. In addition to this study, suggest missionary passage for them to study each day. The pastor can help you select these passages or the book *God's World Plan* by Aulick will be helpful. In one meeting discuss these passages with the girls.

"Acknowledging my Stewardship." This should be a time when each girl has an opportunity to sign one of the "My Pledge of Stewardship and Possessions" cards. These cards are available upon request from the State Office. Have someone who has received a blessing from tithing to tell of this blessing to the girls.

"Adorned with Good Works." Plan two different projects for this ideal. First, arrange to have an unusual community missions project in which all of the girls can participate. In addition to this project ask each girl to try to do one outstanding good deed each day.

"Accepting the Challenge of the Great Commission." It may be impossible for you to arrange a mission study at this time. That is no reason for the girls not to work to achieve this ideal. If it is not wise to have a mission study class, have each girl to read a missionary book and report on it.

You will not want to end the week without getting the girls together to tell what the week has meant to them. They will want to discuss the missionary Scripture they studied; their daily good deeds; and the missionary books they have read. A slumber party would be ideal for this. Regardless of the type of meeting, close it with a dedication service for the girls. This would not be a public one but one in which each girl in her heart will dedicate her life.

Additional suggestions for the week will be in the "Tell" magazine.

For April 18, 1954

By H. C. Chiles

Christ the Living Lord

I. The Convincing of Thomas. John 20:24-29.

When the Lord Jesus Christ appeared to the ten apostles after His resurrection, and "showed unto them His hands and His side," Thomas was not present with them. His absence is not explained, but it is possible that Thomas had lost hope, believing that Christ was dead and that He had stood for a lost cause. Evidently he was not present because he did not expect Christ to be there. Because of his absence, he missed the privilege of seeing Christ, the thrill of a great joy the gift of peace, the commission to a great service, and a fresh anointing of the Holy Spirit. Anyone who absents himself from the meetings of God's children will always suffer a spiriutal loss.

Having sought out Thomas, the other disciples told him that they had seen Christ, Who had arisen from the dead. Thomas refused to believe what he was told until he himself should have ocular proof. On the next Lord's Day Thomas was present with the other disciples. Christ appeared to them and reminded Thomas of his statement that he would not believe without positive proof, so He offered to permit Thomas to inspect His wounds. Immediately Thomas believed and exclaimed, "My Lord and my God!" Although he had shown the strongest tendency to unbelief, with one leap he came to the place of the very highest possible faith. Christ told Thomas that it would have been better if he had believed that He had risen without having to see for himself that He had kept His promise. Christ does not ask for faith without consideration, but He does ask for it without sight.

II. The Commissioning of Peter. John 21:15-17.

Previous to the beautiful and touching incident recorded in these verses, Simon Peter had been restored to fellowship with Christ. He had sinned grievously in denying his Lord, but he had shed bitter tears over his sin and had made frank and full confession of it, whereupon he had received forgiveness and had been taken back into sweet fellowship with Christ. How wonderful that the blessed Lord had dealt so tenderly and mercifully with the erring disciple and restored him! Exactly what transpired during that private interview is not known, because the sins of God's children are matters which are settled between them and their Lord.

When the disciples returned from their fishing trip, they were weary and hungry, so Christ invited them to a delightful breakfast that He had provided and prepared for them. After the meal was finished, Christ again turned His attention to Peter, who frequently held the center of the stage, and began to deal with him. He had been restored to fellowship, but he was in need of restoration to service also.

It is well to remember that on a previous occasion Peter had declared that, regardless of what all others did, he would never forsake the Lord. He thus took the position that his love for Christ was greater than that of the other disciples. In the meantime he had disproved his great claim of love and loyalty. Therefore, Christ put the most pointed question of all to him, saying, "Simon, son of Jonas, lovest thou me more than these?" That personal question must have struck Peter with peculiar force.

After his terrible denials, and the attendant oaths, Peter could not very well stand there in the presence of the other disciples, who knew about his great sins, and claim that he really loved the Lord. Peter replied, "Lord, thou knowest all things," implying, "Thou knowest, what these standing here also know, that I did deny Thee; but Thou knowest something that they do not know, namely, that in spite of my denial I do love Thee." It was a candid admission that he had learned his lesson, and that henceforth he did not intend to rely upon himself, but upon the Lord.

Christ was asking of Simon Peter a high measure of devotion, which He had a perfect right to expect. In fact, love carries everything with it. Christ seeks the surrender of the affections first, knowing that all else will follow. This question, "Lovest thou me?", is one which ought to search all of our hearts.

In this passage of God's Word two different words are translated "love." The first is the verb *agapao*, which means to love deeply and devotedly. This is the kind of love that God has for us. The second is the verb *phileo*, which means to be fond of or to love as a friend. It was as though the Lord Jesus had said, "Simon, do you love me deeply?" And Peter's response was equivalent to saying, "I have an affection for Thee," or "I am a friend of yours." His answer was an admission

that he did not love Christ as he should, but he could truthfully say that he had some love in his heart for Him.

Then Christ repeated His question, using the stronger word for "love," and Peter replied by using the weaker word for "love." When the Lord asked the question the third time, He used Peter's word for "love." This probed Peter's heart to the very depths and he cried out with anguish, "Lord, Thou knowest all things; Thou knowest that I love Thee." He meant that he had a genuine affection for Him.

Peter was commissioned to "feed" the lambs and the sheep which belonged to the Lord. He was to care for them as a physician attends his patients, as a sentinel guards the sleeping soldiers, as a leader guides his followers, and as a parent provides for the children. Our blessed Saviour is eager and anxious for us to love Him and to express that love in faithful service for Him.

Romanists Ask Stamp Honoring Mary

ATLANTA, Ga. — Dr. Louie D. Newton, pastor, Druid Hills Baptist Church, Atlanta, states:

"Again the Romanists are at it—trying to promote Romanism through governmental channels. This time it is an effort to have the Post Office Department issue a stamp in honor of Mary, the mother of Jesus. Senator Humphrey of Minnesota wants it to be known as the Marian Year stamp, but issued on Mother's Day. Representative Rabaut, Michigan, also wants it to be known as the Marian Year stamp, justified by the fact, he claims, that so many are praying to Mary for peace."

Dr. Newton appeals: "Please write your senators and representatives, protesting this effort of the Romanists to exploit our government."

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, MARCH 28, 1954

(Continued from Page 10)

Hall Street (1)	209	512
Seven Hills	122	300
Third	623	1,356
Paducah, East	211	555
First (1)	147	697
Oaklawn (1)	116	292
Trinity	147	319
Twelfth Street (1)	134	411
Paintsville, First	134	219
Paris, Central	61	328
Pineville, First	239	439
Prestonsburg, Irene Cole Memorial	---	343
Princeton, First	125	592
Northside	---	245
Second (1)	146	634
Russellville, First (1)	157	439
Somerset, Calvary	185	260
First	205	698
Pleasant Hill No. 2	51	216
Springfield, First	164	471
Versailles	92	399
Walton	121	488
Williamsburg, First (1)	76	459
Williamson, W. Va., East Williamson	57	324
Willisburg	99	257
Winchester, Central (1)	130	499
First	185	523

HELP GATHER UP THE EGGS FOR SPRING MEADOWS

Plan an egg offering in your church to help feed our large family of homeless boys and girls.

SPRING MEADOWS—(Oldest Baptist Children's Home in the South, Middletown Kentucky.)

Registration Cards for Southern Baptist Convention

The cards for registration of messengers to the Convention at St. Louis, Missouri, June 2-5, 1954, may be had by writing the Baptist State Board of Missions, 127 East Broadway, Louisville 2, Kentucky.

No church may send more than ten messengers to the Convention. Members must be elected by the church and cards signed by the Moderator or the Clerk. Send for the cards you need.—W. C. Boone, General Secretary-Treasurer.

Robt. H. Alston Completes First Year at the Hazelwood Church

Sunday, April 4, marked the first anniversary of Pastor Robert H. Alston at the Hazelwood Baptist Church, Louisville. During this brief time great progress has been made at Hazelwood under Brother Alston's leadership. There have been 165 additions to the church with 6 of these being on profession of faith. The average Sunday school attendance during this year has been 401, as compared with an average of 32 for the previous year. As a result of this growth Sunday school annex has been made by converting a residence into assembly

rooms and class rooms for two departments.

Under Brother Alston's direction a complete Training Union program has been activated. Equally significant with the physical and financial growth has been the spiritual development of the membership as a result of the inspiring preaching and teaching and living example of this man of God.

We at Hazelwood believe that Brother Alston came to us as an answer to prayer. With him as our pastor we look forward to even greater and more fruitful service for our Lord and Saviour.—A Member.

►Pastor T. Earl Ogg and the College Place Baptist Church, Monroe, La., were assisted in a revival March 7-14 by Pastor Earl Stallings, of the First Baptist Church of Ocala, Fla., who did the preaching, and Wayne Buck, music and educational director of the First Baptist Church of Somerset, Ky., who led the singing. The revival resulted in 21 for baptism, 21 by letter, and one by statement.

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HOW ABOUT THOSE BOYS?

The main objective of the Man and Boy Movement—major southwide Brotherhood objective—is to encourage men to invite and take unchurched boys to Sunday school. When F. Ivy Boggs, a consecrated Baptist layman of Dallas, Texas, hit upon the Man and Boy idea he, of course, had no idea how far it might reach and who it might help.

Travis Nash, a member of our state Brotherhood Advisory committee and Kentucky's member of the Brotherhood Commission of the Southern Baptist Convention, sent us the following story which we pass along to the men of our churches as a challenge to get busy with the Man and Boy movement in their own Brotherhoods.

Mr. Nash says—"The Brotherhood of Grace Church, Lexington, has long been working on this idea. . . The man in charge of that work for some time, Mr. W. E. Long, took his job seriously enough to bring six boys to Sunday school. Not only did he talk up the idea but also "put his preaching to work."

"Recently while fishing he noticed a boy nearby who was also fishing and entered into a conversation with him. The boy did not attend church at all, so Mr. Long made a date with him for the following Sunday. When he called

for the lad he found a family destitute and ridden with tuberculosis. Others were interested in the plight of this family through Mr. Long's own interests in the boy and his family. The boy continues to attend Sunday school and church regularly."

Mr. Nash concluded his letter to us by saying—"It would be hazardous to estimate the effect upon the life of this boy, as with others, that this man has had upon them. Only time can tell. But how we need more men to seek out these boys and bring them under the influence of the Gospel."

There you are men! That is Brotherhood in action. How about those boys in your community? Write us for tracts on The Man and Boy Movement.

A Million More in '54— What Can Men Do?

We have a tract on hand entitled—"A Million More in '54—What can men do?" which is especially designed for Baptist Brotherhoods to help them in their support of the Sunday School Campaign—"A Million More in '54." It was written by a committee of Brotherhood leaders and sets forth some things Brotherhoods can and should do in supporting this tremendous undertaking. Write us for these tracts.

1948 - 1954

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