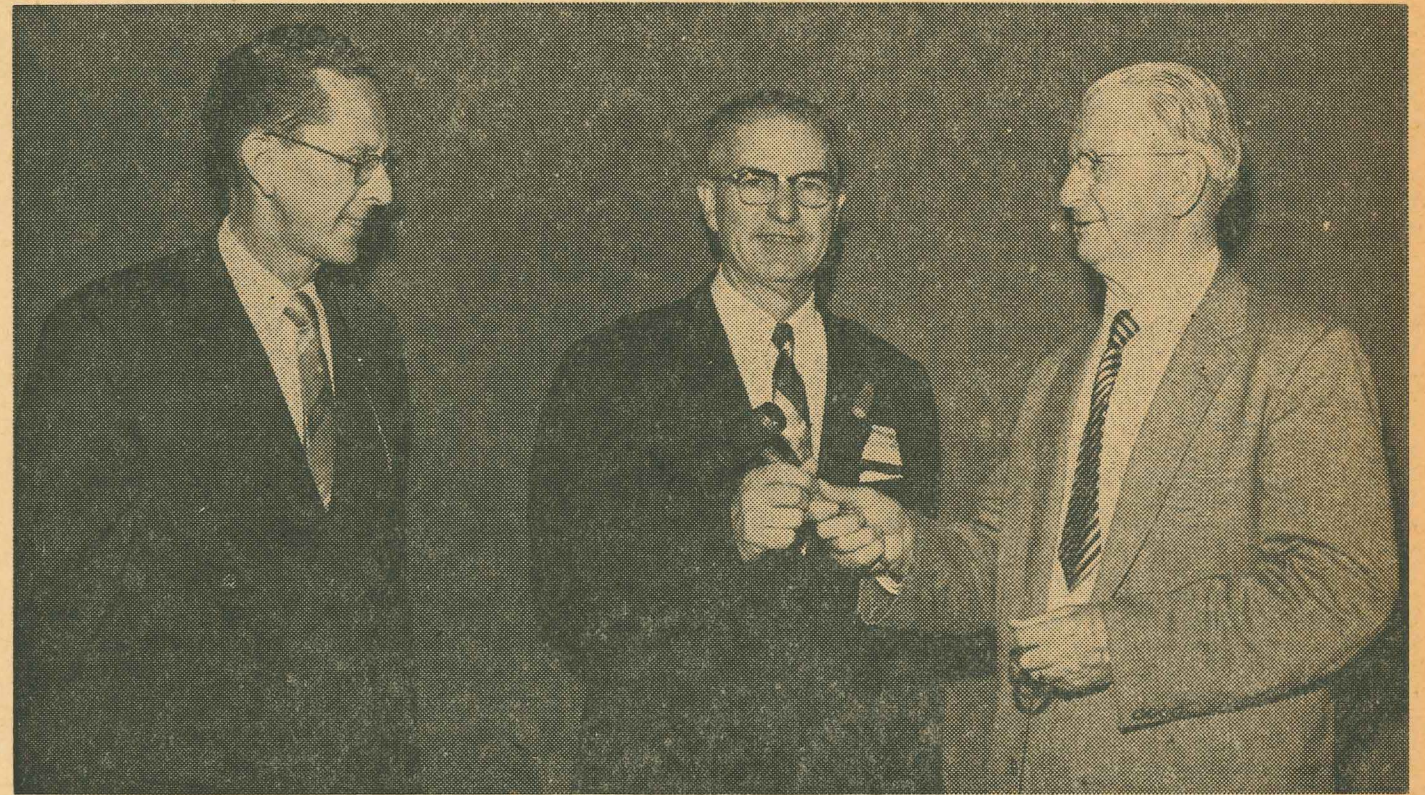


Western Recorder

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Retiring President J. W. Storer (right), Tulsa, Oklahoma, turns gavel over to incoming President Casper C. Warren (center), Charlotte, North Carolina, as new First Vice President John H. Haldeman (left), Miami, Florida, looks on at the final session of the Southern Baptist Convention. The convention goes for its sessions next year to Kansas City, Missouri.

►Chaplain George L. Youman, formerly of Ashland, Ky., has been stationed at Aberdeen Proving Ground since last October 18. He writes that he has some leave time coming, and he would be glad to spend it preaching in a revival.

►The Friendship Baptist Church, Warren Association, celebrated its centennial May 29. Rev. John W. T. Givens preached at the eleven o'clock hour, and there were three professions of faith. Rev. Cleve Hardcastle preached in the afternoon. Rev. O. S. Houk is pastor.

►Pastor LaVerne Butler, Keck Avenue Baptist Church, Evansville, Ind., reports one of the outstanding revivals in the history of their church. Dr. Arthur Fox was the evangelist, April 24-May 8, resulting in 31 conversions, 6 by letter and 2 surrendering to full time service.

►Pastor Seibert H. Haley has resigned the First Baptist Church of Norphlet, Arkansas to become pastor of Fisher Street Baptist Church of Jonesboro, Arkansas. Pastor Haley served the Park City Baptist Church, Park City, Ky., while a student at Southern Seminary. He receives the Western Recorder regularly and states, "I do appreciate getting it."

►The Mt. Pisgah Baptist Church, Mullenberg Association, called a council June 5, at 2 p.m., for the ordination of Brother Carroll Bruce to the ministry. Pastor E. E. Spickard was moderator; Missionary John A. Bass led in the examination; Rev. D. R. Hankins was clerk; Deacon Hobert Bruce offered the ordination prayer; and Rev. Carroll Bruce the closing prayer.

►Mr. E. R. Scott, deacon at Crestwood Baptist Church, Crestwood, Ky., and his wife were recently honored by their church on the occasion of their 54th wedding anniversary. Rev. J. R. Estes is pastor. Mr. Scott is also caretaker of the Duncan Memorial Chapel and Cemetery, Floydsburg, Ky. Rev. William Lewis recently sent us a copy of a poem written by Mr. Scott on the occasion of his wedding anniversary. We regret we do not have space to publish the lovely poem.

►The recent article, "Pikeville Church Makes Purchase of 3 Lots for Its Future Expansion" (Western Recorder, May 26, page 16), contained the paragraph near the end about the new seven-room \$32,500.00 parsonage, concluding with the sentence "But due to free labor and wise buying, it has been evaluated at more than \$340,000.00." This was an obvious error. The "3" should not have been printed in that figure, the correct amount being \$40,000.00. We regret the error.

►The Home Mission Board, Atlanta, has appointed 13 college and seminary students to work as summer mission-

aries in Kentucky. These are: Carmen Lauriel, Virginia; David Britt, N. Carolina; Barbara Sue Criddle, Virginia; Ruby Fowler, Florida; Edward Earl Gibbens, Georgia; Joseph Lang, N. Carolina; Nina Mayfield, Tennessee; Herman Popham, Battletown, Kentucky; Billy Pounds, Alabama; David Small, Missouri; Pernie Ined Sudduth, Alabama; Ada Jean Tindell, Virginia; and Joanne Watson, S. Carolina.

►Pastor John W. Kurtz, Westwood Baptist Church, Dayton, O., writes: "The Lord continues to bless us at Westwood Baptist Church. I began my seventh year here in June. We have just closed a revival meeting with Buckner Fanning doing the preaching and Eddy Nicholson leading the singing. We had 89 additions to the church... If you will recall, the last year we were affiliated with Kentucky Baptists was 1953. Our church was meeting in a basement room at that time, and we led the state of Kentucky Baptists in baptisms while in the basement room. Now we have our lovely new auditorium which seats 2,400, located on ten acres of ground and God continues to give us marvelous fruits on our labor."

►J. A. McCord, Pineville, Ky., on invitation, attended and took part in the dedication April 24 of the new edifice of the First Baptist Church of Forrest City, Ark., erected at a cost of \$400,000. Brother McCord was pastor there 1904-06 for his first full-time pastorate after his school days. Dr. B. L. Bridges, executive secretary of the Missouri Baptists, spoke at the morning hour and Brother McCord at night. The church has a membership of 1,200. Brother McCord says he found only three who were members when he was there. The new auditorium seats 850, and has a 3-story educational building with ample quarters for every phase of their work.

►Pastor L. T. Stinnett preached in the simultaneous revival at the Mt. Vernon Church, near Calhoun, Ky., recently, resulting in the salvation of nine people. Since coming to Mt. Vernon from Grove Center, in Union County, in March, 1953, Pastor and Mrs. Stinnett have led in a building program, including a basement for Sunday school rooms and a heating system. The men of the church co-operated in doing most of the work. A Lord's Acre project in which several families participated, has worked wonders in paying for the heating equipment. Two Bible schools have been held, and a third is being planned. Eleven have moved letters, 17 have been baptized, and 8 more are to be baptized, and 3 converts are going into other churches.

►Dr. H. C. Chiles, pastor of the First Church, Murray, and moderator of the General Association of Baptists in Kentucky, was the evangelist in a revival

Western Recorder

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

Vol. 129 No. 25 June 23, 1955

WESTERN RECORDER

KENTUCKY BAPTIST BUILDING

127 East Broadway
Louisville 2, Ky.

Published Weekly by the
GENERAL ASSOCIATION OF BAPTISTS
IN KENTUCKY

The Purchasers of the Western Recorder
The Baptist World and The
Kentucky Mission Monthly

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Entered as second-class matter at the Post-office in Louisville, Ky., acceptance for mailing at special rate of postage provided for in Section 1108, Act of October 3, 1917, authorized January 20, 1920.

SUBSCRIPTION RATES — Individual subscriptions, \$2.25 per year; single copy, 5c; Church budget rate, \$1.44 per year. All subscriptions payable in advance. Send both name and address with subscriptions or renewals.

SUBSCRIPTION ON THE BUDGET PLAN are considered continuous unless notice of suspension or cancellation of the plan is sent to the Western Recorder office thirty days in advance of expiration date or before the end of any quarter in the subscription year.

The WESTERN RECORDER cannot assume cost of making cuts. This must be borne by persons or organizations sending pictures.

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at the Bellview Church, Paducah, April 11-20. Concerning the revival, Pastor L. W. Carlin writes: "Brother Chiles, as is so well known, is a mighty preacher of the old-time gospel of the grace of God, and is truly a man filled with the Spirit of the Lord. Our people were greatly revived and strengthened, and his ministry will be long remembered among us because of his kindness of heart and fervency of spirit and his faithfulness in preaching the message of our Master. I think Kentucky Baptists ought to rejoice that the Lord has raised up such a man among us for such a time as this."

The Rural Church Yoke

By CARL A. CLARK

Associate Professor Pastoral Ministry and Rural Church Work,
Southwestern Baptist Theological Seminary
Fort Worth, Texas

THE NEEDS OF RURAL CHURCHES

For quite some time there has been a growing feeling in the minds of a large number of people that we need some very serious study and widespread discussion on the problems of our rural churches.

In the earliest history of the Southern Baptist Convention, we were an exclusively rural denomination. With the rapid development of large cities in the south, the tone of the Convention has been gradually shifting to the urban environment. The percentage of the Convention holding membership in rural churches has been constantly declining with the growth of our city churches. Increasing emphasis from the denomination has been placed upon that focal point. This has meant an unconscious and unintentional omission of many of the problems surrounding rural churches.

Thus it is becoming evident to all that the sources of our denomination, not only historically and sentimentally, but from the standpoint of actual population, namely our rural areas, have been ignored.

NEED OF DISCUSSION

We have felt that there was a definite need for a medium of inter-change of ideas on rural church work. We plan to prepare an article each month in order to try to contribute to this discussion.

Many of the needs of rural churches are so evident and so practical that they seem to require little presentation and consequently have received all the less publicity in spite of the fact that they probably constitute the most essential factors in an aggressive church program. Since they are so well known we seldom stop to discuss them intelligently or prayerfully.

There has been a growing desire throughout the Southern Baptist Convention for a definite rural church program. This feeling has been increasing for a number of years and we are now in position to present a few definite suggestions and a positive program.

We hope in future releases to discuss something of the nature of the various phases of this program; for example: the Home Mission Board has developed the Twenty-five Year Long Range Program

and that program has been broken down into Five-Year Goals; the Texas Baptist Convention is entering upon a number of experimental projects to study and demonstrate the principles necessary in reviving inactive churches.

The Long Range Rural Church Committee is sponsoring a series of Rural Church Conferences of a Southwide nature and most of the states of the Convention are sponsoring either state-wide or regional conferences.

The Home Mission Board has developed the Rural Church Survey Program to a mature point and it is now available for any church desiring it. The Texas State Convention and Southwestern Seminary jointly sponsor the Rural Church Clinic program, which is becoming increasingly popular.

We have many churches that within the last two to four years have grown from small inactive situations to very aggressive churches. Rural churches more readily respond to the example of another church. Therefore, in other releases we hope to present the good work that a few of our outstanding rural churches have done. Occasionally we hope to feature a rural preacher who has done an outstanding job as pastor of his church and community.

FACING OUR PROBLEMS

There is occasional need for discussion of the problems that rural churches face. Many of these problems are entirely different from anything related to our city churches. The distinctive problems of a small rural church in a small community, the opportunity of bearing a witness in the community, the difficulty of an adequate stewardship program, the problems of its young people leaving the community for other occupations, the difficulty of the churches in keeping adequate pastoral leadership, and others constitute distinctive phases of rural church problems that need much thought and discussion.

It may be we can present some discussion along the line of the attitudes of successful rural pastors, some of the secrets of rural pastoral success, and the dedication necessary for effective work.

We have in mind also a discussion of some of the passages of Scripture which have to do particularly with rural people. It has been said that 90 per cent of the metaphors of Jesus have to do

with rural living. A study of the rural messages in James, Paul, Isaiah, and Micah, we believe, would be rewarding.

NEED OF A PROGRAM

We have heard many people say that there is no difference between rural people and city people. We are hesitant to believe that this is true.

We are afraid the person who says that has not made a careful investigation of the mode of thought of the two groups.

Rural people and therefore rural churches, and also rural pastors, face peculiar needs and distinctive circumstances that are so different from city situations that there is a growing need for additional development of a distinctively rural church program.

We are not saying that there should be two programs for the Southern Baptist Convention, one for the city church and one for the rural church.

We do mean to say, however, that there seems to be a feeling among most of us that we need an additional emphasis upon our rural churches and additional attention given by our denomination to their needs and problems.

Since 23,000 of our 29,000 churches are rural; since over 50 per cent of our membership is rural; since two-thirds of our full-time pastorates are in rural churches, and since considerably more than 50 per cent of all the young people in America live in rural areas, we believe we have one of our greatest opportunities of missionary and stewardship growth. Our rural churches will recognize and fulfill their denominational and missionary responsibilities and obligations to the degree that the denomination recognizes the rightful significance of the rural church in the total denominational sphere.

The yoke is one of the most meaningful figures of speech in the Bible. The yoke is a symbol of obedience to the master, for the oxen were directed by the voice of the owner, not by bridle and bit. It pictures Christian humility. In the Old Testament it is often used as a figure of bondage, but Paul says we are no longer in bondage to sin, but are now bond-slaves of Jesus.

The yoke necessitates cooperation, for it requires the service of two. May it become a symbol of the tie that binds our rural churches together in devotion to the Lord. It is surely a picture of service. Jesus said, "Take my yoke upon you, and learn of me; for I am meek and lowly of heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matthew 11:29, 30).

►W. F. Crowe, Savannah, Ga., was the evangelist assisting Pastor Quentin Lockwood in a revival at Wildwood Baptist Church in Ashland, Ky. There were 7 professions for baptism and 4 rededications.

"The Good News"

A New Edition of the New Testament

The American Bible Society has brought out what it calls "a new edition of the New Testament, the first of its kind, designed to give to Biblical scholars and the ordinary reader a new insight into the life and times of Jesus and the apostles."

Five years were spent in planning and research work. The motive for the mammoth undertaking stemmed from the well-founded fear that present world conditions and the possibility of atomic war might destroy many of the cherished places and treasures of Bible lands. Creators of this volume, which is titled, "The Good News," state:

"Unrest in Bible lands gave urgency to the preparation of this volume. By accident, or through international violence, the treasures of New Testament times may be destroyed. 'Good News' will preserve forever a record of inscriptions, statutes, temples, cities: The Corinth Canal, started by Nero with Jewish slaves; the pavement where Jesus stood before Pilate; excavations of the palace of Herod Agrippa at Jericho; the mounds of Lystra and Derbe—places and things that Jesus, and His disciples and Paul saw."

The entire New Testament is here, but along with the text are pictures of places and things which have been made 'immortal' because of their being linked with the earthly life of Jesus and the labors of first century Christians.

The text used for Luke, Acts, Paul's letters to the Galatians, Ephesians, Philippians, Colossians, Thessalonians, Timothy, Titus, Philemon, and also the Hebrews, is the King James Version. The rest is the Revised Standard Version.

To make the text more easily read, printed matter is arranged in modern paragraphs, without the usual chapter and verse markings.

A large number of the photographs are of geographical areas and objects which have changed only slightly since the time of the earthly ministry of Jesus and of the disciples of the first century. More than twenty of the photographs were shot from the air. Close-ups were taken of such things as mosaics, statues, manuscripts, wall paintings, glassware and other small items.

To illustrate the huge task of preparing this work: It was necessary to carry on prolonged negotiations—some requiring three years to terminate. One of the photographs hardest to get was of the Island of Patmos where John was imprisoned and wrote the Book of Revelation. The American Bible Society states that getting this picture alone "required the permission of the air ministries of the British and Greek governments, the Greek Information Service, and the U. S. Civil Aeronautics Board."

Dr. Gilbert Darlington, the Society's treasurer, who conceived the idea of producing this work, also searched the Louvre in Paris, worked with scholars in the School of Classical Studies in Athens, the

American Academy in Rome, the School of Oriental Research in Jerusalem. And in addition he used the museums and the work of expert photographers throughout the United States.

All the tours made by Paul, on land and by ship, are set forth pictorially, the photographs and drawings appearing, as all through the book, along with the text of the Scripture. There are pictures of Caesarea, Sidon, Cyprus, Myra, Clauda, Syracuse, St. Paul's Bay at Malta, and also drawings of the types of ships on which Paul traveled, and the coins he used as exchange, and many other highly informing representations.

The entire work is done by rotogravure in modern "picture book" style. There are more than 566 actual photographs; there are nine maps; there are also diagrams and other illustrations which cast light on certain parts of the New Testament. Rich information gathered from recent archaeological and historical studies is made available.

Owners and users of this illustrated New Testament will feel that they are back in the day when Jesus walked the earth; they will travel with Paul and the others. Yet this volume sells for only two dollars. It is a work of art and an edition of the New Testament which can be had for less than would be paid for an ordinary book.

We're not trying to sell anything; we're seeking to do our readers a favor by calling attention to a work that can be of inestimable value.

The American Bible Society has been in operation since 1816, and is a non-profit organization. It has been approved by our Southern Baptist Convention, and is supported by gifts from the churches and individuals. The business of the Society is to make the Scriptures available. Since its beginning it has distributed more than 450 million volumes of the Scriptures.

One of our great needs is to influence more people to read the Bible. This work will aid greatly in accomplishing that high purpose.

Visual aids are becoming more and more recognized as valuable instruments. We are wise to take advantage of the "eye gate" in our effort to create interest in the Scriptures and in acquiring a knowledge of them.

We predict that sales of this volume will achieve an all-time high. But we see more: this edition, with its hundreds of actual photographs, will start a new trend among publishers.

The Effort to Change the Name

We previously reported on the rather broad effort being made to change the Southern Baptist Convention's name.

The matter had been discussed both privately and in denominational papers.

While much of the discussion had been favorable, considerable opposition to the change was voiced during the two weeks before the Miami meeting.

Consequently, it was not so much as mentioned

from the platform, though a motion to appoint a committee to study the question and then report to the Convention had been expected.

The matter seems now dead, or at least in a deep coma. Southern Baptists, for the most part, see no good reason for dropping the word "Southern" and substituting another. It has come to mean much to them. At first, "Southern" carried geographical meaning. Now it seems to signify doctrinal conviction, a distinctive work and spirit.

Separation of Church and State in Argentina

Some have wondered why the L. E. Barton motion in the Miami Convention was set aside so quickly, especially since it involved the historic Baptist position on separation of church and state.

We previously mentioned the Barton motion, stating that, just prior to it, announcement had been made in the dailies that the Chamber of Deputies of Argentina had voted 21-12 to separate the Catholic Church from that State. Barton's motion was to suspend the rules of order, and then that the Convention commend the Argentine Government on its decision, and that we urge all governments, which had not so done, to take action to separate church and state completely.

Some of the leaders immediately saw the dangers involved: not the taking of a stand on separation of church and state, but the risk of being interpreted in South America and other parts of the world as supporting the regime of President Juan D. Peron.

As previously stated, Southern Baptists are indebted to certain level headed leaders who saw the danger and moved to refer the entire question to a special committee for study and report. This was done, and the report which was adopted unanimously has been offered our readers.

Concerning dangers involved in such hasty actions, Dr. C. Emanuel Carlson, director of the Baptist Joint Committee on Public Affairs, Washington,

D.C., made an excellent statement in the June issue of *Report from the Capital*. This should answer many of the questions still in the minds of some of the brethren. He said:

"The news of legislative action in Argentina in favor of separation of church and state caused church people who believe in religious freedom to stop and look. However, one does not look long at the Peron regime before one recognizes that freedom does not consist in a simple act of legislation or in a constitutional amendment. True freedom is an atmosphere, a tone of personal and group relations, a way of life. These requires spiritual foundations which are solid.

"Peron is writing one of the modern chapters in the history of dictatorship, and receives his share of space in books on that subject. He has played the role of an opportunist, starting as a military officer and ardent admirer of Hitler and Mussolini. The manipulations of the public mind which he, aided by his late wife Eva, was able to use in his struggle for power give little confidence for true spiritual freedom in Argentina in the near future.

"A significant fact regarding all modern dictators is that they have gained their power by propaganda devices which the people have failed to see through. The techniques have varied. The psychological appeals have been adjusted to the opportunity but basically dictatorship represents the failure of the people to be adequately analytical of the methods, the ethics, and the programs of the politician who is a would-be demagogue.

"Ignorance regarding the history and development of a regime might easily give rise to a false optimism at the sound of familiar and highly valued phrases. The world has become so small, and the forces both of evil and of righteousness have become so involved that the Christian citizen must now make every effort to keep broadly informed. Our people are asking for more help in keeping intelligently abreast of their times. They know that influence depends on knowledge, and that the cause of Christ is never promoted by error."

Pastor is Answer to His Own Prayer

RICHMOND, Va. — A Southern Baptist pastor and his wife heard Dr. Baker James Cauthen, executive secretary of the Foreign Mission Board, urge every Southern Baptist church to pray that God would call out from its membership someone to be a foreign missionary as he spoke at the 1954 convention of Woman's Missionary Union in St. Louis.

Their hearts were strangely moved and they returned to the First Baptist Church, Cabool, Mo., to pray that God would call someone from their church. Today Dr. and Mrs. Edgar Harold Burks, Jr., were appointed missionaries to Nigeria.

Dr. Burks said, "As we prayed, God asked, 'Why don't you go?'"

Dr. and Mrs. Burks were among the 14 young people appointed at the June meeting of the Foreign Mission Board to bring the total number of active Southern Baptist missionaries to 1,014.

—o—
 ►The eighth anniversary of the Owingsville Baptist Church will be observed next Sunday, June 26, according to announcement made by Pastor J. R. Taylor. F. C. Tuttle will preach at the morning hour and D. R. Bennett at the evening hour.

►Rev. John W. T. Givens supplied the

pulpit of Bethlehem Baptist Church, Bremen, while Pastor D. R. Hankins and his wife attended the Southern Baptist Convention. In his absence the church increased Pastor Hankins's salary.

►The North Bend Training Union Association will hold an important meeting at the First Baptist Church, Walton, Kentucky, Monday night, June 27, at 8:00 o'clock. W. C. Dudley, assistant Training Union secretary of Louisville, will be present to discuss the Training Union Enlargement Campaign to be held in February next year for both Campbell County and North Bend Associations. This meeting is being held in lieu of the Mass Meeting scheduled for June 12, but which was in conflict with the Missions Committee meeting.

The Peace-of-Mind Cult

By JACK L. GRITZ, Editor
in The Baptist Messenger

America in the atomic age has experienced a strange—and at times bewildering—religious phenomenon.

It is the growth of what may be described as "the peace-of-mind cult."

In the tensions which grew out of the Second World War and the threats which developed with the A-bomb as it became the H-bomb, C-bomb and U-bomb along with the possibility of expanding communism setting off another world conflagration, a strange blending of psychology with portions of Christian truth has become amazingly popular throughout the land. This is true both of religious people and those only nominally so.

Dr. Peale

The high priest of this new faith is Dr. Norman Vincent Peale, pastor of Marble Collegiate Church, a Dutch Reformed Church in New York City. But Dr. Peale's influence is not chiefly that which radiates from his church with its congregation of 3,000. Dr. Peale's influence on the American public has been through his books, television, radio, lecture tours and magazines—and he is only one of several who present a similar if slightly varied line.

For the past 110 weeks Dr. Peale's book, *The Power of Positive Thinking*, has been number one on the non-fiction best-seller list. This is an almost unbelievable record. It has appeared in four separate editions, regular, library, leather-bound and gold-edged pocket size (at the inflated price of \$3.95 per copy) and a revised version slanted at young people. This is not the only book by Dr. Peale on the subject although it is far and away the most widely read. Previously he had written *A Guide to Confident Living* and *The Art of Living*. In addition Dr. Peale had begun *Guidesposts*, a monthly magazine containing testimonies and articles.

His answers to life problems appear regularly in *Look* magazine, which devotes a page each issue to this purpose.

But Dr. Peale is best known not for his books or magazine articles but for his television shows and radio programs by which he reaches an estimated 30 million persons each week over 239 stations. These programs are presented by the National Council of Churches under the auspices of its Broadcasting and Film Commission.

The television is known as "What's Your Trouble" and on it Dr. Peale, quite often with the assistance of his attractive and charming wife, discusses the life situations of those who have writ-

ten to him. His radio network program is called "The Art of Living" and it, too, deals with personal and personality problems. A new 10-minute radio question-and-answer program will begin on the National Broadcasting Network April 4.

In all of his preaching, writing and presentations Dr. Peale offers easy and optimistic answers based usually on sound psychological principles and sometimes on some fragment of Christian truth to the most difficult and involved life situations imaginable. Undoubtedly many people have been helped by Dr. Peale's suggestions and teaching. With-

Samuel Shanko Again on Music Conference Program



Samuel Shanko

Samuel Shanko, minister of music from the First Baptist Church, Florence, South Carolina, who assisted in the conference last year, will again this year teach classes in hymn playing in piano and organ at the State Music Leadership Conference on Georgetown College campus, July 4-7. Mr. Shanko will also accompany the laboratory choir to be led by Dean Warren Angell from Oklahoma Baptist University.

Mr. Shanko is one of the regular pianists and organists who teaches during Music Week at Ridgecrest each year. All church pianists and organists are invited to study with Mr. Shanko. You will enjoy this week of musical refreshment.

Send your reservation now, enclosing \$2.00 registration fee for each person, to the *State Music Leadership Conference, Kentucky Baptist Building, 127 East Broadway, Louisville, Kentucky.*

out question there is a vast field for counseling on the part of well-trained preachers who really understand people.

Whether or not such counseling can be done on a mass basis is open to serious question. We frankly doubt it. Some help and inspiration may come from listening to a Peale broadcast or reading a Peale article but we doubt if this can ever be a substitute for the continuous counsel and friendship of a pastor with an individual or a family for whom he has great love and concern.

Ignores Christian Truth

But the most serious charge which Dr. Peale must face is not that his answers to serious problems are merely superficial. It is the question of whether or not his teachings are really Christian.

Dr. Peale ignores much of Christian truth. He has little or nothing to say about an experience of salvation through personal faith in Christ, which the New Testament describes as a new birth. Of course, this might not be as popular an answer as some of the ones that he offers, but it is the only answer and the proper beginning point for all the others. Although we do not think it is his personal belief, Dr. Peale's implication is that a person can live the Christian life without the Christian Savior—and that just cannot be done. Unsaved men and women are offered a poor substitute for the thing which they need most.

Negative Also Needed

And when Dr. Peale addresses himself to Christians—as we suppose he usually does—his answers are not always those in keeping with the spirit of Christianity. One of his errors is fundamental. It may be well to emphasize the positive side of things—but Christianity is also negative. The Law, which Jesus came to fulfill, contains the Ten Commandments—some pretty negative suggestions. Jesus himself was rather negative about the hypocrisy of the Pharisees. Paul the Apostle made some strongly negative statements about the sins of the people of the First Century world, especially those who were members of the churches.

Not the Message of the Master

"Believe in your self because you believe in God" is not the Christian faith. Ours is a faith of self-denial and sacrifice. Self-love that masquerades as "enlightened self interest" is not Christianity and this fragment of truth is a poor substitute for the gospel. Dr. Peale has captured the American dream of ambition and stated it in a religious context. But this is not the message of the Master two thousand years ago in Galilee.

►Rev. John W. T. Givens, Bremen, Ky., recently conducted the funeral service of B. Frank Page, Old Union Baptist Church, Warren Association. He was the son of the late Rev. B. F. Page.

It Happened At Campton

By M. WENDELL BELEW
Director Mountain Missions
Mt. Vernon, Ky.

The day, April 10, 1955, dawned clear and bright in Campton, Kentucky, and many of the members of the Campton Baptist Church were preparing to attend Sunday School and the worship service at the Baptist Church. The topic of conversation in many of the homes was the possibility of reaching the Sunday school goal of 201 which had been set by the Sunday school officers and teachers.

The church at Campton is supported by our State Mission board and Rev. Edward Cunningham is the pastor. The town of Campton has a population of 500 and is the county-seat of Wolfe County. There are three churches in town.

On a like Sunday, two years ago, the Sunday school attendance at the Campton Baptist Church had been 58. One year ago the Sunday school attendance was 141. A goal of 201 in attendance did seem a little unreasonable, but, then, a lot has happened at the Campton Church in two years.

The Rev. and Mrs. Cunningham have led their church in a program such as has been seldom duplicated in Kentucky Baptist Mission work.

With the Cunningham's arrival in Campton, they found the church approximately \$4,000 in debt, but today the church has over \$7,000 in its treasury toward the building of new facilities which are so desperately needed.

The Sunday school has been totally departmentalized. One of the most extensive programs of recreation for young people to be found anywhere in Eastern Kentucky is being carried on with the capable assistance of Miss Margaret Carroll, a consecrated school teacher.

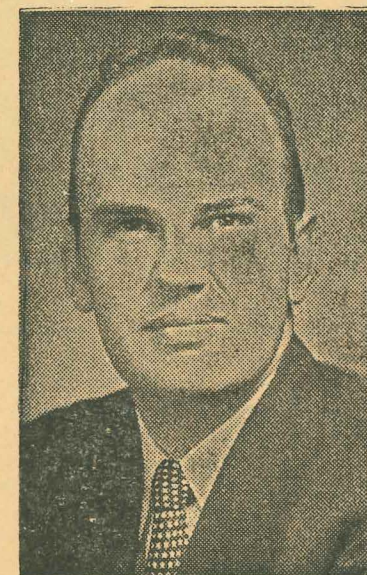
Much work had been done in preparation for having 201 in Sunday school. The little meeting house of the Campton Baptist church could not possibly contain 201 persons so other meeting places for classes had to be secured. Utilized as space for Sunday school classes were: an abandoned warehouse, a cellar, a garage, a barn, and a residence. (Imagine the problems of meeting in some of these structures during the winter months. But that is where the classes had to meet all through the bitter weather of last winter).

April 10, 1955, was a day of victory for the congregation of the Campton Baptist Church. They DID reach their goal of 201. In fact there were 224 in

Sunday school. It seemed a tragedy, however, that no more than 165 of these could possibly have stayed for the little auditorium will seat no more than that number.

Plans are being made to build a new auditorium and educational facilities and it is hoped that work can be started in the early summer.

Kentucky Baptists have a part in this marvelous work as they contribute



Edward Cunningham

through their Cooperative Program to the support of the church and the pastor at Campton.

Let us all continue to give through our Cooperative Program so that our voices for Christ may be heard in this community and many others around the world as we speak with the tongues of our missionaries.

Two New Churches In Indonesia

RICHMOND, Va. — The fourth church related to Southern Baptist mission work in Indonesia was organized in Djakarta, on the island of Java, on May 1 with 42 charter members.

This is the second Baptist church to be organized in Indonesia within a month's time.

A Youth Week was held following

the founding of the Djakarta church, and an average of 30 attended each night. At the close of the week, the young people taught Sunday school classes in the new church and one of the young men preached.

The Seteran Baptist Church was organized on April 3 in Semarang, Java, eight months after the beginning of Baptist mission work in that city. There were 24 charter members, 17 (nine Indonesians and eight Chinese) of whom were baptized during the service.

Services were held in both Indonesian and English. An international group in the Seteran area of Semarang has been meeting for English services in the missionaries' homes; and Indonesian services have been held at the Baptist Seminary for the people of the Simongan area of the city.

The organization was held jointly with the dedication of the new Simongan chapel on the campus of the Baptist Seminary of Indonesia. Though both groups were organized into the Seteran Baptist Church, they will continue to meet separately. The Simongan mission is expected to develop into a full church in the near future.

BSU Spring Retreat Has 220 in Attendance

Some 220 students, BSU directors and student leaders attended the annual BSU Spring Retreat at Cedarmore, April 29-May 1.

Dr. G. Kearnie Keegan, convention-wide BSU secretary, spoke to the group at the Friday evening and Sunday morning sessions. The Saturday meetings were highlighted by messages on "The Mature Christian," by Dr. T. B. Maston, professor of Social Ethics, Southwestern Baptist Theological Seminary at Fort Worth, Texas. Other out-of-state personnel included Mrs. Helen Davis, city-wide BSU director, Spartanburg, S. C.; Bob Entekin, state BSU secretary, Illinois; Miss Anderine Farmer, city-wide director, Kansas City, Mo.

An important feature of the spring retreat were the workshop hours dealing with the various phases of Baptist Student Union work. These conferences were led by the out-of-state personnel, Kentucky's local BSU directors, and other student leaders.

Several students from each of the 14 campuses represented contributed to the program through special musical numbers, by serving as convenors for the conferences, teaching Sunday school classes, and in giving testimonial reports on local BSU activities.

J. Chester Durham, State BSU secretary, planned and directed the week-end program, designed primarily to acquaint newly-elected officers with their responsibilities as campus Christian leaders.

THE YOUTH RETREAT OF THE SOUTH DISTRICT ASSOCIATION is to be held in the Harrodsburg Baptist Church here June 27-July 1. The Youth Retreat had its beginnings in Harrodsburg Baptist Church in 1951 under the leadership of Pastor Evans T. Moseley. The association began sponsoring the Retreat in 1953 as an associational project. Around 200 young people meet each afternoon for recreation, vespers, supper, missionary emphasis and evening message with Tom Haggai of Rock Hill, South Carolina, as main speaker for the five services. The accompanying picture is a group of the officers planning the event (left to right): Karen Nichols, secretary; Rev. C. R. Hill, advisor; Morris Traynor, chairman; Elvin Carey, prayer chairman; Jo Ann Asher, program chairman; and Ray Jenkins, recreation chairman. The six-day pro-



gram promises to be one that will appeal to the young people who attend.

How Worthwhile Are Baptist Youth Camps?

By JAMES L. SULLIVAN
Executive Secretary
Baptist Sunday School Board

"How far are you traveling?" was the rather routine question I asked of the clean-cut young man seated by my side. It was under very unusual circumstances. The bus was pulling out of one airport trying to get us to another plane in a nearby city.

Things were mixed up generally that day, including human tempers. Soupy weather, train strikes, and now it was mechanical trouble that had everything off schedule. We wondered if we would get home at all. I was a bit impatient because of the unusual series of delays and missed connections. The calmness and patience of the young man beside me impressed me. I asked where he was going so I could find out something about him.

"Memphis," was his reply. I complimented him on having such a lovely native city. He told me he had been discharged after being in military service for four years. It had been six

months since he had seen his wife and parents. After helping evacuate the off-shore islands of the Nationalist Chinese, he felt he deserved a bit of civilian life.

"You should be a Baptist," I added. "Yes," he said. His smile seemed to say to me that he was a happy church member as he told of his love for his pastor and described all that the church had meant to him in recent years.

"I have many friends there," I told him. "I came to know and love them when I was camp pastor of the R. A. camp at Lake LaJoie in Chickasaw Forest in West Tennessee."

"That's where I was converted!" he replied enthusiastically. It was when Miss Margaret Bruce was the young people's leader for Tennessee.

Experiences like this one have happened so often that I am convinced one of the finest things Baptists do is providing Christian camps for boys and

girls. Close to nature, they can also be close to God and hear his voice.

A couple of years ago I delivered the baccalaureate sermon at the Southern Baptist Theological Seminary in Louisville, Ky. At the end of the message, four students thanked me for what R. A. camp in Chickasaw Forest had meant to them when I was "Brother Jimmy," their camp pastor. Two of them had been converted. The other two surrendered for full-time Christian service. They were now completing their seminary training.

Only God can truly evaluate the work of our Baptist youth camps. Amid the beauty of the lakes and trees where Jesus often took his disciples, our young people, too, can hear the "still small voice" with distinction and clarity. Such revelations will leave eternal impressions on their seeking hearts. It is not easy always to hear God amid the clamor and noises of a hectic and hurried world.

It is a wonderful thing when our Baptist young people take advantage of these Christian camps. Wise is the parent and alert is the church that encourage attendance at these camps.

►Southwest Baptist College, Bolivar, Mo., honored College President and Mrs. John W. Dowdy recently on their silver wedding anniversary.

Medical Personnel Needed Overseas

By IONE GRAY, Press Representative,
Foreign Mission Board, Southern Baptist Convention

Seventy-one medical missionaries are needed to take care of hospitals and clinics on Southern Baptist foreign mission fields and to open medical centers in additional areas of pressing need, according to a recent study made by the Foreign Mission Board's three area secretaries. The call is for 23 medical doctors, 44 registered nurses, two laboratory technicians, one hospital business manager, and one hospital administrator.

By areas the needs are as follows:

Latin America

1. **Barranquilla, Colombia:** Two doctors (one to be a general practitioner, the other a specialist in internal medicine), a hospital business manager, and two nurses.

Dr. George H. Kollmar is the only American missionary doctor associated with the 50-bed Baptist hospital in Barranquilla. There are no missionary nurses serving with the hospital at present, although two, appointed for work in this hospital, are now studying the Spanish language in Costa Rica. Two additional nurses are needed so that a sufficient staff of missionary nurses will be available as supervisors of the various departments of the hospital and as teachers of national student nurses.

2. **Guadalajara, Mexico:** Two doctors, a hospital administrator, and four nurses.

Dr. E. Lamar Cole is the only Southern Baptist missionary doctor in Mexico. An excellent piece of property has been purchased and funds are being accumulated for the construction of the hospital. Dr. Cole has written: "I would like very much to have an associate specialized in general medicine, but trained enough in good surgical technique to be able to assist in surgery. And we need two and maybe three well-trained nurses to be here by the time of the opening of the hospital to serve as heads of the various departments."

3. **Asuncion, Paraguay:** Two nurses and a laboratory technician.

Dr. Franklin T. Fowler, director of the Baptist hospital, writes: "We urgently need two more missionary nurses. And another great need is for a laboratory, X-ray technician."

The Orient

1. **Korea:** Two doctors and two nurses.

2. **Japan:** Two nurses.

3. **Indonesia:** Two doctors, two or three nurses, and a laboratory technician. (This will permit the opening of work at Padang, Sumatra.)

Dr. Kathleen Jones writes from Kediri, Java: "People at Padang are

putting pressure on our Mission to do something about their need for a Christian medical witness. We feel that Padang is the strategic place to enter Sumatra for the cause of Christ. But what are we to do? If we are to have a minimal staff for both Kediri and Padang we need more doctors and nurses. With the open door that we have before us and the great need that we see, we feel it is a sin not to try to answer the call."

4. **Malaya:** One doctor and one nurse.

5. **Thailand:** Two doctors and two nurses.

6. **Pakistan:** Two doctors and two nurses.

Africa and the Near East

1. **Nigeria:** One doctor and two nurses for Eku, one doctor for Iwo, one doctor and two nurses for Joinkrama, three doctors and six nurses for Northern Nigeria, and one nurse for Shaki.

2. **East Africa:** Three doctors and six nurses for East Africa. (This is new work to be opened when personnel and funds are available.)

3. **Southern Rhodesia:** One doctor and two nurses.

4. **Near East:** Six nurses.

Dr. George W. Sadler, secretary for Africa, Europe, and the Near East, says: "In the Moslem countries medical missions is one of the few means at our disposal for enlisting the interests of the people with the hope of winning them to Christ. And in some of the pagan countries the medical facilities we make available are the only sources of physical help available to the people."

Viewpoints on Beverage Alcohol

By A. C. Miller

Our national experience with this traffic in beverage alcohol and its devastating effect upon society has brought us several important viewpoints. One is that the sale and use of beverage alcohol cannot be controlled by legal measures only. Regardless of how good the laws may be, there are those who must be depended upon to enforce them. Unfortunately many who are charged with this responsibility, as well as those who defy law enforcement, combine to make legal control of this drug a very difficult procedure and not altogether a dependable one.

A second viewpoint that has come to us is that our people must be informed about the true nature of alcohol. The

denouncement of this evil is not enough. Through the improved media of modern advertising technique, the liquor forces have held before the eyes of our people and poured into their ears glaring misrepresentations about liquor and drinking which multitudes of our people have taken to be true. Only the widespread information of accurate knowledge about this drug can ever counteract this advertising by the liquor forces of our nation.

A third viewpoint, from which we need to evaluate this problem, is that preventive procedures are better than curative techniques. This does not mean that either one should exclude the other. We agree that both can and should be used. The Christian message is the greatest force at our disposal for the redemption of the individual and the defeat of evils in human society. The change wrought in the human heart by this redemption will keep a man from the slavery of habitual indulgence or will set him free from its bondage. The Christian gospel is, therefore, both preventive and curative. But those of us who believe this should not despise the efforts of those who depend largely on curative measures. Some who are Christians fall victims to their own weaknesses, while many who are not Christians look with hope to the promise of clinical cure. Good soldiers take care of the wounded and dying even in the midst of the battle.

A fourth viewpoint comes in the form of a warning. We must not be deceived by the statement that alcoholism is a disease. Be it disease or devil the fact remains that it is alcohol and not alcoholism that more than any other one factor blights human character and despoils human relationships. If alcoholism is a disease, the only cause for it is alcohol. It is time for all of us to know that alcohol is a narcotic drug and should be put in the same class with any other narcotic. The only solution of this problem for the individual is total abstinence, and the only solution for human society is total eradication.

Bowling Green Has New Baptist Church

BOWLING GREEN, Ky. — The Glendale Baptist Church was officially constituted here June 19.

A special council of churches of Warren Association was called for 2:30 p.m. by Eastwood Baptist Church—the congregation which has led in the new work. Rev. Robert E. Lively, Jr., delivered the sermon.

The new congregation will meet temporarily at 1608 Jones Avenue, and will start its full program on Sunday morning, June 26.

Rev. Eldred M. Taylor, secretary of missions and evangelism in Kentucky, will bring the message on that date. A permanent structure is planned.

Oneida Family Camp Speakers, July 18-22



Louis W. Martin



W. R. Bradshaw



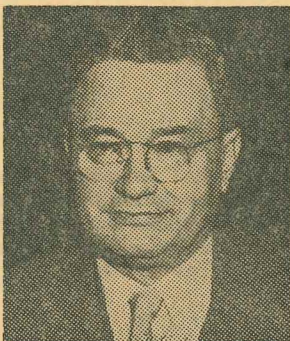
Erwin L. McDonald



I. Ferd. Graves



J. L. Hart



W. H. Curl

SPEAKERS AND LEADERS for the Second Annual Family Camp at Oneida Institute, Oneida, Ky., July 18-22, include:

Dr. L. W. Martin, superintendent of Schools of Missions for the Home Mission Board; Rev. William R. Bradshaw, pastor of the Hustonville (Ky.) Baptist Church; Rev. Erwin L. McDonald, executive secretary of the Department of Christian Education of Kentucky Baptists; Rev. I. Ferd. Graves, pastor of the Middletown (Ky.) Baptist Church; Dr. J. L. Hart, retired foreign missionary; and Rev. W. H. Curl, director of Missions and Stewardship Training for Kentucky Baptists.

Dr. Martin, who will lead a panel on Home Missions, is a native Kentuckian and a graduate of Georgetown College and Southern Baptist Seminary. He served for a number of years as a missionary in the mountains of Kentucky.

Pastor Bradshaw, who will be director of music for the Camp, is an outstanding musician and formerly taught voice.

Mr. McDonald will be the Bible Hour speaker. He is a native of Arkansas and a graduate of Ouachita College and Southern Baptist Seminary. He formerly served for several years as director of public relations at Southern Baptist Seminary, and, later in a similar position with Furman University.

Pastor Graves will lead a Family Hour panel. He is a graduate of Southern Baptist Seminary and has had an outstanding ministry in family counselling.

Dr. Hart, a native of Virginia and a graduate of Southern Baptist Seminary, served as pioneer missionary in Argentina, Chile and Colombia. He has been doing deputation work for the Foreign Mission Board since his retirement.

Mr. Curl is director of the Camp. He is a native of Kentucky and a graduate of Bethel College at Russellville and of Southern Baptist Seminary. He has been with the General Association of Baptists in Kentucky for the past 18 years.

Persons interested in attending the camp should write to Rev. D. Chester Sparks, president, Oneida Institute, Oneida, Kentucky.

Cooperative Program Gifts Close to Five Million Mark

NASHVILLE, Tenn. — (BP) — Gifts this year through the Cooperative Program to Southern Baptist Convention work have neared the five million dollar mark, the May financial statement showed.

According to Porter Routh, executive secretary of the Executive Committee, the Cooperative Program total for 1955 through May was \$4,966,495.

This is \$209,362 more than had come in through May, 1954, despite a slight

drop in the monthly receipts for May compared with the figure for the same month a year ago.

In May, 1954, Cooperative Program receipts were \$1,100,584. Last month, they were \$1,079,213. Coupled with receipts from designated offerings, the May, 1955, total was \$1,882,149.

The total of Cooperative Program gifts and specially-designated offerings through May this year was \$10,526,641, nearly six per cent higher than 1954.

Other features of the statement showed:

That gifts through both channels are steadily increasing year by year. The total for the first five months of 1954 was greater than for 1953. For 1955, there was an increase over 1954.

The largest disbursement from funds received by the Executive Committee was to the Home Mission Board—\$813,021. This included \$676,609 in designated offerings, still reflecting money given in the Annie Armstrong offering to home missions.

Next largest disbursement was to Foreign Mission Board, a total of \$535,709 in May, mostly Cooperative Program.

Contributions from Kentucky were \$98,117, including \$45,002 through the Cooperative Program and \$53,114 through designations.

Dodd Memorial

SHREVEPORT, La. — A marble replica of the pulpit from which Dr. M. E. Dodd, late pastor of the First Baptist Church of this city, preached for thirty-eight years was recently placed on the grave of the minister during special memorial services at the Forest Park Cemetery.

At the service, Dr. J. D. Grey, pastor, First Baptist Church, New Orleans, delivered the memorial address. The grave-marker was presented by the congregation of the First Baptist Church, this city. Mrs. Dodd was present for the program.

►Pastor Gerald C. Rowe says that Dr. Robert Hastings of University Baptist Church, Carbondale, Ill., spoke to the East Gary Baptist Church, Gary, Indiana, on June 2, with the end in view of raising money to complete the church at Gary. Brother Hastings recently raised \$75,000 for the Carbondale Church.

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Ministerial Relief Situation in Kentucky

By W. C. BOONE, Secretary-Treasurer
General Association of Baptists in Kentucky

A timely article by Dr. R. S. Jones in last week's edition of the Western Recorder pointed out the difficult situation that the Relief and Annuity Board faces in the matter of providing relief benefits for the large number of aged and dependent ministers and their wives, or widows, who are now on the relief roll. Of the more than 1,500 people in the Southern Baptist Convention who are receiving relief benefits, about 125 are in our own state of Kentucky. Thus, it appears that our state has a major responsibility in helping to provide for these friends who are now in need.

At the end of 1953, the relief deficit for Kentucky was \$152,000. At the end of 1954, we had run a deficit for that year of slightly more than \$5,000. Thus it is quite apparent that the Relief and Annuity Board will be faced with the necessity of taking drastic action unless our General Association can do something to remedy this situation.

Last year the situation would have been much more acute had it not been for the fact that our churches responded to the relief offering in July with something over \$4,600 for ministerial relief. While this amount of money is substantial, it was not adequate for the need last year; and a like amount will not be sufficient this year. We must go well beyond this figure in our offering this year, or we will be forced to reduce the pitifully small benefits that are now being paid and refuse to add any new names to our relief roll.

A breakdown of last year's figures shows that a total of only 119 churches out of our more than 2,200 had part in the Fellowship Offering for Ministerial Relief. A total of \$2,445 was given by only 14 churches, while the other 105 churches gave approximately \$2,200. These offerings came from representative churches, both large and small, and were worthy contributions in each case. The unfortunate part was that so many of the churches failed to realize the urgency of this need. Had other churches responded in like manner, we probably would not have had a deficit at all last year.

The Executive Board of the General Association has designated Sunday, July 24, as a date for receiving this Fellowship Offering. Some churches receive this offering in connection with the observance of the Lord's Supper and others in some other manner. Whatever method may be used, the important part is that the church not overlook this urgent need. Men and women who have given their lives in the service of our Lord and Kentucky Baptist Churches

look to us in an hour of need. We must not fail them now. May every church have some part in remembrance of those who have given their best through the years.

A Verse That Is Hard to Read

One of the world's great teachers used to speak of Paul's letter to the Romans as the world's consummate piece of argument.

There is one verse in that Epistle that is so packed with gospel truth and which at the same time is so filled with happy assurance that I have never been able to read it aloud with satisfaction to myself.

It is the tenth verse in chapter five: "If, when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his life."

It is a double argument and the more I have tried the less satisfied I have been with my emphasis on its climax. The substance of it is this: If enemies can be transformed into friends by

means of death, how much more shall these friends be carried on to the climax of God's purpose for them by means of a Saviour who has triumphed over death and lives forever!

Let me express the wish that those who read these words shall take time to turn to the verse, read it aloud, and see whether they think that they can bring out all that is in it.

But is not my experience here true of the heart of the gospel message anyway? When we try to put it into words we have to do what this same Apostle does in Romans 11:33: "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!"—W. R. Cullom, Wake Forest, N. C.

►Lucien Coleman, Sr., secretary of the Brotherhood Department, was the speaker at a banquet at the Wildwood Church, Ashland, recently, which was one step leading to the organization of a Brotherhood. The women of the WMU prepared the meal, and 30 men attended. The officers elected were: D. V. Lockwood, president; John Freholm, activities vice president; Dr. D. L. Henning, program vice president; Lawrence Miranda, membership vice president; Clifford Jackson, Chorister; and J. A. Sloan, secretary-treasurer.

D. C. Baptist Pastors and Evangelists Call On President Eisenhower at the White House



President Dwight D. Eisenhower received the Baptist pastors, evangelists, singers, church staffs and their wives from the 48 Baptist churches participating in the Simultaneous Revival Crusade in the Rose Garden on the lawn of the White House, as shown in the above photograph. They were presented by Senator Carlson, of Kansas, seen standing with the President in the center of the semi-circle. Some 1,195 were added to the churches in the Nation's Capitol City.

Anna and the Sparrow

By ALLIE B. GRIMES

"Anna!"
Anna went to the door. It was the big boy who lived next door, and he was holding something in his hands. Anna thought it was a big pile of dry grass and twigs.

"Do you want a baby bird, Anna?" asked the boy. "Here is one I found over by the factory. The fire prevention men probably tore down the nest. Guess they overlooked this one when they destroyed the other nests."

Anna looked in the pile of grass. She saw that it was a large nest. In the nest was a tiny bird. He had no feathers. His head and mouth seemed much too large for his body. Every time the nest moved, the little bird opened his mouth wide and said something like, "Peep! Peep! Peep!"

"It's a sparrow," the boy explained. "Their large nests are fire hazards. A spark may fall in the dry straw and cause a fire."

"Oh, I want him," said Anna. "I'll ask Mother if I may keep him."

Mother came to see the baby bird. "He seems very hungry, Mother," said Anna.

"He certainly seems ready to eat," answered Mother. "Do you think you can find enough grasshoppers and crickets and worms to feed him?"

"Yes, I'm sure I can. I see lots of them when I play in the yard. I'll catch them for the baby bird."

Anna put the nest in a box on the back screened porch. Then she ran into the yard and caught a small grasshopper. She took a small stick and mashed the grasshopper's long back legs and took him to the nest. She said, "Are you hungry, little Sweet?"

When she touched the nest, the baby bird opened his mouth as wide as he could. Anna put the grasshopper, head first, down into the bird's mouth. Sweet swallowed the grasshopper quickly and opened his mouth again.

"Peep! Peep! Peep!" he said. Anna laughed.

"He liked it, Mother. I'm sure I can raise him. He eats beautifully!"

Every day Anna caught grasshoppers or crickets or worms for Sweet. He grew very fast. Soon he had all his feathers. After a while he was strong enough to leave the nest and hop about the porch. When he could fly, he would sit on Anna's shoulder and pull her

hair. He said "Sweet! Sweet! Sweet!" now. He was glad to see Anna when she came home from school in the afternoons. He would sleep in his gourd on the back porch.

One day when Sweet was outdoors, Anna went to call him. As she spoke, a large flock of sparrows rose from the yard next door and flew away. One sparrow left the flock, flew to Anna, and lit on her shoulder. Anna was happy. She went and told Mother what had happened.

"Isn't he a lovely pet?" she asked. "Yes," said Mother, "but Sweet will leave us soon. He will go away with the other sparrows."

"Will he be happy with them?" asked Anna.

"He will be much happier with them," said Mother, "because he is like them. They are his friends and relatives."

One day Anna and Mother went out of town. Sweet was not at home when they left.

"Where will Sweet sleep tonight, Mother?" asked Anna. "I will not be here to let him in."

"He will sleep with the other sparrows tonight," said Mother.

The next day Sweet did not come home. Anna did not see the flock of sparrows for a long time. She did not see Sweet again.

"He is happy with his bird family," she told Mother, "but I know he will think of me sometimes and love me."

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The Flaming Jewel

There is a legend about a Prince who sent one of his Knights on a perilous journey. As the Knight departed, the Prince placed around his neck a golden chain on which was hung a flaming ruby.

"Wear this, the Prince said. "It will serve you well. Never part with it, for it is your most priceless treasure."

The Knight set forth and had many exciting and dangerous adventures, but always the Prince's jewel, pressed close against his bosom, sustained and strengthened him.

When he took the wrong road, the jewel burned until he returned to the forks and chose the right way. When he was tempted to do wrong, the jewel burned courage into his soul. When he

was sad, it lay in warm comfort against his heart.

At length, with the ruby pressed close to his breast, the Knight, having conquered the last dragon, entered the shining gates of the castle which stood at the end of his journey.

"Thy word have I hid in mine heart, that I might not sin against thee."—Psalm 119:11.

The Bible is your ruby, your flaming jewel. When you memorize its verses, you are holding it close to you, pressing it into your mind and heart, and it will help you when you need it.

If you are tempted to take something that does not belong to you, the words come, "Thou shalt not steal." You know that it is the ruby, burning against your conscience, warning you of danger.

When trouble comes, like death, to some one you love, the Bible says, "Let not your heart be troubled," and "All things work together for good." The jewel lies in warm comfort against your breast, reminding you that "God doeth all things well," and that his plans are best.

I am the Bible.
To the weary pilgrim, I am a strong staff.

To one who sits in gloom, I am a glorious light.

To those who stoop beneath heavy burdens, I am sweet rest.

To Him who has lost his way, I am a safe guide.

To the discouraged, I whisper words of hope.

To those who suffer in loneliness, I am a friend.

Use me, I can help you.

("The Flaming Jewel," is from the book, *Shining Armor*, by Edna Ewing Kelley.)

Darrell C. Richardson Honored With Freedom's Foundation Medal

FORT KNOX, Ky. — Darrell C. Richardson, chaplain, United States Army, was given an award by the National Awards Jury of Freedom's Foundation, Valley Forge, Pa. The award was given on the basis of a sermon prepared and delivered by Chaplain Richardson, "Stewards of Freedom." The sermon was first delivered at Fort Mitchell Baptist Church, Ky., and later was published in the Baptist Training Union Magazine, Nashville.

The award presented was "The George Washington Medal of Honor," and several others also were recognized, including James A. Farley, Herbert Hoover, Norman Vincent Peale.

Richardson is a native of Missouri, a graduate of Furman University and Southern Baptist Theological Seminary. Prior to service with the Army he was a pastor in Kentucky.

KENTUCKY CHURCH MUSIC LEADERSHIP SCHOOL

To be Held at Georgetown College, Georgetown, Ky., July 4-7, 1955

Sponsored by the General Association of Baptists in Kentucky

Registration Begins Monday, July 4, at 1:00 o'clock

General Assembly for Classroom Assignments and Announcements at 1:45

MONDAY, TUESDAY AND WEDNESDAY AFTERNOONS, 2:00 TO 4:25

"Building a Graded Choir Program"	Mr. Neil Darnell
"Organ Class"	Mr. Samuel Shanko
"Vocal Approach"	Mr. Neil Darnell
"Advanced Conducting and Choral Techniques"	Dr. Warren M. Angell
"Elementary Theory"	Dr. A. G. Thomson
"Hymnology"	Mr. Edmond D. Keith
"Hymn Playing" (Piano)	Mr. Samuel Shanko
"Advanced Theory"	Dr. A. G. Thomson
"Elementary Conducting"	Mr. Edmond D. Keith
"Church Music Administration"	Dr. Loren R. Williams

MONDAY, TUESDAY, WEDNESDAY EVENINGS, 7:00 TO 9:00

Open Forum and Clinic; Presentation of the Southwide, State, Associational, and Local Church Music Programs, Materials, etc.	Dr. Loren R. Williams
Devotional Period	
Choral Laboratory	Dr. Warren M. Angell Mr. Shanko, Accompanist

TUESDAY, WEDNESDAY AND THURSDAY MORNINGS, 8:30 TO 12:25

"Building a Graded Choir Program"	Mr. Neil Darnell
"Organ Class"	Mr. Samuel Shanko
"Vocal Approach"	Mr. Neil Darnell
"Advanced Conducting and Choral Techniques"	Dr. Warren M. Angell
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"Church Music Administration"	Dr. Loren R. Williams
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Pikeville Church Ordains Ira Caudill to Gospel Ministry

PIKEVILLE, Ky. — Ira Caudill, who has been serving as superintendent and preacher of the Coal Run Mission of the First Baptist Church for a year, was ordained to the Gospel ministry on Sunday, May 1.

The council, after examining Brother Caudill as to his conversion experience, call to the ministry and doctrinal soundness, recommended his ordination.

E. L. Howerton gave the charge to the candidate, W. E. Davis the charge to the church, J. L. Dennington led in the ordination prayer, and Deacon James Scott presented the Bible.

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The pastor, Harold Wainscott, served as moderator, and W. W. Thompson as clerk of the council. W. E. Sears was the interrogator. The council was composed of: W. W. Thompson, Earl Ratliff, Roy Sykes, A. M. Taylor from Marrowbone, W. R. Davis and James Hamilton from Grace, Orville Ratliff and Ernest Scott from Unity; W. E. Sears, Alex Burgo and Wallace Loftis from Belfry; Bert Hayes from McVeigh; J. L. Dennington from Salyersville; Harold Wainscott, J. M. Scott, E. L. Howerton, R. H. Hobbs, Asa Keene, R. M. Bagenstose, Jesse Sanders, W. T. Hefner and A. J. Jackson from Pikeville.

Brother and Mrs. Caudill have three children—Thomas, Caroline and Genevieve, who have surrendered to full time Christian service. Brother Caudill will continue to serve as pastor of the Coal Run Mission.—A. J. Jackson, Church Clerk.

►The Zondervan Publishing House of Grand Rapids, Michigan, has notified H. W. Ellis of Paducah, Kentucky, that a reprint of his book, "Fishers for Men," is to be brought out soon. The new issue will be brought out about December of this year, cloth bound copies selling for \$2.50 and paper for \$1.50. Many orders have already been received for copies of the new edition.

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Baptist Training Union Department

JAMES H. WHALEY
State Secretary

Charles H. Ham Addresses Little Bethel Associational Training Union Meeting

Charles H. Ham, associate, spoke at a Mass meeting of the Little River Associational Training Union, at Cadiz Baptist Church, Friday evening, June 3. A good attendance was evidenced with 81 present. Mr. William Malone is the Associational Director and Rev. Graden Parker is the Associational Missionary.

Salem Associational Training Union Meets At New Salem Church

Salem Associational Training Union held an Associational Manual review, Thursday evening, April 28, at New

Salem Church. Mr. Ray Griffiee is the associational Training Union director, and Rev. Calvin Fields is the missionary.

Gasper River Has June Meeting at the Mount Liberty Baptist Church

Gasper River Associational Training Union met at the Mt. Liberty Baptist Church, Butler County, on Monday evening, June 6.

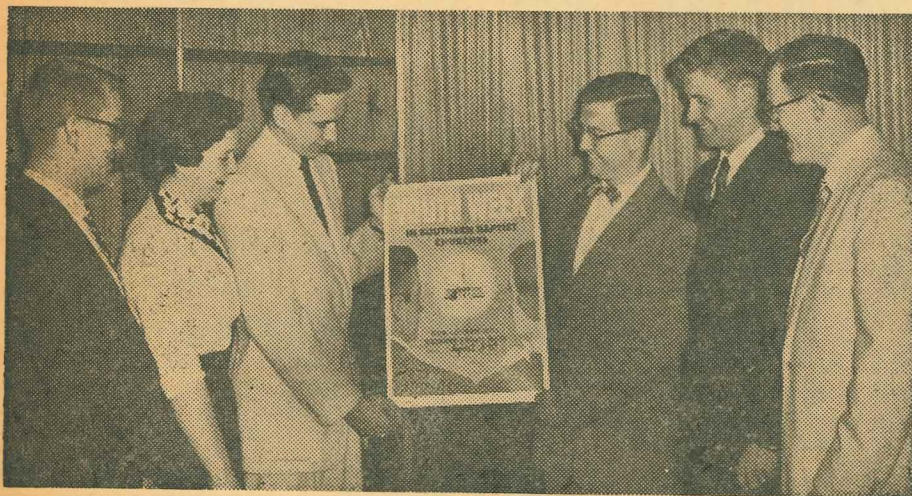
Charles H. Ham, associate, was the speaker. There was a good attendance of 117, representing 7 churches. There were six pastors present. Mr. Samuel B. Kent is the associational director and Rev. E. C. Dockery is the missionary.

Muhlenburg Training Union at Graham Church

Muhlenberg Associational Training Union had an Associational Manual review on Tuesday evening, May 31 at Graham Baptist Church. Rev. Wendell Romans is the associational director and Rev. John A. Bass is the missionary.

Youth Week Observed At Newport, First

Youth Week was observed at the First Baptist Church, Newport, April 3-10. Youth Week Officers included 19 Intermediates, and 34 Young People. This church has observed Youth Week two times. It is an annual event. The following evaluation is given by Lewis W. Martin, Jr.: "Some excellent potentials for church leadership were discovered during this year's Youth Week. . . it really kept our young people busy. However, it did give them fine training and leadership in activities such as cottage prayer meetings." The week was preceded by a Training Union study course and followed by a revival.



Steering Committee of Youth Week at the First Baptist Church, Newport, Kentucky, April 3-10, 1955. Left to right: Oscar Jones, Training Union Director and Chairman of Advisory Board; Martha Shackleford, W. M. U. President; Henry Marksberry, Pastor; Milton Sumerel, Associate Pastor; Jim Ogden, Brotherhood President; and Don Grosenbach, Sunday School Superintendent.

COUNSELOR'S CORNER

By DR. R. LOFTON HUDSON

Loveless Marriage

Question: How am I to overcome the feeling that I have made a horrible mistake? For ten years I have been married to a man I do not love. We have three children and are both active in the church. I have a strong sense of duty and would not divorce my husband but I am dissatisfied. Day dreaming and romantic inclinations toward others whom I hardly know is tearing me apart.



Dr. R. L. Hudson Answer: A loveless marriage is a sad thing. But it is not as sad as a broken home and distraught children. I admire you for refusing to get a divorce. You might not feel right in a subsequent marriage either.

Now to the problem. Without expert help you probably cannot overcome the feeling. With it you might. A good Christian psychologist might help you to find out why your husband is such a threat to you. It may be in you, in him, or in your relationship to him. But real help in facing your emotions would take time and money—probably from three to six months, one interview a week anyway. If such help is not available then give up the idea.

Have you tried expressing more giving, out-going love to your husband? Accept him as he is and try to appreciate his unique qualities. He has problems and needs too.

All it would take to ruin your marriage is a good, live romance. Avoid it as you would the smallpox. And when you find yourself day dreaming, get busy living intensively in the present.

(Address all questions to Dr. Hudson, 400 W. Meyer, Wornall Road Baptist Church, Kansas City, Mo.)

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W. M. U. Has 67th Annual Convention at Miami

By MRS. H. COLLINS RANDALL, President
Kentucky W.M.U., Columbia, Kentucky

MIAMI, Fla. — The 67th annual session of Woman's Missionary Union, auxiliary to Southern Baptist Convention, opened in the magic city of Miami on Sunday, May 15 at 3 p.m. All sessions were held in the modern, spacious Bayfront Auditorium which was decorated in true Floridian fashion. A tropical garden was set up in front of the platform, containing massed foliage plants, brick walls, bird bath with bird, statuary and even huge palm trees set in sand. The theme of the meeting, "Prayer, the Missionary Imperative," written in letters of gold on purple, high above the platform, was therefore constantly kept before the 3,340 women in attendance. Ten minutes before the opening of each session the ushers, dressed in white, stood at their places holding aloft an outline map of the state of Florida imprinted with the word "Silence." Following this period of quiet as the lights dimmed, a call to worship was beautifully rendered at each session by a trio of speaking voices and a musical duet. After the speaking voices had reminded us to pray for all peoples of the world that God had made, and as "The Whole Wide World for Jesus," was sung, the curtains parted and a large globe of the world was disclosed. As the singing continued, a large cross was illuminated behind the globe with the rays coming through and around it. Each session was closed in a like manner with prayer songs used as a musical benediction.

On Sunday afternoon, Mrs. Ladislav Biro, chairman, hostess committee, welcomed the visitors and presented the many women who had worked long and hard to make the Convention a success in comfort, beauty and smoothness. A memorial service was led by Mrs. Frank Burney, Georgia, honoring all State and Southwide officers of Woman's Missionary Union who have "gone to be with God" during the past year. Mrs. Burney paid special tribute to Miss Kathleen Mallory, former executive secretary of Woman's Missionary Union, by reading testimonies from many people concerning her 35 years of service and her devotion to her work. A portrait of Miss Mallory which was unveiled by Miss Alma Hunt, executive secretary, and Miss Margaret Bruce, secretary of youth, will be hung in our Headquarters Building in Birmingham. Dr. John L. Hill, Nashville, then brought an address on "Christ's Beautiful Volunteer," giving us the life of Fannie E. S. Heck, revered for her service in many fields of Woman's Missionary Union work.

On Sunday evening, Dr. C. Roy Angell,

pastor, Central Baptist Church, Miami, spoke on the theme "The Missionary Imperative." He reminded us that there are three solutions to the problems of the world today: let the Communists win; have open warfare and destroy the earth or; take "The Story" to the world. He ended by telling us that God can do anything if we use the power of prayer. One of the highlights of the whole Convention came next as we listened to Dr. Walter Judd, former Baptist missionary to China and present congressman from Minnesota. All hearts were lifted high as he called us to recapture our faith, rediscover Christ's principles and our mission, and to re-dedicate ourselves to the task.

During the business session on Monday morning we heard reports from Miss Alma Hunt, executive secretary, and Miss LaVenia Neal, treasurer. It was at this time also that the amendment to the by-laws to limit the term of office of the president of Woman's Missionary Union was brought before the Convention. After much discussion by those for and against the amendment the vote was taken with an overwhelming majority against the proposed change. Dr. Porter Routh, executive secretary of the Southern Baptist Convention Executive Committee, spoke on "Prayers, People and Things." He brought statistics of the large amount of wealth controlled by women and stated that women are in the majority in our churches, therefore the women are obligated to continue to support the Mission Program. He thanked us for support of the Co-operative Program and announced that the 1954 Lottie Moon Offering amounted to \$3,957,821. Dr. George Schroeder, Brotherhood secretary, introduced Mr. Edward Hurt, Jr., Royal Ambassador secretary and Mr. Frank Black, his associate and asked for continued co-operation of Woman's Missionary Union in the period of transfer of the R.A. work to the Brotherhood Department. He urged us to pray "that we live up to our possibilities."

On Monday afternoon, after a short business session, we were privileged to hear from four of our workers among the various nationalities in our own land. Miss Rosa Lee Franks, spoke of her work in Florida with the Italian-Americans; Miss Mary Etheridge of her work in El Paso with the Chinese-Americans; Mr. Miguel Lopez of his work with Spanish-Americans in Santa Fe, after his wife had sung in Spanish; and Miss Vena Aquillard of her work with the French-Americans in Louisiana. All of these speakers told of their

many needs and stirred our hearts as they told of the "Fruits of Prayer." They asked continued support and continued prayer through the use of the Calendar of Prayer.

Monday evening, Dr. Loyd Corder, secretary of direct missions, Home Mission Board, introduced the more than 20 home missionaries seated on the platform. Dr. Hill brought us his second address, reviewing the life of Annie Armstrong under the title, "Light from Home Base." Mrs. Clarence T. Nelson, Washington, D. C., was our next speaker. Her dynamic speaking and wonderful personality reached out to all and held spell-bound the many in attendance. Mrs. Nelson, the wife of the Lutheran minister and one of the well-known Yungdahl family of Minnesota, is a writer, TV and Radio performer and was selected as 1954-Mother-of-the-Year in Washington. She spoke on "The Family Fortress" and, by giving her own home and family as examples, brought before us what our own homes should be; a refuge, a place of joy and laughter, and a servant of the Lord.

Tuesday morning we heard from some of our foreign fields. Mrs. Asano Hoshizaki spoke on Japan; Miss Juana Garcia on Cuba; Miss Itsuko Saito on Hawaii; Miss Eva Sanders on Nigeria; and Mrs. Wesley Lawton on the Phillipine Islands. As they brought before us their needs and experiences as missionaries we were given new "Incentives to Prayer." Mrs. Nelson spoke again at this session using as her subject "Wings." Using appropriate scripture for each letter in acrostic manner, she reminded us of what, how, through whom, and for whom we should pray, ending with "the Lord only knows what will happen if the women pray."

On Tuesday afternoon we heard of the work in some of our Girl's Training Schools. Mrs. Anne Sowell Margrett, director of the school in Argentina, and Miss Virginia Wingo, director of the Annie Armstrong Training School in Rome, Italy, told of the important training being given young women for service. Dr. Emily Lansdell, president of our own Carver School, spoke on "Prayer in the Training of a Missionary."

Dr. Hill was the first speaker on the closing session program bringing alive the life of Lottie Moon, "A Great Woman Missionary." Mr. Elmer West, Jr., personnel secretary, Foreign Mission Board, reported that Southern Baptists now have 1,002 missionaries, 64 already appointed this year compared with a total of 67 for last year. He then introduced the 15 foreign missionaries seated on the platform. Dr. Walter Pope Binns, president, William Jewell College, was the closing speaker, reminding us that prayer is still imperative to our task and that we should pray first of all "Lord, teach us to Pray."

(Continued on Page 19)

Dr. E. F. Estes Writes His Convictions Concerning Proposed New Baptist Building

To the Baptists of Kentucky:

The State Board of Missions plans to erect a new building near Middletown, Kentucky, and move all of the headquarters forces into it.

I am opposed to it on several grounds:

1. We have a building at 127 East Broadway and are using only two and one half floors. One half the third floor is not in use. By spending 10 or 15 thousand dollars installing an elevator, we would have all the space we need.

2. To move to Middletown the Baptists of Louisville and Long Run As-

sociation would be forced to drive 25 miles in order to visit headquarters.

3. The Western Recorder would be terribly handicapped by mailing facilities and other things such as getting print paper out to the plant.

4. Baptists over the State coming to Louisville would be forced to do extra driving in order to do business with the State Board.

Let us have your reaction.

(Signed)—E. F. Estes, Chairman
Board of Managers
Western Recorder

Swedish Baptists Look to Future

(By the Baptist Press)

Swedish Baptists, though numerically small in a country where the state church is the Lutheran Church, look to the future with optimism.

Erik Ruden, general secretary of the Swedish Baptist Union, talked of future plans by the 35,000 Baptists in his country, while in the United States in May and June for a visit.

The general secretary attended sessions of the Southern Baptist Convention and American Baptist Convention and visited Southern Baptist offices in Nashville, Tenn., and several seminaries.

Sweden, according to Ruden, is a little larger than California. With a population of 7,000,000, one in every 200 persons is a Baptist.

Not counting England, Swedish Baptists are one of every 10 Baptists found in Europe, where the Baptist population is estimated to be 350,000, Ruden added.

Evangelism and Christian growth are among the strongest aims of Swedish Baptists, Ruden reported. "Last year, we emphasized a Bible theme; this year our

emphasis is on the theme, *Prayer Transforms*," he said.

In 1956, Sweden's Baptists will stress the importance of the Christian's testimony.

Since the door to their biggest foreign mission field in China has been closed, Swedish Baptists are concentrating on missions in Belgian Congo in Africa, Ruden said.

Until two years ago, Baptist ministers and ministers of other "Free churches" in Sweden had no authority to marry couples and there were other limitations.

Ruden said, however, that a new law had removed many of the limitations.

"By birth, you are automatically a member of the Lutheran Church in Sweden," Ruden declared. "It has nothing to do with a personal decision."

Swedish citizens pay a church tax. If you belong to a "free church," such as the Baptists, then you pay only 60 per cent of the full tax. The amount you pay, according to Ruden, depends upon your income.

He said there are no restrictions on Baptists witnessing and taking in new converts. "We have evangelistic campaigns," Ruden declared, "and we are attracting more and more young people."

"We are just getting our second wind," he said, adding that Baptists in his country had difficulties right after World War Two. "The future is ours now," he continued.

Ruden pointed to the international Baptist Theological Seminary, supported heavily by Southern Baptists, as an institution which brings European Baptists together. The seminary is located in Zurich, Switzerland.

SUNDAY SCHOOL TRAINING UNION ATTENDANCE, JUNE 12, 1955

Sunday schools with attendance as low as 100 will hereafter be published. Ten o'clock, Wednesday, is the dead line.

If the total number of additions to the church is included, that, too, will be published in the report.

Numeral after church indicates number of missions.

Church	T.U.	S.S.
Ashland, Unity	100	426
Barbourville	158	428
Bardstown	---	291
Beaver Dam	187	445
Bellevue	107	446
Benton	100	251
Bowling Green (2)	---	1,215
Burlington	79	270
Sand Run	100	303
Cadiz	---	392
Campbellsville, Pleasant Hill	165	291
South Campbellsville	---	254
Carrollton, First Baptist	24	246
Central City	204	454
Clay, First	---	214
Corbin, First	87	339
Central (1)	131	533
Covington, Calvary	---	712
First (1)	154	400
Latoia (2)	216	1,107
South Side	99	472
Cynthiana (2)	---	372
Danville, First (2)	---	502
Lexington Avenue 1)	144	418
Dayton, First	---	249
Dawson Springs	54	229
Erlanger	85	416
Evansville, Ind., Calvary	105	585
Grace	242	789
Keck Avenue	98	255
Walnut Street (2)	---	456
Falmouth	---	250
Ferguson (1)	69	208
Florence	76	338
Fort Thomas, First (1)	74	317
Frankfort, First (1)	164	769
Thorn Hill	119	---
Franklin, First	---	425
Fulton	167	521
Glasgow 1)	125	643
Grant's Lick	101	233
Greenville, First	122	393
Harlan	94	537
Harrodsburg (2)	244	672
Hartford, First Baptist	88	265
Hawesville	69	205
Hazel	76	267
Hazard, First Baptist	89	391
Henderson, First (1)	179	523
Immanuel Temple (2)	114	671
Hima, Horse Creek	---	257
LaGrange, DeHaven Memorial	48	261
Lawrenceburg, First	86	317
Lebanon, First	131	477
Leitchfield	116	268
Lexington, Calvary	154	706
Grace (1)	147	649
Porter Memorial	140	529
Rosemont	68	247
London, First	186	559
Louisville, Baptist Tabernacle	166	645
Baptist Temple	---	280
Beechland	163	530
Bethlehem	93	221
Beechmont (2)	170	925
Broadway (1)	---	285
Buechel Park	79	290
Carlisle Avenue (2)	250	1,287
Clifton (1)	102	369
Crestwood	39	240
Eastern Parkway	68	495
Eighteenth Street	81	262
Farmdale (1)	159	425
Harmony	130	319
Hazelwood	76	478
Highland (1)	183	534
Immanuel	102	377
Okolona	63	414
Parkland (1)	286	866
Shawnee	---	351
Shively	93	495
Twenty-third and Broadway (2)	215	628
Victory Memorial	173	743
Virginia Avenue	---	263
West Broadway (1)	143	613
Ludlow, First	96	359
Lyndon	101	273
Madisonville, First	239	907
Marion	---	263
Middlesboro, First (4)	---	538
East Cumberland Avenue	---	282
Monticello, First	54	241
Morgantown (1)	---	220
Mt. Washington	75	228
Murray, First	---	834

(Continued on Page 20)

Cecilia Breaks Ground For New Addition



Mr. and Mrs. H. S. Gardner, the oldest couple, lift the first shovelful of dirt for the new addition at Cecilia Baptist Church. The deacons in the front row behind them are (left to right): C. Moorman, W. Horrell, J. O. Kerfoot, W. D. Stark, L. Woodring, H. S. Gardner, R. Morgan, C. R. Stark, D. Owsley and J. A. Buchanan.

The Baptist Church of Cecilia had been needing more room for some time, but plans and finances would just not



Pastor Rex Anderson

work out. Blueprints had been accepted by the church, but there was still much indecision concerning them when the church extended an unanimous call

"Sigrid Marries A Catholic"

Is your son or daughter engaged to a Roman Catholic? Are you aware of the developments that this romance is bound to bring? This true story of Pierre and Sigrid reveals why a mixed marriage is a slavery from which there is no deliverance. Learn the vital and important facts before it is too late! Postpaid only \$1.00. Edition limited.

GOSPEL ART SHOPPE
Dept. WR-65 Rowan, Iowa

to Brother Rex Anderson. Three months later new plans had been drawn and accepted by the church on Wednesday, April 6. Then more than \$2,500 was given to the Building Fund on April 10. The oldest couple in the church, Mr. and Mrs. H. S. Gardner, together broke the ground after the morning service for a \$15,000 addition. Work began the next morning, and is proceeding rapidly.

Recently 71 members have been enrolled in the study course, "A Church Revival."

Pastor Anderson has worked with young people before and has served in youth Bible camps. He has been pastor of Mt. Carmel, in Nelson Association, and of Mt. Olivet, in Baptist Association. He is pursuing studies at both the Southern Seminary and the University of Louisville.

CLASSIFIED ADS

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Schafer Memorial GA and RA Camps

OWENSBORO, Ky. — Please publish the following information regarding Schafer Memorial Camp of Daviess-McLean Association:

- July 4-8 Junior GA
- July 11-15 Junior GA
- July 25-29 Intermediate GA
- August 1-5 Junior RA
- August 8-12 Intermediate RA
- August 12-14 YWA Weekend
- August 15-19 Negro Boys and Girls

The fee for camp, beginning on Monday afternoon and closing after the noon meal on Friday, will be \$10.00. This will include \$2.00 registration fee, which should be sent to Mrs. H. M. Watters, 322 W. Fifth St., Owensboro, Ky., insurance on accidents or sickness to and from and while at camp. Rev. Cecil C. Laster, superintendent of missions of Daviess-McLean, will be the director. Foreign Missions with a foreign missionary each week, will be emphasized this year.

CLEAR CREEK CAMPS

MISSIONARY SPEAKERS

Bailey Sewell, Director of Indian Missions in Oklahoma
Miss Vena Aquillard, former Missionary to the French Speaking People

CAMP PASTORS

Reverend Winn T. Barr Reverend Robert Fitts

Bible Classes, Games, Handcraft, Fine Food, Beautiful Mountain Scenery

GIRLS CAMP (Ages 9-16) July 11-16

BOYS CAMP (Ages 9-16) July 18-22

Total Cost \$9.50

For Information Write:

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SUNDAY SCHOOL DEPARTMENT

ROY E. BOATWRIGHT
State Secretary

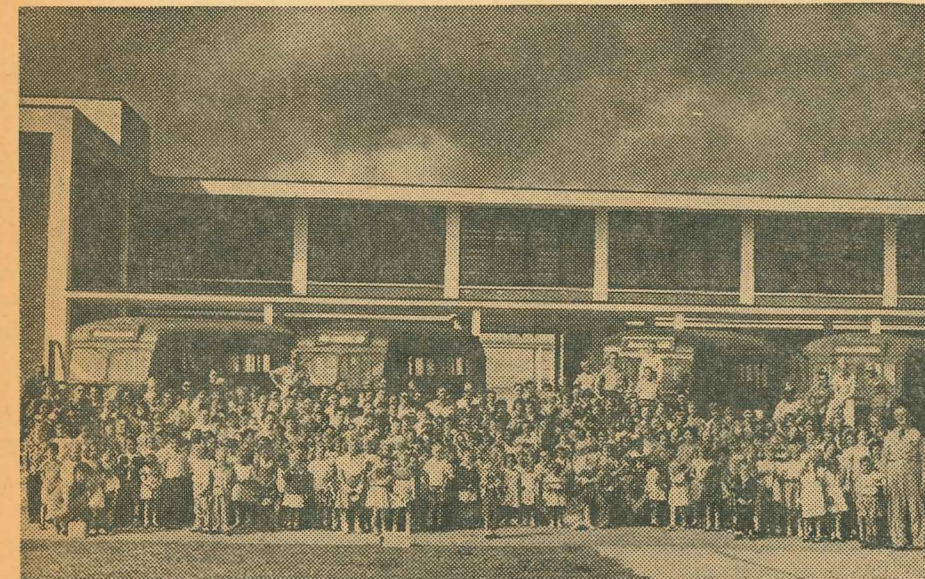
Standard Sunday Schools

Mt. Vernon, First—Pastor Raymond Lawrence; Superintendent C. H. Noe.
Immanuel Mission, Elizabethtown—Pastor Robert Wayne; Superintendent James Raymond Crabtree.
Pleasant Home—Pastor Jesse E. Bourne; Superintendent Lonnie Poland.
Beaver—Pastor Wesley L. Clark; Superintendent Yancy Muntz.

Standard Departments

Madisonville, First—Intermediate I, Mrs. Homer L. Purdy, Superintendent.

Chaplain G. D. Park Conducts Sunday School on Okinawa



A letter from Chaplain George D. Park, formerly associational missionary in Bell County Association, reveals some outstanding accomplishments in Sunday school work on the island of Okinawa.

One among the largest Sunday schools on any Army base is the Sukiran Sunday school on the island of Okinawa. Chaplain George D. Park, a Southern Baptist Chaplain and one of our Kentucky Baptists, is the Chaplain in charge of this Sunday school. He states that the methods used in our Southern Baptist Sunday School Board have been very successful in the continual growth of this school.

In January 1955 an island-wide study course was held. The Southern Baptist departmental methods books were used. The Army and Air Force Sunday School workers all took part in the study course. There was an enrolment of 135. There were 90 awards given for completion of the course.

Chaplain Park states that when he was given the responsibility for this Sunday school in July, 1954, the enrolment was about 200. The present enrolment is over 500 with an average attendance of well over 400. The highest attendance has reached 543.

Many new classes have been started after carefully grading the school. The attendance goal is 600 before the end of 1955.

Chaplain Park also states: "We have a Baptist Association here on the island which meets once each month. Our Baptist Chaplains have a fine fellowship together. Our Okinawan Baptist brothers and sisters in Christ meet with us once each month and it is a thrill to see the growth of our Baptist work here."

Standard Classes

Class	Teacher
Madisonville, First—	
Bible Cadet	Ira Johnston
George Carneal	George Carneal
Intermediate	Mrs. Paul Martin
Intermediate	Mrs. Sterling Harris
Knights of Christ	Mrs. Edwin B. Gary
Intermediate	Eugene Baldwin

VBS Reports

Church	Enrolment
Russellville, Second	104
Meadow Creek	62
Rogers Grove	28
Fall Creek	38
New Charity	33
Elkhorn City	43
Concord	56
Bethel	50
Brownsville	96
East Williamsson, W. Va.	197
Middletown	66
McHenry	83
West	181

BAPTIST PERSONALITIES



Mrs. C. B. Jeffries

22 of this year completed her fortieth consecutive year with this class.

When the Kentucky Baptist Children's Home was located at Glendale, Miss Iva's intermediate class, of which she was already a teacher, soon became a very important one, for Gilead is the home church for that institution. The first girl in the Home was Miss Iva's pupil, and all the girls of the Home since of her class age have been her pupils; as well of course as the other girls of the church community. Her class members are now scattered all over our state and nation. From time to time these persons write their former teacher in appreciation of her invaluable contribution to their lives.

Miss Iva is a former public school teacher, and has always believed in thorough preparation for her task. In local and state study classes and individually at home, she was one of the first in her church to secure the old blue seal prescribed by the Sunday School Board for completing the Sunday school study course. She takes her work seriously and is painstaking in her methods.

Miss Iva has also been diligent through the years in other activities of her church—in the W.M.S., financial secretary of the church for many years, and the like.

A busy housewife of a large farmer and magistrate for many years, Miss Iva has shown that a person of numerous, pressing, domestic and secular duties can also be unusually active in church work. She is a daughter of the late Mr. and Mrs. John T. Wortham.

One of the greatest contributing forces in promoting the cause of Christianity and all that is good in life, is rendered by our consecrated Sunday school teachers—and that free. Among this great number Miss Iva has made an immortal record. The reward for such is on "the other side."

►On June 8, W. G. Potts, Louisville, assumed the duties of supply pastor of the First Baptist Church, Middlesboro, while Pastor Wendell H. Rone is attending the Baptist World Alliance and touring the Holy Land.

Forty consecutive years is a remarkable record in teaching the same Sunday school class. Yet that is the record for Mrs. C. B. Jeffries of the Gilead Church, Glendale. "Miss Iva," as Mrs. Jeffries is familiarly known, at an early age began teaching the Gilead Sunday school, and on May



BROTHERHOOD DEPARTMENT

LUCIEN E. COLEMAN, SR., Secretary

"Man power utilized through evangelism, missions, stewardship and consecration."

BROTHERHOOD FACTS REPORTED IN MIAMI

Following are some of the facts reported to the Southern Baptist Convention at its annual meeting, May 18-21, at Miami, Florida, by George W. Schroeder, executive secretary of the Brotherhood Commission.

Some 956 new Brotherhoods were organized during the preceding year, bringing the total number of Brotherhoods now in the Southern Baptist Convention to 8,732. In these new Brotherhoods 31,430 new members were enrolled, which brings the total enrolment to 274,348. This was an increase of 12.9 per cent over the previous year and proved to be the highest percentage of increase of any of the major organizations in our Southern Baptist Churches.

The *Brotherhood Journal* reached an all-time high circulation of over 100,000 during the second quarter of 1955. The total for the year ran slightly over the 300,000 mark. Over 2,000,000 pieces of literature were distributed by the Brotherhood Commission last year. About 25,000 copies of the "Brotherhood

News," another Commission publication was mailed out quarterly to key Brotherhood leaders throughout the Southern Baptist Convention.

Prepare Now For Layman's Day

It is not too early to begin preparation now for Layman's Day, October 9, 1955. Watch this column for some suggestions about this important day which will be observed throughout the Southern Baptist Convention.

We Have Passed The 400-Mark!

Rejoice! Rejoice! We have passed the 400-mark now in local Brotherhoods in Kentucky. We are now corresponding with 401 Brotherhood presidents. Several new Brotherhoods are in the process of being organized soon. Come on Men! Come on Pastors! "The difference in churches is the enlisted man-power." Our goal is for a minimum of 900 local Brotherhoods. This will mean that over 30,000 men will be enlisted in this great work. That means that the Baptist cause in Kentucky will move out and on in greater fashion than ever before. Call on your secretary for help if he is needed.

The Proclaimed Word of God

By WILLIAM C. STRICKLAND

Two Words of God preceded historically the Written Word of God: The Incarnate Word and the Proclaimed Word. The Incarnate Word was Jesus Christ.

He may be called the "Word of God" because He is in His Person what God intended to say about Himself to the world.

As Incarnate Word Jesus is Revealed Word, for when men see Jesus, they see the Father.

Jesus Christ then is Himself the Gospel, the living content of the Christian proclamation.

When the Gospel, then, is truly preached, there is created by the Spirit of God the Proclaimed Word of God. And between the Revealed Word and the Proclaimed Word there is no disagreement; they are two sides of the same coin, so to speak.

When in the New Testament reference is made to the preaching of the Gospel, it is always to the preaching of which Jesus Christ is the content. The preach-

ing is the narration of events: namely, God's redemptive acts in Jesus Christ the Lord. To make the proclamation is to announce to the world that Almighty God has effectively acted in human history to redeem man the sinner, and that He has acted in His Son Jesus of Nazareth.

As the Early Church went forth to herald its saving proclamation, it began to express its proclamation in a rather set form. First, there was stated a claim that the message of the redemptive act of God in Jesus Christ was the fulfillment of Old Testament prophecy.

When Peter spoke on Pentecost, he quoted Joel 2:28-32 and claimed that Joel's prophecy had that very day been fulfilled. In this way the early preachers established the continuity between the Old and the New Covenants.

In the second place, the early preachers developed an historical exposition setting forth Jesus in his life, death, resurrection, exaltation, gift of the Holy

Spirit, and return from heaven—all of which was conceived of as being one mighty act of God.

Finally, the message was usually brought to a climactic close by a stirring summons to repent and accept the forgiveness of sins in Jesus.

On the Incarnate, Revealed Word is based the Proclaimed Word, and the Proclaimed Word "is the announcement—brief, trenchant and authoritative—of certain historic events of final and absolute significance, the mighty acts in which God had visited and redeemed His people."—*Southeastern Seminary Bulletin*.

W.M.U. Has 67th Annual Convention at Miami

(Continued from Page 15)

Youth secretaries of several States led the Bible Meditation at various sessions. The convention singing was ably led by Mrs. H. H. [Angeline McCrocklin] Grooms, Birmingham, while beautiful special music was rendered many times throughout the meeting by Mrs. George Wilcox of Texas. A special word of recognition should go to Mrs. George R. Martin, president for presiding so efficiently and planning such an inspiring program. Mrs. Wilfred C. Tyler, recording secretary in her own charming way was an asset to the meeting. These officers with others were re-elected to serve another year as our leaders. The 1956 Convention will be held in Kansas City.

►The Corinth Church, in East Lynn Association, went up in flame and smoke on May 5, according to word received from Dr. L. C. Kelly, Campbellsville. "Under the leadership of Pastor Charles Warren," he writes, "Corinth Church members finished their new brick church house last year. It was built at great sacrifice in a most needy community in the state . . . Pastor Warren, who never gives up, has undertaken to gather materials and money to replace it. They will need a piano, pews, as well as brick, doors, windows, framing and finishing materials. . . People in the community plan to donate timber and labor."

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For July 3, 1955

By H. C. Chiles

Habakkuk's Faith Tested

Other than the fact that he wrote one of the interesting books of the Bible, very little is known about Habakkuk. He has been called "the prophet of faith." Although he had great faith in God, he was troubled by the inequalities of life. He was perplexed with the problem that God sometimes permits the wicked to prosper while the righteous suffer affliction. He wondered why God, who was holy and just, said nothing when evil men brought their wicked devices to pass. The silence of God in the presence of evil is ever a great enigma. If you will examine the biographies of the great men of God, as they are recorded in the Scriptures, you will discover that most of them had their seasons of doubt.

I. HABAKKUK'S COMPLAINT (Hab. 1:1-6)

Habakkuk's righteous soul was vexed from day to day with the unlawful deeds of those with whom he was associated. He was chafing under what seemed to him the divine delay in doing something about the terrible sins of his day. Unquestionably he was concerned deeply that the holiness of God should be vindicated by His visiting judgment for sinful deeds and suppressing all violence and iniquity.

His prophecy opens with a complaint because wickedness continued without any apparent interference on the part of God. In the midst of his adverse circumstances, Habakkuk went straight to God with his problems, made a full declaration of all his bewilderments, and awaited God's reply. In his bewilderment he cried, "How long shall I cry, and thou wilt not hear" (v. 2)? Thus he introduced the subject and problem of unanswered prayer. Long and earnestly had he pleaded with God to interpose, but He had not done so.

God did not hear nor save because the people had refused to repent after they had been warned and then urged to do so. In spite of their refusal, Habakkuk was thoroughly convinced that, no matter what He permitted to happen, God was to be trusted fully by all who know and love Him.

II. HABAKKUK'S CONTROVERSY (Hab. 1:12-13; 2:1-4.)

Habakkuk was puzzled about God's dealings and did not hesitate to say so. He could not understand why wickedness prevailed and yet the wicked were not punished. He observed that prosperity and power were in the hands of the perverse. The way of evil ap-

peared to be the way of blessing. To Habakkuk, it was a day of no judgment upon the evil, and wrong judgment upon the righteous. He could not see why God did not deliver the righteous from all their foes. He inquired how a God who hates sin could allow the continuance of such monstrous cruelties and treacherous acts towards His people.

And something that shocked him more than ever was the fact that the instrument of judgment was to be the invading Chaldeans. The prophet did not question that his people had sinned and rightly deserved God's disciplinary chastening, but he was astonished when he learned that God planned to allow the wicked Chaldeans to accomplish the

SUNDAY SCHOOL LESSONS
TEMPORARILY SUSPENDED
 After publication of the Sunday school lesson for July 10, there will be a temporary suspension of this feature until Dr. H. C. Chiles returns from a tour of the Holy Land.
 Dr. Chiles states in a letter that he will return "in early August."
 The lessons will be resumed as soon thereafter as possible.

task. Nevertheless, he could visualize the terrible army of the Chaldeans marching on their mission of devastation and destruction. From the human viewpoint, this predicted invasion seemed to him to spell complete destruction. But, he continued to reason, surely God will not punish a righteous nation with one which is far less righteous!

Not fully understanding why God apparently remained unconcerned about what was transpiring, the prophet turned to Him who was the object of his faith, and expressed the conviction that he would be shown the reasons for God's seeming slowness in judging the wicked. He firmly believed that God was holy and just, and that He would not look approvingly upon sin.

In his crisis Habakkuk turned to God for consolation and hope. With Him he argued, "We shall not die." This contention was based on the fact that God's holiness demanded that He keep His covenants with His people, in one of which He had guaranteed their perpetuity. His hope lay in God.

Habakkuk sincerely believed that God

would make known His will, therefore, he announced that he would take his position and await the divine revelation. After he had prayed and waited, he said, "And the Lord answered me." His faith stood the test. It triumphed over every doubt and was equal to every emergency. The real test of faith is simply to trust in God and then wait patiently for Him to reveal His will. God answers His own who look to Him in faith and await His time.

Habakkuk received satisfactory answers to his questions about unanswered prayer and unjudged sin. He discovered that God always does right. He also learned that punishment often comes to God's children for their sins through other people, and frequently their enemies. His undying words constitute a remarkable expression of a faith that has triumphed over seeming contradiction, outward appearances and every doubt.

Changes in Periodical Publication Proposed

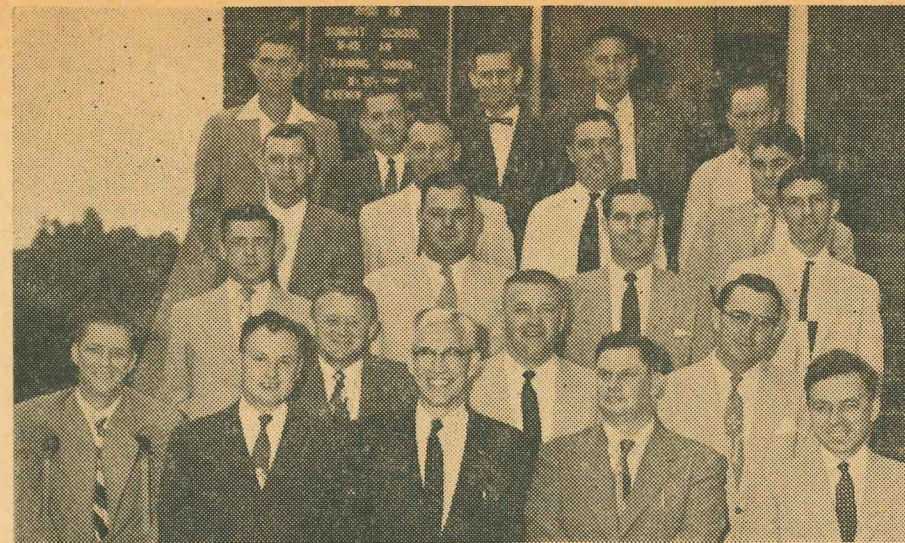
NASHVILLE, Tenn. — (BSSB) — Proposed periodical publication changes in the Baptist Sunday School Board's Training Union literature include the division of the *Baptist Junior Union Quarterly*.

Beginning with the fourth quarter, 1955, there will be a *Baptist Junior Union Quarterly I* for nine and ten-year-old boys and girls and a *Baptist Junior Union Quarterly II* for eleven and twelve-year-old boys and girls.

SUNDAY SCHOOL TRAINING UNION ATTENDANCE, JUNE 12, 1955 (Continued from Page 16)

Newport, First (2)	91	778
Trinity	109	227
Owensboro, Eaton Memorial (1)	198	449
First (1)	209	1,035
Hall Street (1)	205	480
Macedonia	86	225
Seven Hills (1)	98	288
Third (1)	322	1,015
Paducah, East	197	489
First (1)	139	520
Oaklawn	165	290
Trinity	152	275
Twelfth Street (1)	152	316
Paris, Central	79	239
First	36	221
Pikeville, First (4)	58	398
Princeton, First	167	568
Second (1)	167	329
Russellville, First (1)	91	386
Somerset, First	220	578
Pleasant Hill No. 2	81	202
Calvary Baptist	142	201
Sonora	97	237
Springfield, First	143	358
Sturgis, First	77	311
Versailles	69	366
Clover Bottom	91	160
Walton	91	315
Winchester, Central	108	413
First	135	440

►Pastor V. R. Butler, Barlow, Ky., was the evangelist during the revival at the First Church, Mounds, Ill., during the nation-wide revival. There were 17 conversions and additions during that period. Pastor C. O. Hardy states that Brother Butler is truly a man of God who preaches a Biblical message to all who hear.



THE BARBOURVILLE YOUNG ADULT CLASS was organized about four years ago, and has grown to an enrollment of 35, with an average attendance of 20. The most rapid growth has occurred in the last year. Shown in the picture are (left to right, front to back): Woodrow Lock, Virgil Woolum, Clinton B. Hammons, Lester Parrott, Robert Bryden, Joe Elmer Evans, Bill Elam, Cordell Miracle, Deril Lovett, Gail Lawson, Bill Jones, Mike Pope, Grant Stallard, Jack Ballard, Tom Collinsworth, John Tom King, Orville Burgess, Charles Cole, Jr., Gillis Barnette, Randall Teague, and (not shown) Elmer Engle, the photographer who got everybody in the picture except himself.

Outer Decay—Inner Renewal

By H. H. SMITH
Ashland, Va.

We should thank God for the Apostle Paul, and the people of Corinth.

What a wealth of Scripture we have in First and Second Corinthians!

Often a preacher is at his best when he comes up against a great challenge. In dealing with the Corinthian Church, Paul found problems that severely tried him, but it brought out the best within him and his letters to that young church comprise some of the choicest passages of Scripture in the Bible.

In First Corinthians, Paul had to set the new converts straight on the subject of spiritual gifts, and the result was that we have in the thirteenth chapter, that unsurpassed poem on Love, without which all spiritual gifts are useless. Then, because some of the Corinthians disbelieved in the resurrection,

the Apostle gave us that sublime treatise on the life beyond the grave (I Cor. 15).

In Second Corinthians, Paul is driven to defend his apostleship, and this leads him to speak of "the glory, the comfort, and the inspiration of the ministry." And in this connection, he seems to be speaking a word of comfort to himself; but this word of comfort, is a spiritual truth that applies to every follower of the Lord Jesus Christ, and Christians today may rejoice and thank God for it. Says the Apostle: "So we do not lose heart. Though our outer nature is wasting away, our inner nature is being renewed every day."

"More Than Conqueror"

A Christian lady, on the threshold of life and looking forward to a promising career, found herself an invalid, helpless and confined to her bed with an incurable spinal trouble. It was a great trial, but with the help of understanding counselors, she fully committed herself to God and found peace and joy such as she had never experienced before. So radiant was her spirit that those who came in contact with her received spiritual uplift. She longed for others to share her spiritual joy, especially those living in non-Christian lands. This led her to become deeply

interested in foreign missions. Though confined to her bed, she was enabled, through her courageous spirit, to make a fine, silk quilt and also silk bookmarks, with Scripture verses printed on them, which she sold, and used the proceeds to carry on mission work in foreign lands. Thousands of dollars were raised and several missionaries sent out. When people heard of her sacrificial efforts, they gladly supported her work and the result was that thousands were brought to Christ through her bedside ministry.

When she reached middle age, God called her home. Her going away was nothing less than triumphant. To her loved ones at her bedside she said, "Do not weep for me; it is sweet to die and go home." One who knew her well said of her: "Her consecration, her spiritual victories and her continued service of love in long-continued suffering sent forth an educational and inspirational influence to the ends of the earth."

The life of Lizzie Johnson—for that was her name—is a fine example of Paul's teaching about the "outer nature wasting away, and the inner nature being renewed every day." This renewing of the inner nature, while the body is gradually wasting away, is a most heartening thought, as the Christian looks forward to the life beyond the grave. The true life of the Christian is revealed in those soul qualities which Paul calls the fruit of the Spirit: "Love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control" (Gal. 5:22 RSV). The body, with its weaknesses, is numbered among the transient (temporal) things; but the "inner nature," the true Christian character, manifested by love, joy, goodness, etc., is eternal—abides forever. The Christian should take heart and repeat with Paul: "Though our outer nature is wasting away, our inner nature is being renewed every day. For this slight momentary affliction is preparing for us an eternal weight of glory beyond all comparison, because we look not to the things that are seen but to the things that are unseen; for the things that are seen are transient, but the things that are unseen are eternal" (II Cor. 4:16-18 RSV).

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An Unusual Investment

By JAMES C. CAMMACK, JR.
Pastor, First Baptist Church
Rock Hill, S. C.

Recently there came to my home a spry, 93-year-old Negro woman.

In spite of her age, she moved with alertness and dignity. Her eyes sparkled, and her mind was crystal clear. She was seeking advice, and when I heard what she wanted, my heart leaped for joy.

"I have talked with my lawyer," she said, "and I told him I wanted you to advise me before I changed my will. I want to leave all my property to medical missions in Africa—and I want it to go through your Foreign Mission Board. I believe they will do with it what they say."

Being curious to know what prompted her interest, I talked with her at length.

Eliza Hill White was born a slave on April 29, 1861, near Gastonia, N. C., one of 22 children. Her father was Francis Hill, whose owner and master was a "Mr. Johnson" who lived near Clay Hill, S. C., community.

She was sold to Miss Ann Quinn who, after the emancipation, continued to supply her with food and advice for many years. It was largely through her kindly interest that Eliza Hill was led to accept Christ when she was twenty years of age.

The Negro woman was told she would "hear and see something," and she remembers that she did hear the call of the Saviour and see herself a sinner before God one night as an old hymn was being sung. She quoted the words to me:

"Come ye sinners, poor and needy
Weak and wounded, sick and sore.
Jesus ready stands to save you
Full of pity, love and power."

Later Eliza Hill attended Scotia Seminary, a Presbyterian school for Negro women in Concord, N. C. She was "taught to be honest," and on June 6, 1884, she "graduated," receiving a teacher's certificate. When she showed me the old, tattered, and moth-eaten certificate, she commented with a chuckle, "... to 'graduate' ... that's to go until you could read!"

When Eliza Hill married the Rev. E.

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D. White, she became the inspiration for his "missionary" endeavors. As a free-lance "missionary," he went from church to church asking for money to found a Negro college.

His persistence was rewarded, and "Dr." E. D. White raised \$1,100 for the founding of Morris College in Sumter, S. C. After his death, Eliza Hill White continued active in her own Baptist church. From early days, when she made a trip to Africa with her father to investigate a "land grant" near Monrovia, Liberia, she has nursed in her heart a desire to help her own people.

Now it is done. Her will is made. All the residue of her estate—conservatively estimated by her lawyer to be over \$20,000—is directed through the South Carolina Baptist Foundation to our Foreign Mission Board for medical mission work in Africa.

For all the unfolding years, the income from her investment will be sending the gospel and lending a healing hand to her own people in the dark continent.

She has invested wisely and well. She has put the will of God in her will. May her tribe increase!

The Rent Veil

The veil in the Temple was a massive affair, sixty feet long, thirty feet wide, and of the thickness of a man's hand. It was made of seventy-two squares joined together—a fact which made possible the rending from top to bottom spoken of in the Gospels.

Jewish tradition which never erred on the side of modesty in anything connected with the Temple, said the veil was so heavy that three hundred priests were needed to move it. It hung like a thick cloud between the Holy Place and the Holiest of Holies. Behind it lay hidden from all but the eyes of the High Priest the inner sanctum of Judaism.

The rending of this veil at the time of the crucifixion would be a tremendous shock to the priests. It may indeed have been one factor which led a "great company of priests to become obedient to the faith" (Acts 6:7). These Christian priests are probably the authority for the story of the rending of the veil. In the first place it would be known only to the priests. As the story leaked out among the people they would see in it the "hand of God." It was a portent of the change brought about by the crucifixion of our Lord.

The rending of the veil threw open the Holiest of Holies "to be trodden

under foot of the Gentiles." That was one of the unexpected results of the envy which led the priests to clamour for the crucifixion of Christ. It is always the inevitable result of sin. The sinner pays in the destruction of that which is holy. Our first parents learned that in the Garden of Eden. Lady Macbeth, wringing her hands and crying, "... What, will these hands never be clean?" is Shakespeare's dramatic way of teaching the same lesson. The horrors of Belsen vividly portrayed the same truth on a national level for our generation. Those who crucify Christ destroy that which is holiest in themselves. There is no exemption from the law. Individuals, churches and nations are all governed by it.

The rending of the veil opened to all eyes the inner sanctum wherein God was thought to dwell. That which the High Priest alone had seen once a year, by the light cast by his censer, could not be gazed upon by every priest. The special privileges of the High Priest were destroyed. In the holy fellowship created by the Cross of Christ there was to be no privileged class. All were to be on an equality. There were to be no doors marked "For Ministers Only." Having a great High Priest in Jesus Christ, men no longer required the services of human priests. Every Christian has access into the immediate presence of God. The crucifixion abolished the priesthood of a few by making all priests unto God.

The rending of the veil released God, Himself. He was no longer imprisoned behind a thick curtain. He stood revealed as a God of love waiting to receive, cleanse and pardon the sinner. Sin had first erected a barrier between God and man in the far off days of Eden. It was inescapable, therefore, that when Christ died on the Cross and put away sin, the veil in the Temple should be torn from top to bottom. There was no longer any cloud between God and man. In the Cross fellowship has been restored. God and man were once more at one. That is the glorious truth symbolized by the rent veil.

—The New Zealand Baptist, April, 55.

►Of the 117,000 Chinese in this country, 90 per cent are non-Christian.

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The Incarnate Word

By S. A. NEWMAN

With the simple affirmation, "The Word was made flesh," the Christian mind and heart translate the mysteries of the being and nature of the eternal God into the effectual Gospel of Grace.

The power and the prerogatives of that Person, the Word, are contained in the most absolute aspects of his divine being forever. He is the eternal Son of God, the effulgence of the Father in Holiness, Righteousness and Love, the Creator of the universe and all that it contains.

The tradition of the One, True, Living, Personal being, God, is a long and worthy story, but unique within that history stands the simple and profound account of God's purposeful and consequential incarnation, the advent of the divine in humanity.

There had always been such a God but he had been chiefly a God, transcendent. Concerning him men had been assured there was an immanence, a nearness sufficient to maintain a complex and contingent creation, with an active and particular interest in mankind. His providences were so real as to be discernible by all but the most careless of the race. At its best, however, God's nearness was conceived to be a vague residue of that mysterious idea of his omnipresence, seriously lacking in the areas of man's sorest need.

A New Experience

Into that kind of faith burst the Incarnation of God. It was a new experience for God and it was a new kind of experience for man. God had been dealing with the problems and is engaged at first hand in their adequate and ultimate solution. His eternal purposes in grace are now made actual and articulate in One—the Son of God and the Son of Man. The Word has entered into the arena where life had been for so long engaged in mortal conflict with death. The Life who knew no sin "was made sin," and in that transaction, which lies forever beyond the

vision of finite understanding, lies the prospect for the difference between what is right and what is wrong in the whole world and in me.

Jesus Christ died because he came into a place where death was going on; he lives again because it was he who died.

The Incarnation of the Son of God, therefore, affords a new experience for man and becomes the occasion of a new confidence. To as many as receive him, he gives eternal life.

On his account we may now approach with boldness the Throne of God for God is on the throne and God is on our side. *That is Good News.—Southern Seminary Bulletin.*

Southwestern Seminary Grants First Degrees To Negro Students



Griffin and Hardee

FORT WORTH, Tex. — Southwestern Baptist Theological Seminary, Fort Worth, Texas, has granted its first degrees to Negroes. Leon Fernandez Hardee received the B.D. degree and Marvin C. Griffin received the M.R.E. degree at the spring commencement, May 13. Both are pastors in Waco. Both are college graduates.

Griffin said of the Seminary: "Attending Southwestern has been a grand privilege and a glorious experience. I consider the information and inspiration gained and the fellowship shared on these hallowed grounds an indispensable part of my training. In years to

come an increasing number of our constituency will share these opportunities."

Hardee said: "I am deeply grateful for kindnesses and privileges extended me during my delightful stay at Seminary Hill. Words are inadequate to express the inspiration and joy which I have received. When the doors of Southwestern Seminary were thrown open to eligible students of all races, I immediately sought admission to its School of Theology. If I were called upon to single out any one feature which has contributed most to my life as a student at Southwestern, I would have to retreat; for many things, rather than one particular thing, have combined to be of great import to me. . . . From the day I entered the classroom to the present, Christian brotherhood has obtained among fellow students. Whether in the classroom, dining room, on the campus or off, the best relations existed. This could not be unless Christ had come to share a place in each of our lives."

Jerry M. Stubblefield Ordained in Paducah

PADUCAH, Ky., May 16. — Jerry M. Stubblefield, son of Mr. and Mrs. Robert Stubblefield, this city, was ordained to the full Gospel ministry in an ordination service at the Trinity Baptist Church here yesterday afternoon at 2:30 o'clock. Assisting Pastor Rudy Bouland, the host pastor and moderator, were Pastor Dewey Stubblefield, Owensboro, an uncle of Jerry, who preached the ordination sermon; and Pastor Harold Stubblefield, Lamasco, a brother of Jerry. The questioning was done by Pastor Sam Sloan, East Church, and the ordination prayer was led by Pastor Harold Skaggs, Parkview Chapel, Paducah.

Jerry Stubblefield was graduated from the Tilghman High School, Paducah, and is now a freshman in Belmont College, Nashville, Tenn. He has been called as pastor of the Hopewell Baptist Church, in Bledsoe Association, Sumner County, Tennessee.

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Religious Focus Weeks

GEORGETOWN FOCUS WEEK



MR. R. POWELL BLACK, City Manager, Athens, Tennessee, conversational "chat" with Georgetown students.



MISS RETHEL BURDINE, Bernside School Principal at the Coffee Hour.



Focus Week Team was summoned each evening (10:30 to 11:00) to President Eddleman's home.



Aster Chapel Conference.



DR. ROBERT A. HINGSON, Associate Professor of Obstetrics Johns Hopkins University in conference with students.



Students say "good-bye" to Miss Burdine, Mr. Black, and Mr. Howard Hyde, student at the seminary.



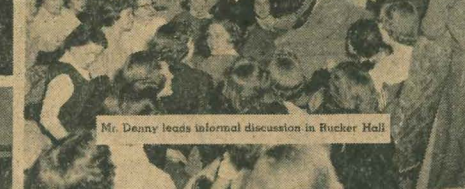
Mr. Denny leads informal discussion in Rucker Hall.



Mr. Eddy Nicholson, of Cleveland, Tennessee, in charge of the music for the Georgetown Focus Week.



DR. DODSON M. NELSON, JR., Pastor First Baptist Church, Greenville, S. C., visits a science class.



MISS JANE RAY BEAN, Associate in Student Department, Baptist Sunday School Board, Nashville, Tennessee, leading a seminar on "An Enriched Devotional Life."



Dr. Robert S. Denny, Associate in Department of Student Work, Nashville, Tennessee, speaks at Chapel on Friday morning.



DR. GEORGE SCHWEITZER, Professor of Nuclear Chemistry, University of Tennessee.

BOWLING GREEN FOCUS WEEK



The Bowling Green B.S.U. Choir furnished the special music each night.



REV. GRADY WILSON, Associate Evangelist, Billy Graham Evangelistic Association, Charlotte, N. C.



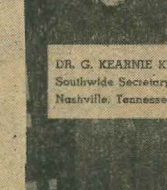
DR. GEORGE BEDDING, Professor of Bible, Georgetown College, leading seminar on "The Problem of Religious Doubt."



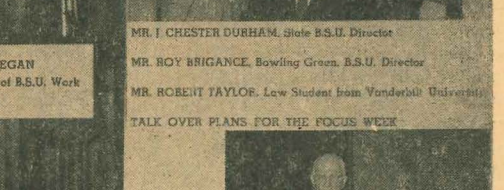
MR. I. CHESTER DURHAM, State B.S.U. Director.



MR. ROY BRIGANCE, Bowling Green, B.S.U. Director.



MR. G. KEARNIE KEEGAN, Southwide Secretary of B.S.U. Work, Nashville, Tennessee.



MR. ROBERT TAYLOR, Law Student from Vanderbilt University, TALK OVER PLANS FOR THE FOCUS WEEK.



DR. R. G. LEE, Pastor, Bellevue Baptist Church, Memphis, Tennessee.



DR. GEORGE SCHWEITZER, Professor of Nuclear Chemistry, University of Tennessee.