

Western Recorder

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Some of the 3,275 men from all over Kentucky who attended the Second Statewide Baptist Men's Rally at Cedarmore. See article on page 19.

►Miss Antonina Canzoneri, Southern Baptist missionary to Nigeria who is in the States on furlough, has moved to Lebanon Junction, Ky., from Cleveland, Ohio, where she has been taking a graduate course in nursing at Western Reserve University. She makes her permanent American home in Lebanon Junction.

►The Erlanger Church has passed resolutions regarding the resignation of Mrs. Frank D. Walker as its organist for the last ten years. The resolutions commend her for "always putting church ahead of self;" for "building the choir to the position it enjoys in Northern Kentucky," and for "the splendid results obtained."

►Thomas Goad has resigned as pastor of the Friendship Baptist Church, Philpot, Ky., to go into the U. S. Navy as a chaplain. Mrs. Goad and the children, Becky, 8, John 4, and Jodie, 9 months, are going to Tennessee to live with her mother, until later. During the two and a half years he has been at Friendship the attendance has grown in all departments. A pastor's home has been built and a new roof placed on the church. A revival was just concluded before he left, with James Leonard, Owensboro, leading the singing. Two young men were baptized at the conclusion.

►Dr. J. S. Bell, Hindman, did the preaching, and Vernon C. Taylor, Valley Station, Ky., led the singing June 6-15 in a revival with Pastor Ralph S. Voris at the Riverside Baptist Church, Four Mile, Ky. "Brother Bell's messages were inspirational and Scriptural, and Brother Taylor is especially gifted in working with the children in teaching choruses," writes Pastor Voris. The mornings were given over to V.B.S. work, which had the largest attendance in the history of the church—133 enrollment and 122 average attendance. There were 5 for baptism and 6 by letter in the revival.

►Clayton K. Harrop, pastor of the New Hope Baptist Church, Newtonville, Indiana, has been elected to the teaching staff of Golden Gate Baptist Theological Seminary, Berkeley, California. He will serve as instructor in the field of New Testament Interpretation. He has been pastor of New Hope Baptist Church since April, 1951. He has been a student at Southern Seminary, Louisville, Kentucky, for the past six years. He received his B.D. degree in 1952, and finished his work for the Doctor of Theology degree this spring. This degree will be awarded in January, 1956. He and his wife and three daughters have gone to Berkeley.

►The Long Run Association WMU will meet Wednesday, July 27, from 10 to 2 o'clock for its quarterly meeting, at Shively Baptist Church. The summer

meetings are always in charge of Young People's leaders and all the groups and auxiliaries—RAs, Sunbeams, GAs and YWAs. After a brief business session of the WMS, the Shively Junior Choir will provide special music, and David McKercher, Lyndon, will sing a solo. Young People of various Baptist churches will participate in the morning program. After noon lunch, the speaker for the afternoon program will be Rev. Nathan Porter. He was born in Brazil, and is a son of Rev. and Mrs. Paul C. Porter, evangelist and field worker in Sao Paulo, Brazil. The Intermediate RAs Quartette of Jeffersonton will sing.

►Deacon and Trustee M. D. Browning, of the First Baptist Church, Bowling Green, died Tuesday, June 21, at 2:00 p.m. following eleven days in the Bowling Green Hospital. The funeral service was held in First Church of Bowling Green June 23, and burial was in Lyne family lot at Maple Grove Cemetery, Russellville. Eight of the nephews, coming from Texas, Missouri, Ohio, Indiana, Louisville, and other places, were active pallbearers, and the deacons and trustees with whom he worked for so many years, were honorary pallbearers. Three small nephews walked with them. His wife expects to reside in Bowling Green. Her sister, Miss Mary Nelle Lyne, long a missionary to China and one-time executive secretary of the Kentucky Baptist WMU and teacher in the WMU Training School, now makes her home with Mrs. Browning.

►Tom Cole, son of Pastor and Mrs. Walton R. Cole, was ordained to the Gospel Ministry by the First Baptist Church of Dayton, Kentucky, June 12. The request for his ordination came from the Latonia Baptist Church, Covington, where Thomas H. Shelton is pastor and where young Tom Cole is associate pastor. The examining council convened at the Latonia Church for a public examination. S. S. Hill, Jr., was moderator; Ralph Eckler, clerk; Charles Garinger, Southside Church, interrogator. After a thorough examination, the council recommended that the Dayton Church proceed with his ordination. The candidate's father preached the sermon; Dr. Shelton presented the Bible; and W. D. Byland, Bellevue, offered the ordination prayer. Tom Cole has resigned his work with the Latonia Church, and becomes pastor of the McLean Baptist Church, McLean, Va., a suburb of Washington, D. C., on July 17.

►The First Baptist Church, Somerset, celebrated the tenth anniversary of its pastor, Dr. Preston L. Ramsey on June 19. He began his pastorate with them June 15, 1945, and moved his family to Somerset from Covington, Tennessee, where he had been pastor of the First Baptist Church for eight years. In ob-



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

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servance of the day high attendance goals were set for Sunday school and Training Union, and the Brotherhood sponsored the effort of getting all resident members present for the services on that day, by contacting them and furnishing transportation for all who needed it. An anniversary bulletin was printed for the day, and at the close of the morning service W. C. Dodson, chairman of the deacons, presented Dr. Ramsey with a gift from the church—a beautiful silver service. During the ten years Dr. Ramsey has been with the church God has led them to accomplish many, many things in the work.

Laymen Will Witness For God

By M. W. CHAPMAN, Pastor
 First Baptist Church
 Franklin, North Carolina

Laymen will witness for Christ. This assertion is more than a subject for discussion. It is a vital, dynamic, glorious fact. This I know as an eye witness.

Franklin is located in the heart of the Nantahala Mountains in the western area of North Carolina. The First Baptist Church is composed of mountain people with the usual customs, traditions, and conservatism characteristic of mountain areas. My prayer, as pastor, had been that the Holy Spirit would lead us into some program that would inspire, vitalize, and unify the life of the total church family.

Church Lacked Power

Many of the usual, normal and practical programs used by other Baptist churches had been tried by us in an attempt to energize the church. Though we tried hard to keep the church on the march for Christ, the church was lacking in the power of soul-winning.

Recently the Brotherhood put into action a program that has completely changed the life of our church.

On October 10, 1954, Mr. Donald Adcox and Mr. Garry Harthcock, fine Christian laymen and businessmen of Hendersonville, North Carolina, came to help our Brotherhood with a Layman's Revival. A simple but effective program was put into action for four days. At seven o'clock each morning the men of our church met with the visiting laymen. During the day the men prayed for the lost, visited their homes, and testified for Christ. Nightly the church family came together for worship. Laymen made up the choir, rendered special music, read the Scriptures, gave personal testimonies, and presided over the services.

Gratifying Results

The results were most gratifying. The pastor sat with the congregation and observed laymen in action. Lost souls were won for Christ! Men obsessed with the habit of drinking alcoholic beverages made decisions for Christ! Homes were liberated from the powers of Satan and his forces!

The pastor had tried for more than four years to win some of these new converts but failed. Where the pastor had failed in his witness for Christ the laymen succeeded. There was nothing spectacular about the services. They were not over emotional. They were simple demonstrations of the Holy Spirit working through the lives of witnessing laymen.

The next Sunday night the pastor baptized husbands, wives, fathers, daughters, brothers, and sisters. Twenty-five persons were buried with Christ in baptism. At the morning service two weeks later the pastor invited the congregation to join him and the members of the Brotherhood in a program of soul-winning. Had six or eight persons responded to the invitation the pastor would have been pleased. Thirty-eight adults responded immediately. Sunday afternoon we organized a soul-winning club. By the following Sunday the club had grown to forty-seven. We organized into teams of two and these teams go out regularly witnessing for Christ.

The spirit of revival has penetrated the entire life of our church. The Brotherhood made plans for thirty-nine cottage prayer meetings prior to the beginning of our revival. Four nights before the visiting preacher arrived the laymen of our church were in charge of the services. They gave their testimonies and invited the lost to make decisions for Christ. During the remaining days of the campaign the laymen visited the unsaved in our community.

What They Say

What are the people saying about this newly discovered power? One layman has said: "Before the Layman's Revival I thought it was the pastor's responsibility to do the work in our church. Since the revival I have discovered that God has also called me to witness daily for Him."

Another has said: "My heart thrilled recently as I led a lost soul to accept Christ. I have never experienced anything quite like it. From now on I pray God will use me as a soul-winner."

Still another says, "My Christian life has been strengthened in this new experience of witnessing for Christ." An elderly woman of our church said, "The spirit of our church certainly has changed. Since our men have become witnesses for Christ the church is dif-

ferent. The men are doing a marvelous work. Today our church has a new spirit, a new interest, and a new power.

There is a potential power among men that, if harnessed, can give new life to our churches. The Brotherhood is the organization through which the Holy Spirit can bring to our churches a new spirit, life, and power. If challenged and given the opportunity, laymen will witness for Christ. Try it in your church and see.

Group Considers Hospital Insurance for Ministers

By the Baptist Press

A committee is studying a hospitalization insurance plan for ministers proposed by the administrator of Baptist Memorial Hospital in Memphis, Tenn.

Administrator Frank S. Groner proposed a plan to cover Southern Baptist ministers through Blue Cross, a national hospitalization insurance program. The Southern Baptist Relief and Annuity Board would act as an agent, collecting insurance payments.

Groner told the Southern Baptist Executive Committee, which appointed the special committee to study his proposal, that "for many years our Baptist ministers, as a group, were unable to secure adequate insurance coverage to protect them from the cost of hospital care."

The ministers were provided for in many different ways, he said, with many hospitals discounting ministers' bills themselves. Groner says hospitals want "some type of satisfactory prepaid insurance for the ministers."

Philip H. Wilson, Glasgow, Ky., attorney, is chairman of the insurance study committee. Other members are M. H. Mabry, Tampa, Fla.; Frank Norfleet, Paducah, Ky.; James W. Merritt, Atlanta, Ga.; and Curtis English, Alta Vista, Va.

►The Ralph Avenue Church, Louisville, conducted its VBS during June 13-24 with Mrs. W. Cannon as superintendent. The school has a record enrollment of 240, with average attendance of 175, and record attendance of 201. Pastor John M. Snawder delivered evangelistic messages to the Juniors and Intermediates during three days each week, to which 15 came forward on profession of faith in Christ, with eight uniting with the church for baptism.

Dr. W. A. Gardiner

Dr. W. A. Gardiner's death in Louisville, June 29, removed from sight one of Kentucky Baptists' most widely respected and loved personalities. For a little more than thirty-one years he served faithfully as Sunday school secretary of the Executive Board of our General Association. Under his capable leadership the work grew and the fellowship of a great task increased.

Those of us who knew him personally through the years sensed a great personal loss when ill health made necessary his retirement. He was missed. From all over the state and beyond came expressions of concern and regret—concern for his life, and regret that he was compelled to surrender his assignment. Now and then, as he felt equal to the effort, he visited his friends in the Baptist Building. Those visits were cherished.

Now that we shall see him no more for awhile, heaven seems a bit nearer. We extend our understanding sympathy to his beloved companion who misses him more than others could. She labored faithfully at his side during the years of his strength and ministered to him during the days of retirement. Such beauty of affection and understanding, which each had for the other, gives life's picture a richness which draws pilgrim's eyes away from the stony road and makes them see and remember only those things that cannot die because they are of God and eternal.

Just How Religious Are We?

Some months back, announcement was made that the United States is more "religious" than at any time in her history, and that membership in various churches stands at an all-time high. The Southern Baptist Handbook (1955) states that in 1953 there were 94,842,845 church members and that this represented 59.3 per cent of the nation's population.

Yet, while 59.3 per cent of the people affiliate in some way with church life, crime soars to an all-time high and juvenile delinquency increases to the point it is a serious national menace.

In 1953 the people of the U. S. contributed to religious and welfare organizations \$2,964,000,000. Yet that same year \$21,000,000,000 was spent in gambling, and crime-cost soared to \$20,000,000,000. Close to twice as much was spent in gambling as for education, and nearly three times as much as for all religious and welfare activities, in 1953.

But here is something else: in 1953-'54 the people of the U. S. spent a total of \$9,885,000,000 for alcoholic beverages. Yet we are, they say, growing more "religious," more church-minded. Something is either wrong with the figures or wrong with the type of teaching and the level of standards offered by some of the churches.

Here is another observation furnished us by the Temperance League of Kentucky (the source of part of the above): liquor consumption in 1953 (U.S.)

was 194,683,189 gallons, or 84 per cent of the all-time record consumption of 1946 which totaled 230,981,503 gallons. Five states—New York, California, Illinois, Ohio and Pennsylvania—drank 40 per cent of the nation's liquor in 1953. One thing can be said for Kentucky, however: though industries in our state make 59 per cent of all hard alcoholic beverages used in the United States, Kentuckians consumed less per capita than the residents of 36 of the 45 other states. Eighty-four of the Kentucky counties are dry and 11 additional counties are predominantly dry. There are 25 counties predominantly wet. Eighty-five per cent of Kentucky's geographical area is dry and an estimated 64 per cent of the people reside in dry territory.

Walter C. House, executive secretary of the Temperance League of Kentucky, states: "In 1953, drunk driver accidents cost \$12,700,000, according to Kentucky state police reports. A study made by the Legislative Research Commission revealed that in 1953 alcoholism cost Kentuckians \$11,000,000. The Temperance League is making a study . . . which we believe will prove that although Kentucky collected \$10,331,490, in 1954, in liquor taxes, that it costs Kentucky somewhere in the neighborhood of 32 to 35 million dollars to take care of alcoholism, drinking driver accidents, penitentiary inmates, too well populated jails, welfare cases, absenteeism in industry, alcohol orphans, crime, etc. When the liquor tax figure is subtracted from the cost, we have a loss, because of alcohol problems, of at least 22 million dollars more than we collect for taxes."

If these figures are correct, we not only ask, Just how religious are we, but, How smart are we?

Drinking, the U. S. over, has increased out of proportion to the increase in population. It is estimated that there are now 67,000,000 users of alcoholic beverages, and 3,000,000 confirmed alcoholics. There are 1,500,000 women in the U. S. who are either alcoholics or else heavy drinkers—the highest in our nation's history. Yet the manufacturers proclaim the doctrine that it "belongs" in the home. Judges have declared drinking the cause of most divorces.

Just how religious are we? and how smart? There are approximately 460,000 retail alcoholic beverage outlets in the U.S., while there are something like 200,000 schools and 255,000 houses of worship.

In order to enrich themselves still more, at the expense of the public, liquor manufacturers and industries are spending an estimated \$300,000,000 annually to advertise alcoholic beverages in newspapers, magazines, and over radio and television. All this tends to keep drinkers in the clutches of alcohol and to add new recruits every year.

We are informed that the vice president of the American Broadcasting Company declared in an address before the United States Brewers Foundation at Los Angeles:

"Let me say first of all that I would not have accepted your invitation if ABC was not a willing servant of the beer industry. I say that advisedly because I have heard people criticize the broadcast-

ing business, as a public franchise, for taking beer advertising.

"As far as ABC is concerned, we not only actively solicit it, we definitely want it; we believe it is a basic part of the American scene just like our radio and television business is. So, let me say that we approach your industry with a great deal of desire, both in our local stations and on our network, to cut the pattern to fit your cloth.

"And may I compliment, very sincerely, the United States Brewers Foundation and its advertising agency, the Walter Thompson Company, for the building up by advertising and public relations of the concept that 'beer belongs' as a family drink of freedom-loving people. The great part radio and television has played in helping you in bringing beer into the home has been a part of which we are proud. The more the story appears and is told generally, the greater the consumption." (A rather frank confession that radio and television advertising makes drinkers in the homes.)

In the June 6 issue of *Advertising Age* there appeared a statement bearing a New York date line (June 2) which declared:

"A stern warning to newspapers to come up with more and better merchandising services or face a loss of advertising has been voiced by George Mos-

ley, vice president in charge of advertising and sales promotion for Seagram Distillers Company. Mr. Mosley made his comments at a luncheon at which representatives of about 160 newspapers received insertion orders for this year's moderation ad, slated to run during the week of June 13 . . . Along with the insertion order, newspaper representatives received a request for special positioning as well as 'editorial support'."

Heaviest pressure is being brought on newspapers, magazines, radio and television to sell more and more alcoholic beverages in the home. And it is right in the home that the moral and religious breakdown is taking place.

The time has come for all who fear God to arouse themselves. The Honorable Eugene Siler, former moderator of the General Association of Baptists in Kentucky, is the author of H.R. 4627, a bill to ban liquor advertising and beercasting in publications and on radio and television in interstate commerce. He is to be commended and should have the moral support of good people everywhere in this effort.

It is not enough to say, merely, that nearly 60 out of each 100 people in the United States affiliate with some church. What will that 59.3 per cent be willing to do to bring a better day? Just how religious are we?

Patient Continuance in Welldoing

By DR. GILBERT LAWS
London, England

We need patient continuance in the use of the means of grace.

We must not rely too much on impulse, however strong it may be from time to time. For the holiest impulses die away, and sometimes leave the soul drooping like an unwatered plant.

There is really no substitute for meditation on the Word of God in the Bible, and the prayer that rises from that source in the quiet time spent for that purpose. If we plan for that time and prepare for it we shall find great sweetness in the exercise, and great strength.

As we listen to the voice that comes from God through the Word, and then speak back to Him in the same sense, we shall find a union and communion that will surprise us with its peace and joy.

Patient continuance is needed in this realm. There should be no breaks, no omissions. We have an appointment with God. It is a royal engagement to which everything else must give place.

If young converts would begin with making a covenant with God about this

matter they would be laying deep foundations, both of wisdom and piety, for a life built up in the faith of the gospel.

Once more, we need patient continuance in our work for the Lord. It is the very hallmark of fruitful spiritual labour.

A rather critical brother once declared that in our churches there were the shirkers who did little, jerkers who forsook the very work they suggested and started, leaving their tasks to others, and workers. These latter are well described in Paul's words, "steadfast, unmovable, always abounding in the work of the Lord." In our churches these steadfast ones are our glory and our joy. They have not had much praise from some. They do not seek praise. They even try to avoid it and are embarrassed by it when it is offered. But their record is on high, and their reward is sure.

Toward the end of His earthly day our Lord looked with loving appreciation on His faithful ones, and said, "Ye

are they which have continued with Me in My temptations." They had not gone back when others did so. They had not gone sadly away when called on for self-sacrifice, like the rich young ruler. But when popularity had faded away, when enemies multiplied, when dangers thickened, and when bewilderment left them wondering what the issue would be, they continued with Him in His temptations. He was grateful to them. Think of that!

Let us go to our work for our Lord with the assurance of His good pleasure in us and in the work we do, and may the pleasure of the Lord prosper in our hand.—*News Bulletin*, European Baptist Federation.

►The Baptist Observer, Indianapolis, says: "Known and loved by millions of Americans for his books of essays and sermons, Dr. F. W. Boreham, according to recent issues of the Australian Baptist, concluded his Scots' Church ministry in Melbourne and retired just following his eighty-fourth birthday. This was sixty years to the day Dr. Boreham said since his ordination in Mosgiel, New Zealand. Dr. Boreham's spoken and written messages have brought joy to multitudes of people. His congregation expressed deep appreciation for his long and powerful ministry and presented him with a sum of money to 're-furnish his front verandah on which so many hours of each day are spent.'"

U. S.-Haiti Treaty Omits Religious Freedom Clause

WASHINGTON, D. C.—“It is true that clauses specifically guaranteeing freedom of worship for United States nationals in Haiti were not included. . . .” a State Department official conceded on March 31 as he sought to explain the omission from a treaty of Friendship, Commerce and Navigation signed in Port-au-Prince on March 3 by Vice-President Richard M. Nixon and other officials of the United States and Haiti.

Replying to an inquiry from *Church and State* Managing Editor Stanley Lichtenstein, Chief Howard A. Cook of the State Department Public Services Division wrote:

“The fact that provisions on religion were not included in the treaty resulted basically from serious concern on the part of the Haitian Government regarding two points: (1) that certain types of religious manifestations tend to disturb public order and create risks to public safety among the people of Haiti, and (2) that the raising of religious questions in a treaty with a foreign country would create the danger of a religious controversy in Haiti having political aspects that would seriously embarrass the Government. We could not doubt the sincerity of the Haitian officials in their expressions of serious concern over these matters nor question their analysis of their own political situation.”

Cook indicated that during the negotiations Haitian officials proposed that religious rights be stated “in terms reflecting provisions of their Constitution and laws,” but that the State Department felt that such terms “would be considered in this country an unsatisfactory statement of the principle of religious liberty as it is understood here.”

As a means of resolving the impasse, he continued, the State Department decided to cease “haggling over the words in which the right of freedom of worship should be stated” and to conclude the treaty as expeditiously as possible. Relying on their understanding that “the Constitution and laws of Haiti provide basic assurances of religious freedom,” and confident that “other provisions of the treaty . . . provide valuable assurances for Americans that may be engaged in religious activities in Haiti,” State Department negotiators felt that the ensuing agreement did not compromise American principles. If they had insisted on “strong” religious liberty provisions, Cook’s letter asserted, they might have “exacerbated religious controversies in [Haiti] thereby resulting in

an actual deterioration of the situation with respect to religious liberty.”

Concordat

If the Haitian Constitution is read carefully, however, it will be seen that its religious liberty provisions are vitiated by Article 20, which concludes with the following clause: “The Catholic religion, professed by the majority of Haitians, enjoys a special position as a result of the Concordat [with the Vatican].” No nation which accords a “special position” to one religion can be said to enjoy genuine freedom of conscience. Readers of *Church and State* (October, 1953; March, May, July, September and October, 1954) are already familiar with the typically tyrannical provisions of the concordats between the Vatican and various governments.

Then, too, the wording of the State Department’s explanation is ominously vague. What was behind the Haitian negotiators’ argument “that certain types of religious manifestations tend to disturb public order and create risks to public safety among the people of Haiti?”

In Roman Catholic countries like Italy, Spain and Colombia public worship by non-Catholics is suppressed by police authorities acting invariably in the name of “public order” and “safety,” and it appears that Haiti did not wish to have any clause in the treaty which might embarrass her police in similar actions.

If Haiti really assured complete religious liberty for all, the extension of

its guarantees to American nationals in the country would not “create the danger of a religious controversy in Haiti having political aspects that would seriously embarrass the Government.” Why should any democratic government be “embarrassed” by such a clause?

The closing paragraph in Cook’s letter to Lichtenstein indicates that new treaties now being drafted may involve the same problem. “The Department intends to continue to seek to include provisions on religion in our treaties of friendship, commerce, and navigation,” Cook notes. “In the four or five treaty projects now in an advanced stage of negotiation with other countries, there has been no indication of serious objections to the proposals we have made on the subject of religion.”

Church and State will watch the emergence of these new treaties with interest, and hopes that a more forthright stand on religious liberty will not be considered “indelicate” by the State Department.—*Church and State*.

►The College Association of Baptist Teachers of Religion will hold its twenty-eighth annual meeting at Ridgecrest, North Carolina, August 30-31, 1955. The membership in the Association is composed of teachers of Religion in the Baptist colleges and universities in the area of the Southern Baptist Convention. A general invitation is extended to seminary professors, teachers of Bible in academies and Bible schools, high school teachers of Bible, and interested pastors, to meet with the Association as visitors. Dr. Robert L. Dobson, chairman of the department of Bible and Religion, Wayland College, Plainview, Texas, is president. For further information write Professor E. C. Masden, secretary-treasurer of the Association, Bethel College, Hopkinsville, Kentucky.

Church and Denomination Night

One in every Baptist Church... Fall of 1955



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Argentine Church Created Own Trouble, POAU Holds

WASHINGTON, D. C. — Argentina’s church-state struggle is “today’s Frankenstein story—the classic picture of a church threatened by a monster of its own creation,” POAU Executive Director Glenn L. Archer declared on April 6.

In a statement which also analyzed current developments in Belgium and Germany, Archer asserted that the same “ambitions” are causing the Roman Catholic Church in those countries to make the “mistakes” it has made in Argentina. The statement, entitled “Equally Wrong,” follows:

Equally Wrong

In a Lenten pastoral letter, the Roman Catholic bishops of Argentina have bewailed the fact that “public servants have been removed from their posts [by the Peron Regime] for religious motives.” The dictator who did the removing, President Juan D. Peron, was eligible for his office under the Argentine Constitution only upon the understanding that he was an adherent of “the Roman Catholic Apostolic Faith.”

In other words, religious discrimination is the law of the land under the system of church-state union which the Roman Church itself insists upon—and it is in no position to call for “justice” when it shares power, and therefore, guilt, with a totalitarian ruler.

“There is totalitarianism of the right and the left, and from the moral and religious point of view they are equally wrong.” This sound observation was made more than six years ago by the Rev. Jose Maria Dunphy, then pastor of a Roman Catholic parish in Buenos Aires.

His criticism of “un-Christian” acts of the Peron government led to his dismissal from the church by Santiago Luis Cardinal Copello, primate of the country, who thus dutifully upheld his end of the bargain between church and state.

The cardinal also suppressed other priests, publications and activities which were displeasing to his partner in crime, Juan Domingo Peron.

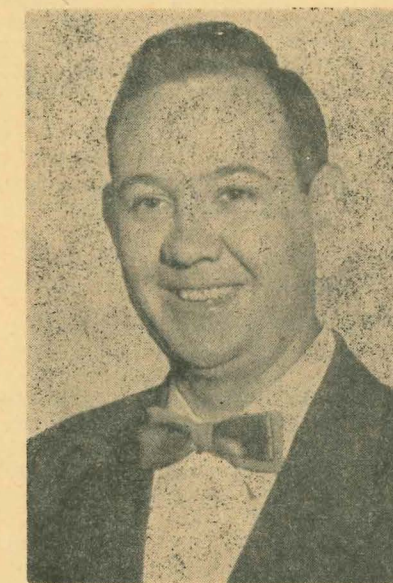
By contrast, Father Virgilio Filippo, a Peronist member of the Chamber of Deputies, could ever propose that the country’s dictator be nominated for the Nobel Prize and remain in excellent standing as a priest of the church.

While demanding continued freedom—and more than freedom—for themselves, the Argentine hierarchy also demands continued suppression of non-Catholic religions.

The bishops’ pastoral letter protests, among other things, the fact that “au-

thority has been granted to the propagandists of dissident cults, who should limit themselves to attending those of their confession, to be able henceforth, with all facility and freedom, to carry on their proselytizing in official establishments in which the Catholic element undoubtedly predominates so as to bring apostasy to those of the true faith.” The bishops demand continued monopolistic control of education according to “a national law which prescribes an education that is genuinely Catholic.”

They demanded that the government continue to subsidize Roman Catholic institutions and maintain the official



HARRY SAMMONS GOES TO BUTLER . . . Graduate of Georgetown College and Southern Seminary, Harry Sammons has moved on the field and become pastor of Butler Baptist Church. He was examined by a council on May 25 at the Kentucky Baptist Building, consisting of Roy A. Hamilton as moderator and Fred T. Tucker as clerk. After a thorough examination by the council, led by W. H. Curl, he was ordained by his home church, the Immanuel Church, Louisville, May 25. The Scripture was read by W. T. Pelphrey, Deacon William Martin sang, “All on the Altar,” and Deacon Norman Pawley presented the Bible. The charge to the candidate was given by Rev. Clarence Stewart, and Rev. Glen Martin sang, “Oh Jesus, I Have Promised.” The message and charge was delivered by Rev. Ben F. Mitchell. Others participating included Pastors Roy A. Hamilton, Walter Woodson, W. C. Boone and Lucien E. Coleman.

church “establishment” in the most complete sense. If Dictator Peron had acceded to these demands, they would have had no objections to his dictatorship.

If it is wrong to exclude Roman Catholics from public office on religious grounds, it is equally wrong to exclude non-Catholics from office on religious grounds. If it is wrong to suppress Roman Catholic proselytization, it is equally wrong to suppress non-Catholic proselytization. Father Dunphy spoke truly, “There is totalitarianism of the right and the left, and from the moral and religious point of view they are equally wrong.”

Events in other countries reveal that Roman Catholic leaders, in spite of the lesson of Argentina, are continuing to make the same mistakes, motivated by the same ambitions. The recent bloody riots in Belgium demonstrated clerical readiness to use force to achieve the aim of continued monopolization of education at government expense.

Similarly in the provinces of Germany the Roman Catholic Church is demanding that the educational provisions of the 1933 concordat with Hitler be “honored.”

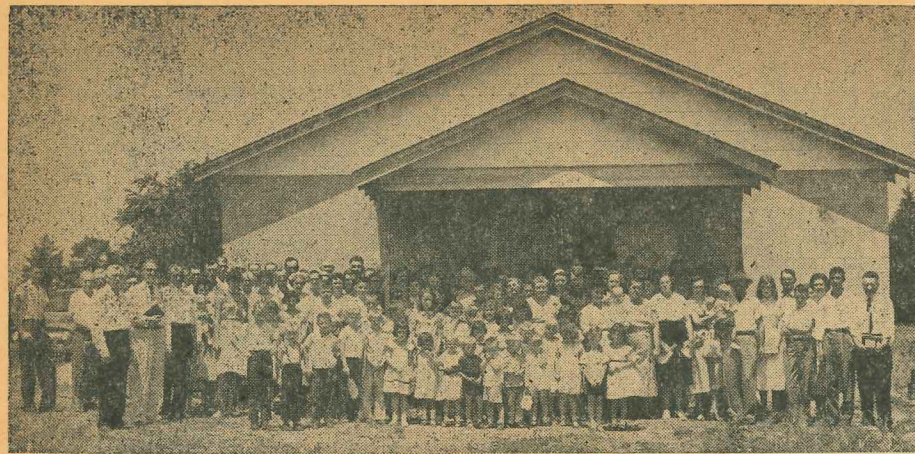
At the same time, the fact that five evangelical churches have just signed an agreement with the government of Lower Saxony for state subsidization of pastors’ salaries and other church expenses, shows that the Roman church is not the only one which is susceptible to the fatal lure of state support.

In England and the Scandinavian countries, too, “established” Protestant churches have found their freedom limited because of the very fact of their “establishment”—although they have not suffered the violent reversals experienced by the Roman Catholic Church because their union with the state is a watered-down version.

Thus history continues to demonstrate, over and over again, how truly fortunate is America in having her system of separation of church and state under which freedom is guaranteed for everyone. Let us hold on to this system for dear life! To abandon it is to make possible future embroilment in devastating church-state struggles, national disunity, the deterioration of our public schools and an end to the greatness of what is still the greatest land on earth.—*Church and State*

►President H. Leo Eddleman, Georgetown College, will be the speaker daily at the second of the three weeks’ Sunday School Conference at Glorieta Assembly, July 14-20.

►Pastor Maurice L. Bates, Winchester, Ky., was the speaker for the annual memorial service at the Cedar Grove Church Cemetery this year. He was a former pastor at Cedar Grove, and held a two weeks’ revival with them last year.



SUGAR CREEK BAPTIST CHAPEL, a mission of the Northside Baptist Chapel, Princeton, and a part of the 130 persons who attended the first service Sunday morning, June 19. Northside started a Sunday school in that area of Caldwell Association in May 1954 in an unfinished dwelling furnished rent free by L. D. Oliver. During winter months a building fund was started and the people of that area contributed \$1,100. Northside then contributed \$1,000, and construction began. Claude Boitnott directed the construction, and men of the community donated most of the labor. The ground was donated by Mr. Harve and Ellis Nicholas. The Northside Church, a mission of the First Church, Princeton, less than six years ago, now has a Sunday school enrollment of 506, and has received into its membership 168 by baptism and 150 by letter in addition to the 75 charter members. Irvine L. Parrett is pastor of Northside and Gorman Mitchell is superintendent.

Repentance or Destruction

By **WILLIAM R. HOGAN**
Route 3, Hodgenville, Ky.

I believe that there are only two objectives for the United States—repent or be destroyed.

And when I say repent I mean that America as a whole must repent. The people that call God's name in vain must repent. The people that make, sell and drink alcoholic beverages must repent. The movie actors must repent. To put it in fewer words all of the citizens of the United States must change their attitude toward God and Christianity. There must be a change of conduct, of character.

When our foreparents came to the New World they came seeking a place of refuge from persecution. A place where they could worship God with their conscience as their guide. They found that place and were glad. In the New World they were God's patriots, serving only Him. But we as their posterity have forsaken God, and the pure principles of religion upon which our nation is built.

If a nation has forgotten God and is living by its own standards it must perish, if not in this world in the world to come. This does not apply to every individual citizen. "The wicked shall be turned into hell, and all the nations that forget God" (Psalm 9:17).

Now read God's wonderful promise to Solomon, king of Israel. "If my people, which are called by my name, shall humble themselves and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sins, and will heal their land" (II Chronicles 7:14). This passage of scripture does not apply to the people of Israel alone. It applies to the American people also, and indeed to all people.

Turn to the Lord, fellow Americans! Trust not in your own power, for it will soon vanish. But the power of the Lord our God will last forever. "The name of the Lord is a strong tower; the righteous runneth into it, and is safe (Proverbs 18:10).

During this modern age we are prone to trust in weapons of war for protection. Therefore, we have forgotten that God has protected and guided us down through the years. We have forgotten that only the power of God can protect man while he lives in this world. "Some trust in chariots, and some in horses: but we will remember the name of the Lord our God" (Psalms 20:7). We have also forgotten that only the grace of God can save man's soul, and guide him home to a better world.

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of work, lest any man should boast" (Ephesians 2:8-9).

Fellow Americans, God is a loving father. He is willing to forgive you if you will repent of your wicked ways. Repent, believe on Him and He will give you peace and joy. Then step out on His promise, in faith believing and follow wherever He leads.

Life Dedication Marks Missions Conference

Seventy-two furloughing missionaries, 28 newly appointed missionaries, and six emeritus missionaries attended and took part in the Foreign Missions Conference at Ridgecrest, June 30-July 6. The combined registration for the Foreign Missions, the Brotherhood, and the Writers' Conferences, which met simultaneously, reached 1,681.

Climax of the week of inspiration and information came on Sunday when more than 200 young people walked down the aisles dedicating themselves to follow the Lord's will for their lives. Many of these indicated they felt a definite call to foreign mission service.

Among the group offering themselves for foreign service were a pastor and his wife who had brought more than 30 people from their church. Dr. Baker James Cauthen, executive secretary of the Foreign Mission Board, preached at the Sunday morning worship service following brief talks by four of the recently appointed missionaries.

National Conference For the Blind to be Held at Seminary

The National Conference for the Blind, of which Rev. Herman B. McDowell is program chairman, will be held in the chapel of Southern Baptist Theological Seminary July 25-28, with morning and evening sessions. McDowell's address is 1611 Arcade, Louisville, and the telephone number is Atwood 5169. The Conference is sponsored by *Brail Evangel*, Fort Worth, Texas.

►Pastor Ralph O. Britt has announced the first anniversary of the Eastern Heights Baptist Chapel, on Charlestown Pike, Highway 62, a short distance outside of Jeffersonville, Ind., Sunday, July 24. All-day services will be held with dinner on the grounds at noon. Pastor Britt will speak in the morning. After dinner Pastor Thomas L. McSwain, of the mother church, Southside of Louisville, and others will speak at 1:45 p.m. At the evening service Charles Hobbs, former member and now pastor at West Liberty, Ky., will preach.

Rural Church Yoke—

The Fundamentals of Rural Church Progress

By **CARL A. CLARK**, Associate Professor
Pastoral Ministry and Rural Church Work, Southwestern
Baptist Theological Seminary, Fort Worth, Texas

There is a need in the Southern Baptist Convention for a positive, definite and clear-cut rural church program. For many years we have been evolving some of the factors of what is going to be a well-developed program. Yet it seems that some of these factors need to be boiled down to the basic fundamentals before such a program can become popular throughout the Convention territory.

Our rural churches need a program so simple that anyone can understand it, so basic that any church using these principles will grow, so fundamental and essential that no church will grow unless it does use these principles, either consciously or unconsciously.

More than a generation ago, Mr. Arthur Flake evolved a simple five-point formula for the growth of Southern Baptist Sunday Schools. This formula is so basic that it has not been changed and probably will not be changed in the future.

We believe we have come to the time in Southern Baptist life that we need some such simple formula for our rural church program. We are now in the stage of maturing and developing this program, yet it has not been correlated and prepared in a systematic progression nor in a concise statement.

We would like to present four needs that seem to be vital in the progress and growth of a rural church. In the final development there may be many more. We can see at least four.

Provision of Adequate Leadership

The most common rural church problem found throughout the Southern Baptist Convention is that of adequate pastoral leadership. No church will grow unless it has in its leader a man who knows and understands rural people, who is capable of leading rather than having to follow, who understands church organization sufficiently to direct the work of the church.

Two phases are involved. One is the right kind of pastor, rightly adapted to rural work, and the other is the support which the church provides. Many of our rural churches have been too small and too weak to provide full-time pastoral leadership. Certainly much of this prob-

lem could be overcome if and when rural churches catch a vision of an adequate provision for their pastor. Until a church has adequate leadership, whether it be a full-time or a part-time church, it will not make progress.

The Church's Attitude Toward The People Of The Community

A second fundamental of rural church progress will involve the church's attitude and reaction toward the people of the community. We have seen churches which were apparently only mutual admiration societies. We have heard it said many times, "Well, John knows the church is here; he'll come if he wants to." With such an attitude no church is likely to grow.

On the other hand, if a church has a compassionate interest in all the people of its area and an earnest desire to render the greatest possible service to the largest number of people in its community, that church will stand a good chance of growing. How can a church know who is in its community and what their needs are? The Home Mission Board has a well-developed program which is called the Rural Church Survey. This program leads the church to study its entire church program in relationship to the needs of the community. Not only does it take a census of every person in the community and make a file of all the prospects, but also builds a map of the community, locating every house and each individual prospect. It further presents to the church an opportunity to study its weaknesses as well as its strength. It will help a church to know wherein it is not ministering adequately to the needs of the community. We believe this Rural Church Survey program is one of the

most essential matters in rural church growth.

Information regarding the program may be had by writing the Home Mission Board.

Sufficient Facilities

Basic to the growth of any church must be the building and equipment which serve as the tools for preaching and teaching the Word. No church can grow larger than its building will permit. It has commonly been said that the pattern of the building will determine the pattern of its Sunday school and Training Union. Much progress has been made in recent years in encouraging the one-room church to build adequate educational space. In some areas the day of the one-room church is just about gone, but there still remains a vast multitude of churches which are seriously handicapped in their religious program by the restrictions of the one-room building.

We have observed that the churches who have built have grown. Many have built only four rooms, which is not enough. We have seen no rural church enlarge the size of its church plant but that in a very short time it was overflowing the new building. Involved here should be discussed perhaps the large area of classroom space, educational facilities, recreational areas, and a large number of other things, but we simply lump them together under the one title of "sufficient facilities." With adequate space most any church can find people who are not enlisted in Sunday school, Training Union, and the other organizations, and can grow.

A Well-Developed Program

Too many churches fail to grow because they do not plan to grow. Most operate from week to week, doing the same old thing in the same old way. This is because they have not planned, re-examining its weaknesses and its strength, and making a conscious effort to meet the needs of the community, such a church will not grow.

We are advocating long range planning for rural churches. We asked a farmer one fall, "Do you know what you will plant on your various acreages next spring?" Rather impatiently he replied, "Of course, I do. I know what I will plant on every foot." Then we inquired, "Do you plan your church program that well?"

(Continued on Page 21)

►Dr. and Mrs. William L. Jester, Southern Baptist missionaries, have returned to their field of service in Nigeria after a furlough in the States and may be addressed at Baptist Theological Seminary, Ogbomoso, Nigeria, West Africa. Mrs. Jester is a native of Clay, Ky., and she and Dr. Jester make their permanent American home in Louisville.

One Prelate Sees 'Plot,' Other Sees 'Partnership' of Two School Systems

WASHINGTON, D. C. — Five days after one Roman Catholic archbishop warned of an international "plot" to destroy parochial and exalt public schools, another Roman Catholic archbishop was extolling the "partnership" which allegedly brings the two systems into co-operative relations.

In an Easter sermon at the Cathedral of Saints Peter and Paul, Philadelphia, Archbishop John F. O'Hara assailed the great "expense" of public education and charged that the "enemies of our [Roman Catholic] children" were seeking to reverse a 1925 Supreme Court decision which, he said, proclaimed the "natural law" that the child is not the creature of the state. But Archbishop Leo Binz of Dubuque, Iowa, told the 52nd annual convention of the National Catholic Educational Association in Atlantic City on April 15 that public and parochial schools are partners serving education and democracy and that "each have their contribution to make to the national strength and security."

Archbishop O'Hara's reference was to the Supreme Court decision in the case of Pierce vs. Society of Sisters, holding unconstitutional an Oregon law requiring all children to attend public schools.

This decision did not in any way limit the power of the state to impose taxes for the upkeep of public schools nor did it imply any obligation on the part of the state to support non-public schools, but sectarian special pleaders habitually read such an implication into it.

The Court observed: "The child is not the mere creature of the State; those who nurture him and direct his destiny have the right, coupled with the high duty, to recognize and prepare him for additional obligations."

But Archbishop O'Hara and his colleagues regard the child as the "mere creature of the Church," and do not recognize the right of "those who nurture him"—his parents—to send the child to a public school without ecclesiastical permission (Canon Law 1374).

In his sermon the Philadelphia archbishop also denied what American courts clearly uphold—the right of the state to regulate public and non-public schools and child-care institutions in the interest of public welfare. Archbishop O'Hara declared that proposals to license non-public schools were akin to the "attempt, successful in some states but defeated in Pennsylvania, to license private social agencies that care for children in need—to license them, and thus have administrative power of life or

death over them, and to call them to judgment every 12 months."

Here, too, Archbishop O'Hara's remarks do not jibe with Archbishop Binz' talk of "partnership" between public and parochial school systems, nor with a resolution adopted at the Atlantic City convention calling for the maintenance of high standards in both systems. As POAU's survey and analysis of this problem last year pointed out, (*Church and State*, September, 1954) standards can best be maintained by exercising the state's power to regulate and in-



A GRACIOUS GIFT . . . Immanuel Baptist Church, Lexington, gave its pastor, Wayne E. Todd, \$1,625.02 toward his trip to the Baptist World Alliance. Brother Todd left New York June 21 by TWA for Lisbon, Portugal, to start a three and one-half weeks' tour which took him through eight European countries and thirteen major cities.

spect non-public as well as public schools.

Archbishop O'Hara further beclouded the issues by his references to foreign countries which, he said, display a "common pattern of assault against Catholic schools" like that which he sees in the United States. He mentioned, Belgium, England (since World War II), South Africa, the Belgian Congo and Argentina—in each of which it has been the practice to subsidize church schools. The "assault" in each case takes the form of a governmental move to cut or eliminate the subsidies, and the archbishop's attitude is like that of an

alms-seeker who complains that persons who decline to assist him are therefore "attacking" him. (It is true that the Argentine and South African governments are proceeding from totalitarian motives in their "reconsideration" of the subsidies, rather than out of a regard for separation of church and state—but the Roman Catholic Church condemns "totalitarianism" only when it eliminates church aid, and accepts "totalitarianism" when it grants church aid.)—*Church and State*

GEORGETOWN STUDENT WRITES EDITOR
Dear Sir:

I am an Englishman, a native of London. In October of 1953 I came to Kentucky with my wife and small daughter from Southern Rhodesia, Africa, where I had been privileged to work with some of your Southern Baptist missionaries.

The following is, I think, self-explanatory, and I felt you might possibly care to print it.

Although until I first attended Campbellsville I had never been to college, I had talked and associated with many who came from the great universities of Britain, Europe and Southern Africa.

I suppose those who attend the great institutions feel secure; for to mention graduation from a famous university brands one as educated.

I could not claim that distinction, nor that security. I had wandered, lived, and visited in fourteen countries crossing three great continents. Endeavoring all my life to become an educated person, I gathered from every moment, every occasion, every conversation and book something that would help educate me.

My wife and I sought to equip ourselves for a broader service in God's Kingdom. Finally we came one day by the grace of God and the generosity of his people into the quiet but exhilarating fellowship of Campbellsville College. There, in the environment and atmosphere of this small, obscure college (by international standards), I found the beginnings of the educational security I had been seeking. There, upon the excellent but distant foundations of an English school-boy's education and the accumulations of a nomad life, Campbellsville began to shape me for the years to come.

Today, Georgetown College continues the good work, and on the horizon loom new and brighter vistas for the future.

In your vernacular, I am not attempting to sell Campbellsville or Georgetown Colleges. Instead, I seek only to record and testify to the goodness and grace of Almighty God, to the men and the women of these colleges and to the Baptists all over Kentucky who were the instruments in His will for us.

(Rev.) Eric H. Clark
Box 258 College
Georgetown, Ky.

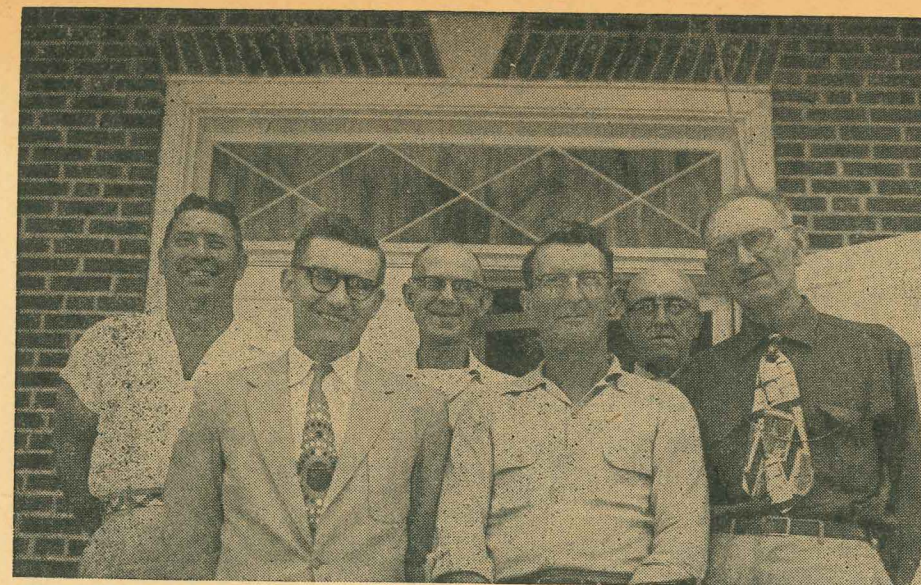
My Prayer

Dear Lord, with contrite heart, I pray
Thy mercy may extend,
To all the lonely hearts today,
And bring them joy again.

May even now each burden fade,
As does the dew at morn;
May cares that once their sorrows made,
Be changed into a song.

Then may they in Thine arms find rest
Of body, mind and soul;
And evermore by Thee be blest,
With Joy and Strength, untold. Amen.

—J. Frank Young, Pastor
First Missionary Baptist Church
Benton, Kentucky



PROVIDENCE CHURCH, ESTILL COUNTY, DEDICATED . . . A note-burning ceremony, dedicating their new church building free of debt, was held at Providence Baptist Church, June 26. State Missionary O. G. Foster, Bracken Association, brought the morning message. Associational Missionary H. D. Standifer, former pastor, brought the dedication message at the afternoon hour, and the present pastor, David H. King, brought the evening message. Many visitors were present. Providence has the distinction of having a Training Union attendance as large as the Sunday school. It has been one of the many churches helped by the Co-operative Program through the ministry of State Missions. Shown in the picture are, Front Row (left to right): Pastor Davis H. King, Cash Richardson, and James Turpin, treasurer; Back Row: Harry Hudson, Dallas Riddle and Ora Turpin. Growth began, and in 1950 a new \$18,000 brick church was completed. A contribution from the Church Building Fund of the State Mission Board inspired the people to go on when the way looked dark. Pastor King led the people to pay off the remaining indebtedness in 1953 and to install new church furniture.

Three Colleges Will Have New Campuses

By the Baptist Press

Baptist-operated colleges in three states will have new campuses in the near future.

They are Howard College, Birmingham, Ala.; Furman University, Greenville, S. C. and Wake Forest College, Wake Forest, N. C.

They all feel that, in moving, they will have more room to stretch out and grow.

Donation of land and promise of money induced Wake Forest College to make the move to Winston-Salem, N. C., 114 miles west of its present location. Furman and Howard will move to new sections of the cities in which they are located.

Except for Wake Forest College, the new campuses will be larger. Wake Forest loses 175 acres, from 400 to 225.

Howard will go from a cramped 25 acres to more than 400 and Furman from 73 acres on two, non-adjacent campuses to 1,100 on the new campus site.

Finances? Howard has paid cash for

site and buildings so far. It has \$500,000 cash toward a \$700,000 library, with the other \$200,000 pledged.

South Carolina's state Baptist convention has promised \$3,640,000 to Furman. The new \$500,000 campus property is paid for. Another offer of \$500,000 depends on Furman raising a like amount.

Wake Forest has raised \$15,000,000 from alumni and friends. It will get \$500,000 a year from the Z. Smith Reynolds Foundation because it moves to Winston-Salem. The Reynolds Estate gave land for the new campus. Basic buildings at the new site will cost an estimated \$19,000,000.

Howard expects to hold classes at its new site in September, 1957. Furman will operate three campuses for a short time, with 100 freshman men to be housed on the new campus this fall, college officials report.

Wake Forest Plans to cut short its academic year next year and move in May and June, 1956.

The North Carolina school is only one

which yet knows definitely how its old campus will be used. Southeastern Baptist Theological Seminary is taking over at Wake Forest community.

Howard and Furman don't yet know how they will dispose of their old sites. Both think, however, they will try to use them in a business investment to provide income. Howard's present site, in a populous residential area, may become a housing project.

There will be no name change of the schools through the moves. Wake Forest will still be Wake Forest, even though no longer situated in the community of the same name.

Children's Day Observed At Dry Valley Church

While many churches have a good number of young people so that they can observe Youth Week, or Intermediate Day, the Dry Valley Baptist Church, at Mystic, down in Breckinridge County, has very few in these age groups. But the church is blessed with children—Juniors, Primaries, Beginners—who recently participated in a special Children's Day in which the entire morning worship service was devoted to them. After the opening of the worship service with Scripture reading by an intermediate and a response by the Children's Choir and the usual congregational hymns, there was a program with a variety of special music and readings by the children. Pastor Glen McLaughlin then brought a message directed to the children, but which was not lost to the adults. This seemed to be a great opportunity for the children to feel more a part of the church service—which should not come just once a year at Vacation Bible School time.

A two-week revival meeting is now in progress, July 4-17, at the church, with Pastor Garlon Sills, of the Prospect Baptist Church, as the evangelist. Vacation Bible School is being held in the morning during the period.

Tennessee Names Music And Brotherhood Heads

NASHVILLE, Tenn. —(BP)—The executive board of the state Baptist convention here has picked men to fill two vacancies—state music director and state Brotherhood secretary.

Paul R. Cates, of Roan Mountain, Tenn., accepted the position as Brotherhood secretary, succeeding E. N. Delzell, who headed the department until March.

The board chose Frank G. Charton, of Memphis, to fill the music director's vacancy.

Both Cates and Charton take over their new duties July 1.

►The Pleasureville Church has just concluded its best VBS with 108 enrolled and an average attendance of 94. There were seven additions to the church.

Welcoming Dr. A. W. Graves To Southern Seminary

By GAINES S. DOBBINS, Dean
School of Religious Education

Southern Baptist Theological Seminary, Louisville, Kentucky

Announcement by Dr. Allen W. Graves of his acceptance of the deanship of the School of Religious Education of Southern Baptist Theological Seminary gives me great personal gratification. Realizing that retirement is around the corner, I besought President McCall and the trustees to find my successor in the deanship ahead of time. Unanimous agreement on our part that Dr. Graves is the right man for the place led him to the conviction that



Dr. Dobbins

this judgment represents the call of God. Dr. Graves possesses rare qualifications for the responsible office to which he comes. Born in Clay County, Ark., in 1915, he was brought as a child by his parents to Herrin, Ill., where he obtained his education, including the degree of Bachelor of Education from Southern Illinois University in 1935.

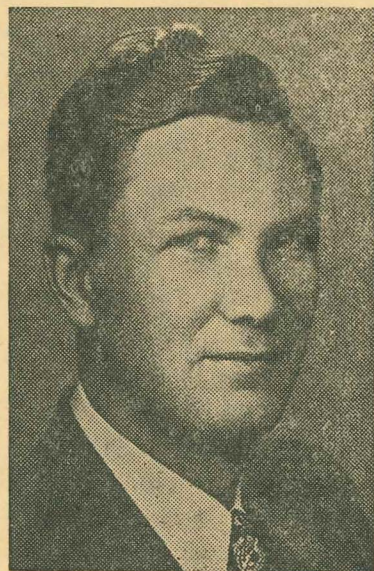
Entering Southern Seminary, he achieved the degree of Master of Theology in 1939 and Doctor of Theology in 1942. His was the unusual experience of being ordained by the First Baptist Church of Herrin in a joint service with his brother, Dr. Harold K. Graves, now president of Golden Gate Baptist Theological Seminary, Berkeley, California.

Dr. Allen Graves has had wide and varied experience. He knows what it means to be a country pastor, a village pastor, a town pastor, pastor of a church in a great university center, and for the past five years pastor of an outstanding suburban church, Immanuel of Tulsa, Okla. He served for a brief period as Secretary for Young People's Work in the Baptist Training Union Department of the Sunday School Board. He has been a member of the Southern Baptist Radio Commission almost since its beginning, and served as its chairman in 1953-54. He has held many positions of denominational responsibility, in all of which he proved himself to be energetic, capable, devoted.

Dr. Graves represents the pastor-teacher ideal. He has sought to build churches with balanced programs of preaching and teaching, evangelism and missions, worship and service, enlargement and effectiveness. He will bring

to the Seminary dynamic leadership both theologically and educationally. Under his guidance, and with the aid of a strong faculty, the School of Religious Education of Southern Seminary will increasingly supply the almost overwhelming demand for consecrated and competent educational directors, age-group specialists, student directors, and other non-pastoral ministers.

It has been my happy privilege for



Allen W. Graves

more than a third of a century to serve the Seminary in a dual teaching and administrative capacity. As God may spare me and give me strength, I hope to devote the remaining years to teaching and writing, relieved of administrative cares. My joy in the coming of Dr. Graves is therefore very great as I realize that he will take up where I am leaving off, and with President McCall and the faculty carry on with vigor and enthusiasm that which older members of the Seminary faculty and staff were privileged to begin.

Paul Fox Goes to Mississippi Pastorate

WINCHESTER, Ky. — Rev. Paul Fox, pastor of Central Baptist Church of this city, has resigned to accept the pastorate of the Parkview Baptist Church of Greenville, Miss. The resignation is effective August 1.

During his five and one-half years

as pastor of the local church, the work has grown from a Sunday school of 612 to 803; the Training Union from 67 to 212; there have been 513 additions to the membership; three pieces of property adjoining the church on the west side have been bought for the enlargement of the educational building; the church staff has been enlarged to include a full-time secretary and a minister of music and education; much of the present building has been renovated and the sanctuary air-conditioned. Under Pastor Fox's leadership the Sunday school has been fully graded with 15 departments, and 86 teachers enlisted in the Teacher-Training Program.

Pastor Fox is a graduate of Mars Hill Junior College, Carson-Newman College and Southern Baptist Theological Seminary.

Before coming to Kentucky Mr. Fox held pastorates in his native state, Arkansas, and prior to that was associated with his father, Dr. Arthur Fox, in evangelistic work. Mrs. Fox, formerly of Chattanooga, Tenn., has been active in all phases of the local church program and has been a state and south-wide Sunday school worker. Pastor and Mrs. Fox have one daughter, Mary Lake.

Baptist Receipts Continue to Rise

NASHVILLE, Tenn. — (BP) — Members of Southern Baptist churches are continuing to give more money to support the denomination's mission programs and other activities.

Funds, both through the Cooperative Program and through special, designated offerings, totalled \$1,090,099 in June. This represents money forwarded from state conventions for Convention-wide work and does not include money retained by states and local churches.

This amount was about \$130,000 greater than the total for June, 1954. So far in 1955, Cooperative Program receipts and funds from designated gifts have come to \$11,616,741, compared with \$10,915,251 through June, 1954.

Cooperative Program receipts were several times greater last month as is usual. They totalled \$855,117, while \$234,982 came in from designated gifts.

Cooperative Program funds are running almost 5.5 per cent higher than for the first six months of 1954; designations are up almost 7.5 per cent, and total gifts through the two channels are up almost 6.2 per cent.

Contributions from Baptists in Kentucky in June were \$52,529, with \$41,795 coming in through the Cooperative Program and \$10,733 coming in through designated offerings.

►Grand Canyon College, Phoenix, Arizona, is having to purchase an additional building to care for increased enrollment.

CHILDREN'S PAGE

Mr. Wiggles

By JAN WATT

Johnny and Sandra were spending the summer on their grandfather's farm. Everything was new and different to them because they lived in the city.

What fun it was to feed the chickens and to help Grandfather shoo the cows into the barn from the pasture when it was milking time.

One day Johnny and Sandra were leaning over the water trough where the horses came to drink.

"Something green just wiggled by in the water!" said Johnny. "Look!"

"Oh! I see it," said Sandra, peering down into the water. "Hello, Mr. Wiggles!"

"Mr. Wiggles," laughed Johnny. "That's a good name!"

Every day Johnny and Sandra went down to the water trough to see Mr. Wiggles. One day they saw a funny little bump growing on him. "Mr. Wiggles is growing a leg," said Johnny. And so he was. Within a short time he had grown a leg. Then it wasn't many more days before he had grown another leg.

One other day when the children were watching Mr. Wiggles swimming around in the trough Sandra cried, "Look, Mr. Wiggles is growing an arm, too!" It wasn't long before Mr. Wiggles had grown an arm and soon after that he grew another arm.

As the days went by, Johnny and Sandra noticed that Mr. Wiggle's tail was getting shorter and shorter. Finally one day when they leaned over the trough to watch him, they saw that his tail had completely disappeared, just as if he had dropped it somewhere. Mr. Wiggles didn't seem to be wiggling any more. Instead he used his long arms and legs to move himself through the water.

The days went by and Mr. Wiggles grew bigger and bigger. Then at last one afternoon when Johnny and Sandra looked in the trough, they couldn't find him.

"Where could he have gone?" asked Johnny.

"I don't know," said Sandra. "Maybe one of the horses ate him!"

"Let's ask Grandfather!" said Johnny. They ran to the barn.

"Grandfather," they cried together, "Mr. Wiggles has disappeared!"

"Who is Mr. Wiggles?" asked Grandfather. So Johnny and Sandra had to tell him the whole story about how they discovered Mr. Wiggles in the water

trough and how they had watched him grow.

"Let's go see if we can't find him," said Grandfather. So the three of them walked to the trough.

Johnny and Sandra looked carefully in the trough, but there was no sign of Mr. Wiggles. All of a sudden they heard



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a funny CRO-A-K! Then KERPLUNK! Something jumped into the water.

"There's your Mr. Wiggles," laughed Grandfather. "When you go back to school this fall you can tell your city friends that this summer you learned how a tadpole grows into a frog!"

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The Thorn-Tree

By Edna Ewing Kelley

There is an old legend in Germany about a thorn-tree that once grew in a dense forest. It was a strong, sturdy tree and nobody troubled it. But one day it became discontented.

"Why should I have hard, ugly thorns instead of leaves?" the tree complained. "I wish I had leaves of gold on my branches."

The next morning the tree found itself covered with leaves of gold, shining splendidly in the sun. It laughed for joy.

But a robber passed that way and greedily plucked every leaf. "Oh, dear!" cried the tree, stripped and bare, "I wish I had asked for leaves of glass."

And the next morning when the sun shone the tree was covered with tinkling

leaves of glass that made a dazzling sight. It clapped its hands for joy.

But a storm came up and crushed the glass leaves into fragments.

"Oh", dear!" cried the shattered tree, "I wish I had leaves of green like other trees."

The next morning the tree was covered with leaves so fresh and green that they made a tempting sight. It shouted for joy. Then a herd of goats strolled by and nibbled every green leaf.

"Oh, dear!" cried the naked tree, "if only I had my thorns back again! Robbers don't touch them. Storms can't break them. Goats won't eat them. They are better than leaves for me."

The next morning when the thorn-tree was again covered with thorns, it sighed happily. It was content at last with what God had given it.—("The Thorn-Tree," is from the book, *Shining Armor*, by Edna Ewing Kelley.)

Waking at Night

By Blossom Bennett

This morning very early and before the light of dawn, I heard two crickets chirping gaily somewhere on the lawn; A mockingbird was singing clear; the stars were very bright; And I was glad to know God's care is with me through the night.

Why should I fear the darkness as some children seem to do?

For He who made the sunny hours has made the nighttime, too.

And though I may be weakened by some unknown sound I hear, The night wind whispers tenderly, "God loves you still, my dear."

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►Franklin College, Franklin, Indiana, conferred the doctor of divinity degree upon Pastor W. H. Dillard of the First Baptist Church, North Vernon, Indiana, at its recent commencement.

►John R. Isaacs has resigned as associational missionary in Pine Mountain Association in order to become a member of the faculty of Clear Creek Mountain Preachers' School.

East Texas Baptist College

Marshall, Texas

Reasonable Rates
High Academic Standards
Moral Community Surroundings
Spiritual Atmosphere
Friendly Campus
Well-Trained Faculty

Regular Session Begins September 12

FOR INFORMATION CONTACT:

H. D. BRUCE, President

BAPTIST TRAINING UNION DEPARTMENT

JAMES WHALEY, State Secretary

127 East Broadway

Louisville, Kentucky

MAKE CEDARMORE RESERVATIONS

TRAINING UNION WEEK AUG. 15-19

(USE THIS RESERVATION BLANK)

Mr. Marvin Byrdwell
Cedarmore Baptist Assembly
Bagdad, Kentucky

Dear Mr. Byrdwell:

Enclosed you will find \$_____ for reservations for _____ persons at Cedarmore for the Training Union Week, August 15-19. The above amount is at the \$2.00 per person combination camp registration and reservation fee. I understand that one half of this amount (camp reservation fee) will be deducted from my bill.

I have checked below the number of each type of reservation I am requesting:

- _____ Motel (2 persons in room) \$16.50 each*
- _____ Grace Moore Lodge? Annex or Cedarmore Inn
- _____ 2 persons in room \$16.50 each*
- _____ 4 persons in room \$13.50 each*
- _____ Dormitory for men or boys \$10.50 each*
(Each person to bring linens)
- _____ Dormitory for ladies or girls \$10.50 each*
(Each person to bring linens)

The Names of those attending are:

Name	Please state if man, woman, boy or girl	Age if under 25
.....
.....
.....

(Attach sheet if additional space is needed)

..... (Name)
..... (Church)
..... (Address)

* This rate includes room and meals Monday night through noon Friday and Insurance from home to assembly and return home. Linens furnished in all accommodations except dormitories.

COUNSELOR'S CORNER

By DR. R. LOFTON HUDSON

Mixed Marriage

Question: I am 76 years old and have been married to a Catholic for 50 years. Even though I am a Baptist deacon my six children are all Catholics, one a Benedictine Priest.



Contrary to what you wrote recently, our home has been a happy one, because I have never discussed religion in our home. I go to my church and they go to theirs. Why are you against mixed marriages?

Answer: If your son (the priest) is well trained in marriage problems, he will advise against mixed marriages too. Most priests do.

What kind of a Baptist deacon are you? Do you mean to tell me that you never sat down with your children and told them that salvation is by grace through faith, and not through the sacraments or through good works? What did you say when they asked about the merit of praying in the name of the saints? Did you deny Christ or confess him? I do not believe that religion was never discussed in your home.

Of course there are reasonably happy homes from mixed marriages. But any marriage counselor can tell you of hundreds of confused children from such homes.

You promised when you married a Catholic to rear your children solely in the religion of the Catholic church. If one of them had attended church with you, he would have had to confess it to a priest and ask for forgiveness. Is that right?

My brother, if you loved Christ, how could you have helped but tell of his truth to your beloved children? What a pity to rear children in a home where religion is not discussed by the head of the house!

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

NOTHING CAN MEAN SO MUCH TO SO MANY AS A BEQUEST IN YOUR WILL TO SPRING MEADOWS
"Oldest Baptist Children's Home in the South"
MIDDLETOWN, KY.
WRITE TODAY FOR HELPFUL INFORMATION

WOMAN'S MISSIONARY UNION

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

Chats With the Chairmen

By Mrs. Paul E. Stewart, Paducah, Ky.

[Note: Mrs. Paul Stewart of Paducah is no stranger to the women of Kentucky. She has served long and well in almost every phase of our work. This week we introduce her as our new chairman of the Division of Mission Study. This is her message to you—members of Kentucky WMU.]



Mrs. Paul E. Stewart

The summer months are ahead, and it's a wonderful time to turn to reading a good mission book. The Standard requires two thirds of the members of your society reading a mission book. This can be any book listed in *World in Books* regardless of whether or not your society has studied the book. Special recognition will be given to the W.M.S. that reports every member reading a book this year. Start now to encourage mission reading.

Have you had your study of the Community Missions Series? Don't forget the teaching help for the Guide is available free on request from the State Office.

You have five months yet to work on your Achievement Chart. This will help you to find out just how much you have accomplished in Mission Study.

As we do not have a new book on Kentucky State Missions, why don't you plan a study on Stewardship? "The Stewardship Parables of Jesus" is a splendid one. Not a new book, but one with a splendid Biblical background.

You might use this preceding the Week of Prayer for State Missions in September. Of course, it's possible to use a good book on soul-winning or prayer.

At Houston, Texas, in the W. M. U. Convention in 1953, the mission study report contained this sentence: "Is it an impossible goal to set for the membership of Woman's Missionary Union—a million women, young people, boys and girls reading and studying missions by 1955." Well, is it? Not if you and I work this year with every promotional plan we can devise in prayer to this end. Kentucky must come up with their part of the goal.

The Testimony of an R. A. Camp Counselor

By E. C. Brewer, County Missionary, Rowan County, Kentucky

Beginning in 1945, down to the writing of this article, it has been my privilege to serve an average of one week in Royal Ambassador camp each year. I was privileged to be at Cedarmore in the first State Royal Ambassador Camp in 1951. It has been a great joy to observe the growth and improvement of Cedarmore from the first Royal Ambassador Camp in that year to the present year of 1955.

As a pastor and as a state missionary, I count my weeks spent in Royal Ambassador Camp among my greatest joys and greatest opportunities for service. No greater investment can we make than in the lives of boys. As I have had the privilege of winning boys to Christ, teaching them about the great mission program of our Lord, and personally counselling with them, I see the possibility of living in some boy or boys who will be able to do a far greater service as a pastor or missionary than I have ever been able to do myself. As a pastor and a missionary, I need the blessing that comes from these camp experiences. Too, our boys need these experiences with preachers. They need to know by experience that pastors, missionaries and other Christian vocational servants are men, subject, as was Elijah, to like passions of other men. A week each year in camp—and by camp I mean Royal Ambassador camp—will contribute something to the life of a pastor or missionary as will no other experience. Too, our boys need the insight into the Lord's work and the Christian life that they will get only from associations with Christian workers such as they find in camp.

The fellowship with our most effi-

cient Royal Ambassador Secretary J. C. Ballew is most enjoyable. I bid him Godspeed in the outstanding work he is doing with the boys in our State.

Brother Pastor, Brother Missionary: When he calls on you to give a week of service in camp, do not feel you are stepping down in your work. Much rather, you, by giving an affirmative reply, will be stepping into a service surpassed by no other.

First RA Week, Cedarmore

By J. C. Ballew, State R. A. Secretary

Ninety-nine campers from 19 churches and 10 associations attended the first Junior Week of State Royal Ambassador Camp, June 13-18 at Cedarmore Baptist Assembly, Bagdad, Kentucky. The churches represented were: Murray, First; Morehead; Owingsville; Cox's Creek. Porter Memorial of Lexington; Thornhill of Frankfort; Pleasureville; Lyndon; Hopewell, Clifton, Walnut Street, Crestwood, 23rd and Broadway and Eighteenth Street, all of Louisville; Campbellsville; Wickliffe, Antioch; Baptist Tabernacle and Lone Oak at Paducah; Dawson Springs and Charleston. The associations represented were: Blood River, Bracken, Nelson, Elkhorn, Franklin, Henry County, Long Run, Russell Creek, West Union and Little Bethel.

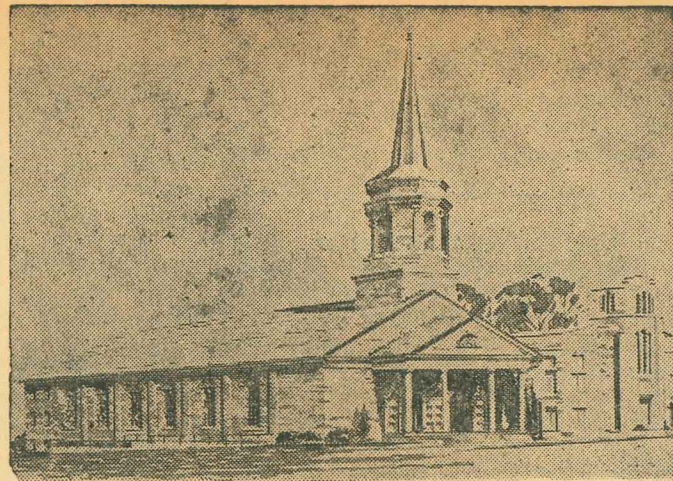
The Star Camper, highest award presented, was given to David Stuzenberger, 12-year-old from Lyndon, of Long Run Association. Honorable mentions were Lindsey Apple, Crestwood Baptist, Long Run Association, and Tommy Shirley from the First Baptist Church, Murray, of Blood River Association.

The athletic award, given to the boy who made the highest number of athletic points, went to Jerry Swinney from Crestwood Baptist Church. The ribbons for camp track winners went to Donnie Gilmore and Ernest Owen, Jr., from Lone Oak in Paducah, who tied for first. Third place winner went to Tommy Shirley of Murray, First.

Chapter softball and volleyball champ patches went to Chapter 10. Tom Cleveland was the counselor of this chapter. He is from St. Matthews Baptist. The Unit leader was William McElrath of Murray, summer Royal Ambassador worker. In previous issues of the Western Recorder, the names of the camp staff have been given. A very successful week was enjoyed by all these 99 campers and 21 leaders. God blessed us in a great way throughout the week. Ten boys accepted Christ during the week and one dedicated his life to vocational Christian service.

►Mrs. Peyton Stephens, Southern Baptist emeritus missionary to China, has a new address in Columbia, Mo. It is 401 South Garth Avenue. Mrs. Stephens is a native of Taylorsville, Ky.

ASHLAND'S NEW UNITY.— Plans for a new meeting house have been adopted by the Unity Baptist Church of Ashland, according to Pastor Clinton B. Coats. The site will be on the church's present parking lot, just north of the present building. The new building will seat nearly 1,000 persons, including the choir. A sound system for pulpit and choir will be installed, with music and chimes to be broadcast through four trumpets in the cupola. The auditorium is to be air-conditioned. The V.B.S. had



300 enrolled, with an average daily attendance of 230. The pattern will follow Colonial Architecture lines.

The Need For Fellowship in Our Church

By DOLORES RITCHIE
62 McAlpin Avenue, Erlanger, Ky.

Fellowship to me is one of the most important parts of church life. It is a wonderful feeling not only to be a member but also to be a part of everything. I failed to realize how important fellowship was or how much it really did mean until I transferred my "church letter" from one town to another.

Even though I knew all of the young people at the new church I felt like an outsider. I did not have that feeling of belonging that I had had at my old church. The young people I knew spoke to me but never asked me to join them in their activities. As a result after about six months I just quit going to Sunday school and church.

About that time we changed pastors and the new minister seemed to take more of an interest in younger people. He helped the youth organizations to get going again. A short time later I was in an automobile accident and was confined to the hospital and my home for four months. The pastor visited me almost every day while I was in the hospital and came to see me at home. The church held special prayers for me and sent me cards. But the biggest surprise of all was a bouquet of flowers from my Sunday school class. I did not think they even knew I was in the hospital—It really made me feel good.

When I had recovered sufficiently I returned to church and everyone seemed wonderful. I joined the choir and

Dolores Ritchie is a student in the Journalism Department of the University of Kentucky. This article offers the viewpoint of one of our young Baptists.

Young Women's Auxiliary and attended Sunday school and Baptist Training Union. Everyone invited me to join in with them and made me feel wanted. Then I told them how I had felt and why I had drifted away from church. They were surprised because they did not know they had appeared that way. They thought they had been warm and friendly.

I think this is where we may all fail in our churches. We become so interested in the many things we have to do and our own friends, we forget that someone may be watching and also wanting to be with us.

There should be a warm Christian fellowship in all our churches. We cannot expect people who do not know Christ to want to come to church if they are treated with indifference and as strangers. They can receive this treatment outside the church.

Christians are supposed to be different and we should wish to live and act like Christians should act so other people will want to share the Christian life with us.

First we have to extend the hand of Christian fellowship to all. Be especially warm and friendly to visitors and members alike and help everyone to have a sense of belonging.

►Southern Baptist missionaries in Argentina are "all safe," according to Dr. Frank K. Means, secretary for Latin America for the Foreign Mission Board who received a cable from the Argentine Baptist Mission today.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, JULY 10, 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, Additions 4	119	399
Barbourville	130	450
Bardstown	---	314
Beaver Dam	141	424
Bellevue	52	347
Benton, First	87	234
Blackford	45	200
Bowling Green, First (2)	270	1,165
Eastwood	80	219
Burlington	76	268
Cadiz	82	323
Campbellsville (4)	---	690
Pleasant Hill	138	298
South Campbellsville	65	238
Carrollton	---	278
Clay, First	---	223
Corbin, First	64	336
Central (1)	110	546
Covington, Calvary	---	643
First (1)	142	383
Latonia (2)	177	911
South Side	84	446
Crestwood (1)	62	297
Danville, First (2)	131	585
Lexington Avenue (1)	---	515
Dawson Springs	---	257
Elizabethtown, Severns Valley (1)	165	898
Evansville, Ind., Calvary	108	516
Grace	206	782
Walnut Street (2)	---	412
Falmouth	---	211
Ferguson (1)	56	260
Florence	80	364
Fort Thomas, First (1)	67	281
Frankfort, Thorn Hill	101	---
Fulton	151	521
Georgetown (1)	100	424
Glasgow (1)	117	683
Greensburg	55	229
Harrodsburg (2)	254	806
Hartford	116	259
Hazard (2)	61	398
Hazel	59	262
Henderson, First (1)	156	523
Immanuel Temple (2)	107	609
Hima, Horse Creek	---	280
Hopkinsville, First (1)	143	763
Second	181	789
Junction City	74	288
LaGrange, DeHaven Memorial	40	303
Lebanon, First (1)	108	436
Leitchfield	93	251
Lexington, Grace (2)	139	649
Porter Memorial	126	506
Rosemont	76	314
London, First	117	581
Louisville, Baptist Temple	---	265
Beechland	101	541
Beechmont (2)	187	932
Beechwood	75	222
Bethany	58	265
Buchel Park	85	319
Carlisle Avenue (2)	248	1,289
Clifton (1)	112	389
Eastern Parkway	82	542
Eighteenth Street	---	285
Farmdale (1)	116	454
Harmony	81	251
Hazelwood	54	481
Immanuel	74	372
Kenwood	---	205
Lynn Acres	72	103
Ninth and O (11)	454	1,465
Okolona	56	478
St. Matthews, Additions 16	180	776
Shawnee	92	348
Shively (1)	98	514
Southside (1)	121	537
Twenty-third and Broadway (2)	138	588
Walnut Street (4)	235	1,538
Ludlow, First	79	358
Madisonville, First	183	942
Marion	89	258
Mayfield, First	242	873
Middlesboro, First (4)	---	562
East Cumberland Avenue	---	308
Morgantown (1)	144	250
Mt. Washington	67	261
Murray, First	---	790
Newport, First (2)	64	645
Owensboro, Buena Vista	74	369
Eaton Memorial (1)	161	369
First (1)	216	1,031
Hall Street (1)	---	372
Lewis Lane	51	164
Seven Hills (1)	70	246
Third (1)	269	954

(Continued on Page 20)

The Practical Value of Conventions

By DR. R. LOFTON HUDSON

Maybe "practical" is not the word. But I refer to the everyday results to the churches that come from such meetings as the annual Southern Baptist Conventions, the state conventions, the assemblies and camps, and the various conferences held by our denomination.

Some think of them as great meetings to project programs, vote budgets, and report on progress. They are these and more, much more. What goes on outside the sessions is of great importance also. The "more" takes place extra-curriculum. In the book stores, in the lobbies, in hotel rooms, and wherever two or three are gathered together.

It is these meetings, unscheduled, which hold Southern Baptists together. Here deserved reputations are made, undeserved heroes are ruined. Here denominational battles are won or lost. Public opinion, that anonymous authority, here finds its voice. Here ideas are born, still or alive. Here men and women exchange ideas on revivals, church problems, promotional schemes, preaching techniques, politics, personal work, counseling and conversions. You hear discussions on almost everything from reminiscences to prophecies, from gossip to the Gospel—almost everything from a gnat to the zodiac.

The bull sessions are probably as important as the business sessions. (Please, this is no defense for staying out of the scheduled meetings, nor apology for the book store crowd. Just a plain statement of scientific fact.)

Many a preacher goes back to the church with new and fresh ideas from reports and addresses he has heard. Too, he may have been lifted by a testimony from one of our missionaries; or challenged by the report of need from one of our institutions; or humbled by the unassuming service of some servant in another church. The facts are usually printed, but the living factors behind them come through the communication that is both verbal and non-verbal which he hears and sees.

Who will soon forget the striking statements in an address at Miami, 1955, when Dr. Perry Webb said, "You can't kid the kids," and "When the mother is on the night-shift and the father on the day-shift, it is no wonder if the children are shiftless?" Ideas as well as statistics will be echoes from Baptist pulpits all over the land, as a result of any such convention speeches. That is why Baptists do not need a Bishop or a Pope. We have voices in the wilderness and in the cities. And the sound of the going in the mulberry trees may foretell the cloudburst next year.

Where do preachers find their re-

vivalists for next year? And where do they get their ideas for a well-rounded church program? And how do they know whom to recommend to the pastorless churches? And how do they arrive at a concept of what needs emphasizing in our church calendars? From the lobbies and the auditoriums and private interviews of a convention or assembly.

The printed page is fine. It is necessary. But the face to face communications are the real sources of our Baptist morale, and of our movements—good and bad.

From the conference in Jerusalem as



DR. W. W. ADAMS, professor of New Testament Interpretation, Southern Baptist Theological Seminary, will be teaching Bible during Sunday School Week at the Cedarmore Baptist Assembly, Bagdad, Kentucky, during the week of August 8-12.

recorded in Acts 15 to the next scheduled convention, from the Baptist World Alliance in London to the annual associational meeting of the Owl Mountain Baptist Association this Fall, Baptists speak to one another and provoke to good works.

Every church in the land ought to remember that Baptists do not live by budgets alone but by God's voice as he speaks to the gathered saints in conferences, camps and conventions. If they take money, it is well spent. If it takes pastors and laymen away from their work, the work will be better for it.

CLASSIFIED ADS

Advertisements under these headings are only five cents per word including initials and addresses.

Minimum charge \$1.00. Since the above rate covers only the mere cost of publishing, we ask that payment in full accompany each order, thus eliminating the cost of postage and bookkeeping.

CHEVROLETS, new and used cars and trucks. See BILL WIGGINS OF BROADWAY CHEVROLET COMPANY, 717 West Broadway, Louisville, call Amherst 2531—Residence phone Belmont 3724. Please ask for BILL WIGGINS.

USED SCHOOL BUSES—1947 Ford 28-passenger. Special price to churches. Oral Greenfield, Mortons Gap, Ky.

HELP WANTED—Men with teaching and sales experience or ministers with free time during the week are needed to fill vacancies in our permanent organization. Training Program for those selected, dependable car necessary, home weekends, good earnings and expenses for presenting unique program to school students and instructors. Write Farm Journal, 228 North LaSalle, Chicago 1, Illinois.

BOOKKEEPER—Young woman to occupy permanent, responsible position in Baptist school in Kentucky; must know double entry bookkeeping and typing; employee benefits; 5 days per week; age 25-33. Write, giving full details as to age, educational background, and experience and attach a recent photograph. Write to Box SS1, c/o WESTERN RECORDER, Louisville, Kentucky.

FOR SALE—Model 250 Multigraph. Fully automatic. Good condition. Original cost over \$2,000.00. Price \$500.00 complete with \$500.00 worth of accessories.—Fellowship Press, P. O. Box 502, Lexington, Kentucky.

Workers Needed At Spring Meadows

We have openings for two workers at Spring Meadows, "Oldest Baptist Children's Home in the South." One is that of house-mother in our pre-school cottage and the other is in our office and mailing room. If you are between the ages of twenty-five and thirty-five, unencumbered, an active member of a Baptist Church, have excellent health, and would like to serve in a Christian ministry, we would like to hear from you. Please give in your first letter your full name, date of birth, church affiliation, employment record, education, name and address of pastor, skills and hobbies. Kindly enclose snapshot, if available.

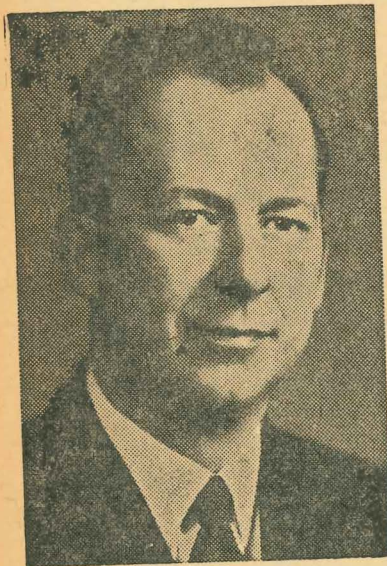
Workers at Spring Meadows are given a beginning salary of \$90 per month in addition to meals, laundry, and room with private bath.

SPRING MEADOWS
SAM ED BRADLEY, Supt.
Middletown, Kentucky

SUNDAY SCHOOL DEPARTMENT

ROY E. BOATWRIGHT
State Secretary

Dr. Rollin S. Burhans To Speak Sunday School Week At Cedarmore



Rollin S. Burhans

Always a high-light of Cedarmore Sunday School Week is the inspirational messages. Dr. Rollin S. Burhans, pastor of the Crescent Hill Baptist Church, Louisville, will preach each day at 11:50 a.m. and 8:45 p.m., starting Monday night, August 8 and closing Friday morning at noon.

Dr. Burhans is one of Kentucky's outstanding pastors and will inspire each one who attends.

Standard Sunday Schools

Louisville, Victory Memorial—Pastor George H. Riggs; Superintendent A. J. Maynard.

Mt. Washington—Pastor B. E. Settles, Superintendent Wilton Sullivan.

Standard Classes

Church and Class	Teacher
Owenton, First	
Intermediate, Golden Rule—	
	Mrs. H. C. Allnutt
Louisville, Victory Memorial	
Christ's Promoters	Mrs. Arthur Smith
Fort Thomas, First	
Six-Year Class	Mrs. F. C. Pilgrim
Six-Year Class	Mrs. Vivian Seymore
Seven-Year Class	B. M. Daugherty
Seven-Year Class	Nettie Robinson
Eight-Year Class	Mrs. C. A. Morgan
Eight-Year Class	Mrs. Paul Perry
Junction City, Bible Readers—	
	Mrs. E. B. Duncan

Standard Department

Fort Thomas, First
Primary Department Mrs. E. T. Jones,
Superintendent

V. B. S. Reporting Through June 28, 1955

Church and Association	Enrolment
Indian Creek, Casey County	30
Mt. Washington, East Lynn	54
Lexington, Immanuel, Elkhorn	432
Glenwood, Pulaski County	28
Malvin Hill, Pulaski	43
Big Muddy, Gasper River	52
Cawood Friendship, Upper Cumberland	65
Glencoe, Ten Mile	66
Glenboro, Baptist	61
Green Brier, Daviess-McLean	65
Edmonton, Liberty	86
Fairview, Lincoln County	71
Jackson, Greenville	96
Blue Ball, Severns Valley	56
East Rhudes Creek, Severns Valley	79
Glenville, Daviess-McLean	93
Kevil, West Union	91
Manitou, Little Bethel	84
Oak Grove, Irvine	31
Mt. Pisgah, Caldwell	74
Crider, Caldwell	49
Missionary Baptist, Little Bethel	79
Mannington Mission, Mackville, Central	122
Bellfield, West Kentuckiana	192
Big Creek, Enterprise	47
Caney Fork, Barren River	48
Totz, Pine Mountain	58
Pineville, First, Bell	178
Sharon Grove, Bethel	72
Mt. Gilead, Bethel	77
Lexington, Porter Memorial, Elkhorn	243
Lexington, Chevy Chase	147
Macedonia, Daviess-McLean	166
Augusta, Bracken	81
Louisville, Southside, Long Run	307
Bethlehem, Muhlenburg	168
Ages, Upper Cumberland	148
Stearns, First, McCreary County	173
Paducah, West End, West Union	119
Fulton, First, West Kentucky	257
Murray, First, Blood River	230
Clinton, First, West Kentucky	68
Danville, First, South District	272
Middlesboro, First, Bell County	196
East Williamson, Field's Branch	
Enterprise	49
Louisville, Auburndale, Long Run	220
Glenwood, Pulaski County	28
Buffalo Lick, Shelby County	72
New Hope, Bethel	96
Delphia, Pine Mountain	84
Bethabara, Daviess-McLean	52
Florence, North Bend	276
Huntsville, Gasper River	35
Harrordsburg, South District	433
Ashland, Second, Greenup	189
Oak Grove, Graves County	69
Pilot Oak, Graves County	108
Pleasant Hill, Christian County	71
Hurricane, Little River	94
Pinckneyville, Ohio River	35
Diamond, Little Bethel	57
Shivley, Long Run	301
Sturgis, First, Ohio Valley	158
Henderson, Immanuel,	
West Kentuckiana	285
Lowndale Mission, West Kentuckiana	103
Henderson, Immanuel Chapel,	
West Kentuckiana	120
Buck Creek, Daviess-McLean	108
Irvine, First, Boone's Creek	77
Concord, Logan County	31
Yellow Creek, Daviess-McLean	132
Shepherdsville, Nelson	175
Bethel, Lynn	22
Locust Grove, Blood River	56
Owensboro, Third, Daviess-McLean	362
Middletown, First, Long Run	166
Springfield, First, Central	233
Ferndale, Mission, Bell County	32
Whipple, Bell County	66
Balkan, Bell County	45
Bennetts Fork, Bell County	48
Hosman, Bell County	81
Colmar, Bell County	32
Fork Ridge, Bell County	35
Mill Creek, Bell County	19
Old Salem 2, Bell County	21
East Pineville, Bell County	34
Tanyard Hill, Bell County	10
Calloway, Bell County	36
Hosman Mission, Bell County	37
Oakdale, Bell County	25
Hensley Chapel, Bell County	84
Millers Chapel, Bell County	40
Fonde, Bell County	100

O'Ray Weeks Resigns 8-Year Pastorate at Porter Memorial Church, Lexington



O'Ray Weeks

LEXINGTON, Ky. — Pastor O'Ray Weeks has resigned the leadership of the Porter Memorial Baptist Church here. He has been pastor of the church since 1947. A native of Holmes, Iowa, he is a graduate of Georgetown College, and in former years has been pastor of Mt. Vernon, Mt.

Freedom in Washington County, Silas Church in Bourbon County, Blue Diamond Coal Company mining camps, Blue Diamond, Ky., and Eagan, Tennessee. During World War II he was chaplain with the 77th Infantry Division, seeing service at Guam, Leyte and Okinawa. He has not announced his plans for the future. He has been moderator of Elkhorn Association for the past year, and has been a member of the Executive Board and its Executive Committee of the General Association of Baptists in Kentucky.

V. L. Wyatt, Alabama Evangelism Secretary, Dies in Dothan Hotel

DOTHAN, Ala. — (BP) — V. L. Wyatt, 61, secretary of evangelism and enlistment for Alabama Baptists, died in a local hotel, apparently of a heart attack. He had come here to preach in a church.

Most of his pastoral life has been spent in his native state of Alabama, but back in 1926-28 he was pastor in Campbellsburg, Livonia and Paoli, Indiana; and during 1928-31 he was pastor of the Middletown Baptist Church, Middletown, Kentucky.

►Dr. John D. Freeman now resides at 1806 Ashwood Avenue, Nashville 4, Tenn. He was formerly connected with the Baptist Bible Institute of Graceville, Florida.

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NORTH-EAST-SOUTH-WEST!

They came from the North, East, South and West! They came from fifty-eight associations! Thirty-two hundred and seventy-five men came from all over Kentucky to attend the second state-wide Baptist Men's Rally held at Cedarmore Baptist Assembly grounds, Friday, June 24. Following are the names of the associations represented at the rally:

Baptist, Bell County, Bethel, Blackford, Blood River, Boone's Creek, Bracken, Breckenridge, Caldwell, Campbell County, Casey, Central, Christian County, Crittenden County, Davis-McLean, Edmondson, Elkhorn, Enterprise, Franklin County, Freedom, Graves County, Goshen, Greenup, Henry County, Liberty, Lincoln, Little Bethel, Little River, Logan, Long Run, Lynn, McCreary County, Mercer County, Muhlenberg, Mt. Zion, Nelson, North Bend, Ohio County, Ohio Valley, Owen County, Pulaski, Rockcastle, Russell County, Russell Creek, Salem, Severns Valley, Shelby County, South District, Sulphur Fork, Tate's Creek, Ten Mile, Union, Upper Cumberland, Warren County, West Kentucky, West Kentuckiana, White's Run.

Again your Brotherhood Secretary would like to take this means of expressing his appreciation to all who came to the rally, to all of those who had a part on the program, those who helped us barbecue the chickens, to the Cedarmore staff for their fine spirit of co-op-

Thus Saith the Preacher—

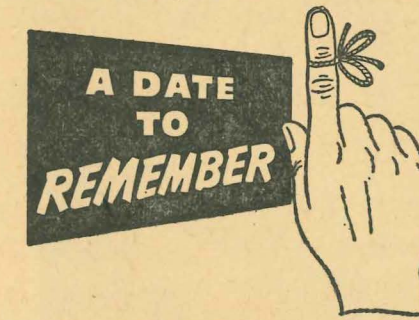
What End of the Ship Are You In?

Dear Friend:

Do you ever read *The New Yorker* magazine? You ought to! It's a gold mine of current Americana with some choice nuggets that can be polished into homiletic gems.

Niccolo Tuce had a story in a recent issue about some immigrants coming to America. They were all older people from Italy. They were coming to America to see their children, and then they would be ready to die. Mr. Tuce built his story around the two major points of attraction on the boat: the bow and

eration in every detail through serving the meal, preparing the food, building benches, barbecue pits, etc. We appreciate very much the work the Royal Ambassadors did in helping park the 585 automobiles and busses which brought the crowd. We appreciated the great spirit of Brother Marvin Byrdwell, the camp manager, who by his untiring efforts helped make the meeting a success. We thank the pastors throughout the state who helped us promote the meeting. We appreciated the Brotherhood Presidents and other local leaders who helped us get the men out. If we have failed to mention any one or any group who helped out, it is simply of the head and not the heart for we do, indeed, appreciate every thing that was done to help make the meeting a success. Let's look forward now to next year when we confidently expect an attendance of not less than 5,000. The offering which we received at the rally for the Cedarmore swimming pool fund amounted to \$3,631.39.



Sunday, October 9—Layman's Day in every Church

world and its people are getting worse and worse. All the good is in the past and they are sailing further and further away. Therefore, they settle down in despair.

Ah! but there are those hardy souls, bless 'em, who gather toward the bow of the ship because they have hope. They know the future is full of uncertainties. They recognize that they will face hardships and readjustments. But such problems do not bother them, for they have hope.

I like people who have hope as they look to the future. I really can't see a Christian doing anything else. No, we don't need to be blind to the dangers, and there are plenty of dangers ahead. It seems to me that Christ teaches us never to despair but always to hope.

Two familiar scriptures come immediately to mind:

"Forgetting those things that are behind, I press forward to the mark of the prize of the high calling in Christ Jesus."

And:

"He who sets his hand to the plow and then looks back is not fit for the kingdom of God."

Say, will you move over, please? I'm going up closer to the bow of the ship!

Hopefully yours,
G. Avery Lee
Auston, La.

Wet-Dry Fight Causes Pastor to Cancel Trip

THOMASTON, Ga. — (BP) — The pastor of Thomaston's First Baptist Church, Raymond C. Moore, called off a trip to London and to Holy Land because a wet-dry fight developed in town.

A group of voters in Upson County, in which Thomaston is located, want to call a referendum on liquor. The county is now dry.

Said the minister: "I'm calling off my trip to the Baptist World Alliance and Holy Land because of the danger to the church and community from the liquor campaign."

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High Cost of Wrong Doing

By H. H. SMITH, JR.
Ashland, Virginia

It is hardly necessary to point out the high price we have to pay for doing wrong; we see it before our eyes every day. And on almost every page of the Bible, there are warnings against the violation of God's law, and pleadings that we do not yield to sin and have to pay the costly penalty.

When World War I broke out, many college students were called into service. A College president, Dr. Doney, of Willamette University, Oregon, sent a fine message to the students that enlisted from that institution. He was eager to have these young men visualize the consequences of turning from the path of rectitude, and endeavored to show them the penalty they would have to pay for the violation of God's law.

This was his message: "Many of God's plans may require the pain of body, but there never was a plan of God that required the loss of righteousness. You are meeting more enemies than those sent out by the Kaiser. They will steal upon you, to lead you to excuse, to cause you to justify. Lift up your eyes; see yourselves home again, with parents and wives-to-be and fellow-citizens. You will be in the church again, fronting the great mysteries and baring your soul to God. Unless you come home pure, with the glory of manhood unsullied, you will walk for all your years the barefoot, thorn-strewn road of biting self-reproach. That is too great a price for not killing the secret vandals of the soul. God keep you, make you strong, and bring you home again."

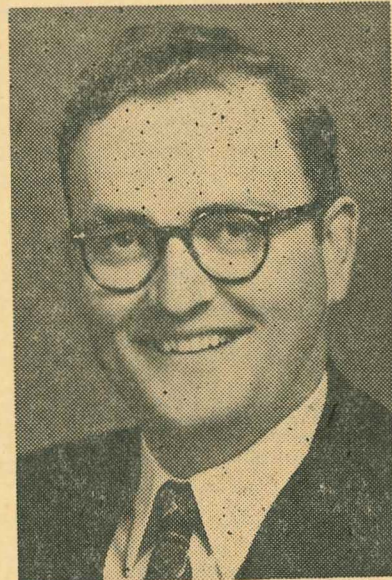
In a commencement address at Vanderbilt University, in 1908, Dr. Charles Forster Smith, an eminent educator, gave an account of an impressive incident that occurred at that institution in connection with the "honor system" during his student days.

"I went to Vanderbilt in 1882 rather skeptical as to the 'honor system,'" said Dr. Smith, "but that year or the next I saw the member of a fraternity appear before the faculty with the charge and the proof of dishonesty in examination against one of their own number, and asking that he be expelled. Then I knew the 'honor system' would work; and the longer I stayed there and the more I observed, the more I was sure of it. The most impressive scene I ever witnessed there was when the venerable Chancellor Garland one Wednesday morning announced from the platform that a certain graduate, whose name he withheld, had sent back his diploma. It had been returned with the confession that in a single examination the student had used forbidden help, and though he

had never been suspected and years had passed, he had never had any peace of mind. He, therefore, returned his diploma and asked that his name be stricken from the roll of alumni and announcement made of his confession preferring public disgrace than to bear longer the intolerable memory of a single

Harold T. Brown is New Pastor at Paducah's Twelfth Street Church

PADUCAH, Ky., June 1. — Harold T. Brown is the new pastor of the Twelfth Street Baptist Church here, succeeding Pastor Ralph B. White, now at



Harold T. Brown

the Lee's Lane Baptist Church, Louisville. Mr. Brown assumed his new duties here May 1.

The new Twelfth Street pastor was born at Bradfordsville, Ky. He received his A. B. degree from Georgetown College and his B. D. from the Southern Baptist Theological Seminary, Louisville. He is married and has a 13-year-old son, Lloyd. Mrs. Brown has her B. R. E. degree from the Carver School of Missions, Louisville.

Pastor Brown has been preaching since he was 18 years of age, and has been pastor of churches in Kentucky for 14 years. He comes to the Paducah church from the First Baptist Church, Watertown, Tennessee, where he has been pastor for three years. He and his family occupy the church parsonage at 1617 North Tenth Street, Paducah, Kentucky.

secret sinful act. The Chancellor said that he had after much consideration decided that the young man's repentance and suffering had been a sufficient atonement for his error, and insisted on his retaining his diploma. But the young man would not consent, 'And here is the diploma,' said Dr. Garland, holding out the mutilated parchment, 'but I have cut out the name, and the secret shall die with me.' The hall was as still as death."

Why do we have to pay such a high price for violating the law of God? Because God, in His infinite love and wisdom, has so ordered it. Professor Noah K. Davis, author of a volume on "Elements of Ethics," said: "There is probably no feeling more pure, more delicate and delightful than self-approbation. Self-condemnation, on the contrary, is always painful, and when it deepens to remorse, becomes intolerable. Thus these sentiments are a natural reward and punishment for right and wrong doing."

Kentucky Churches Worth \$64,000,000

By the Baptist Press

Southern Baptist Convention churches in Kentucky have property and buildings worth \$64,848,888, based on 1954 reports.

According to J. P. Edmunds, head of the department of survey, statistics, and information, of the Baptist Sunday School Board, this is an increase of 9 per cent over values in 1953.

He said the total evaluation in '53 was \$59,518,629.

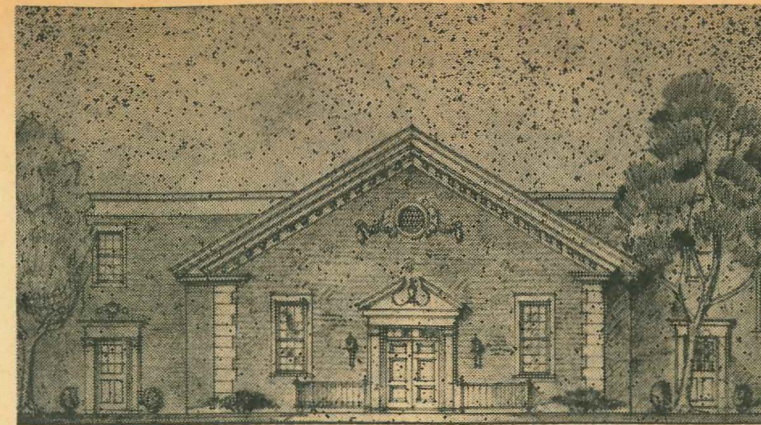
The average value of each of the 2,253 Kentucky churches last year was \$28,700. This compared with the average value in 1953 of \$25,500, when there were 2,332 churches.

Edmunds reported the total value of church property within the Southern Baptist Convention at about 1 and 1/6 billion dollars in 1954, an all-time high. There are 29,899 churches.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, JULY 10, 1955

(Continued from page 16)

Paducah, East	171	456
First (1)	153	562
Oaklawn	117	259
Trinity	132	290
Twelfth Street (1)	116	359
Paintsville, First (1)	64	224
Paris, Central	86	252
First	36	221
Pikeville, First (4)	45	404
Princeton, First (1)	—	561
Second (1)	140	304
Russellville, First (1)	100	384
Shepherdsville	35	271
Somerses, First	195	676
Calvary	131	256
Sonora	104	242
Springfield, First	119	428
Sturgis, First	61	158
Union City	58	343
Versailles	83	318
Walton	—	387
Williamsburg, First (1)	—	278
Williamson, W. Va.	64	278
Winchester, Central	103	392
First	127	485



FRANKFORT'S MEMORIAL TO BUILD . . . The Memorial Baptist Church of Frankfort celebrated its tenth anniversary with Dr. Gaines S. Dobbins of Louisville, and Dr. Elroy Lamb, Danville, as speakers, on May 8. On that day the church inaugurated its financial drive to raise \$50,000 for the construction of a chapel and educational building. Commitments have already been secured for \$100,000, on their \$150,000 project. The church was started as a mission of the JOY Sunday school class of the First Baptist Church under the leadership of Mr. and Mrs. Robert L.

Pogue and Dr. Elroy Lamb, who was then associate pastor for the First Church. The church has a present membership of 470 with an average of 200 in Sunday school. The church voted to move from its present site to property located opposite the State Office Building where adequate parking space and property for the growth are available. At the time of this writing approximately 25% of the financial drive has been reached, and the church hopes to begin construction by the first of March, 1956. Earl S. Belll came as pastor of the church in October 1954.

The Mission Program Works in Floyd County

PRESTONSBURG, Ky. — A mission program that is paying the rich dividend of souls won for Christ and a quickening interest in His church is being conducted by Irene Cole Memorial Baptist Church here in nine Floyd county communities, some of which are as far as 25 miles apart.

The church has established all but three of these missions since the Rev. Ira McMillen, Jr., began his pastorate here 18 months ago. Four were founded last year, and two others have been added in 1955. From the three "old" missions and the four established last year 32 persons were received into the church in 1954. More than 1,000 persons are now enrolled in Sunday school at the local church and at these mission points.

As a result of this mission program and the spirit of evangelism in the church, Irene Cole Memorial last year, a year ahead of time, bettered the South-

ern Baptist Convention's 1955 goal of "One to Eight" by having one baptism for every four church members. With a resident church membership of 318 last year, there were 80 baptisms. And the enthusiasm in the church and out in the missions is still growing.

This is a "success story" that is told in the hope that it will encourage other churches to launch similar programs and thus reach out to the many residing in communities where church services are seldom if ever held. The church need not have a membership of hundreds to reach far beyond the confines of its own locality.

Credit for the spreading mission work is given by the pastor to the Missions Committee composed of one worker from each mission and to those enthusiastic workers in the church here who devote their Sunday afternoon hours to going out and working in these more distant communities, in all weathers, often under the most trying conditions.

The pastor himself preaches at three missions each Sunday, in addition to his morning and evening sermons at the home church. At David, 10 miles from Prestonsburg, an associate pastor, the Rev. Vernon Perkins, does mission work in that part of the sprawling territory covered by the program, conducts

regular services as pastor of the David Baptist Chapel and preaches at one of the other missions on Sunday afternoons. Sunday morning services at the church here and three quarter-hour programs featuring the Rev. and Mrs. McMillen are broadcast each week over Radio Station WPRT, Prestonsburg, over an area of 85,000 homes. Vacation Bible schools were held at all seven missions in existence last summer, and plans are now being made for 10 or 12 such schools this summer.

Needmore, Holbrook, David, Blue River, Buffalo Creek, Upper Cow, Slick Rock, Lancer, Ivy Creek—these are names of places that mean little or nothing to the reader who does not know their story, but they are home to a lot of good people who are finding the richer life through this mission program and whose welfare is of deepest importance to this Prestonsburg church. —Norman Allen, Editor, The Floyd County Times.

The Fundamentals of Rural Church Progress

(Continued from Page 9)

We believe one of the most basic phases of the rural church problem is this lack of planning. We like to see a church plan not only a year ahead, but in most cases, three to five years ahead. Many of the things a rural church wants to do and knows it ought to do, are too big to be done in a month or six months, or even a whole year. Many of these things need three to five years preparation in order to get ready to do an adequate job. We have found that long range planning makes sense to most rural people. It certainly makes for progress in their church.

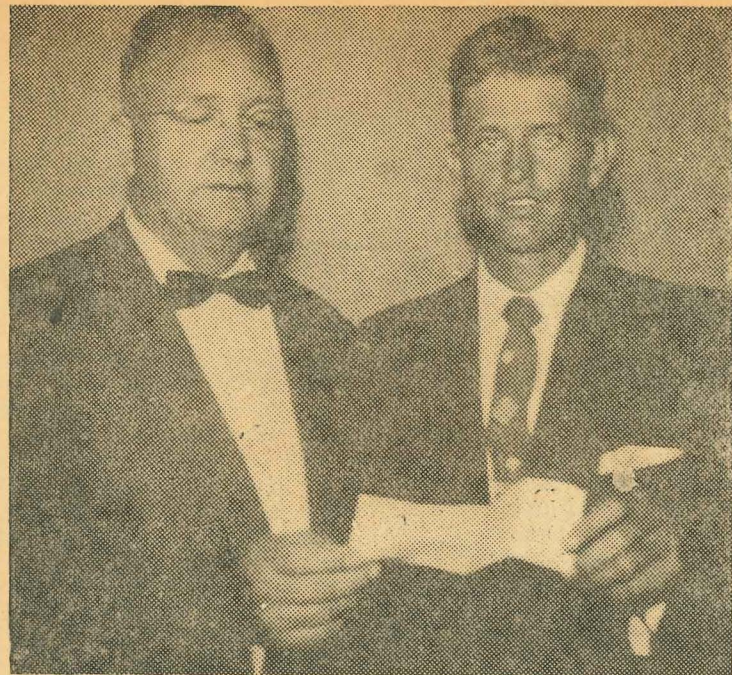
Very likely many other things eventually will be developed that are basic fundamentals of rural church progress, but at the present stage it seems to us that these four are very essential. We would appreciate correspondence from any of our readers who would like to see this type program further developed.

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TRIP TO LONDON . . . Norman Vinson (right) presents a check on behalf of many Brandenburg friends to Pastor Foster E. Howard (left), of the Phillips Memorial Church, to cover his expenses to the Baptist World Alliance in London, England. His trip included tours to Europe and the Holy Land, and is being made entirely by plane.

London Baptists Set to Welcome Alliance

By ALBERT McCLELLAN

LONDON, England — (BP) — A small but vigorous band of London Baptists prepared a royal welcome for their brethren of the world attending the Baptist World Congress here July 16-22.

The little group numbers only 46,680. While this is less than the membership of many Southern Baptist associations, their enthusiasm and efficiency clearly indicated their determination to make this Congress better than any since the Baptist World Alliance was organized in London 50 years ago.

Sensing the significance of this world gathering, the Londoners demonstrated great vision and almost super-human effort in providing handsomely for its success.

Opportunity for Advance

They made it known, without spelling it out, that in this meeting lies the opportunity for real Baptist advance, not only for Great Britain but also for the world.

But F. Townley Lord, president of the Alliance, does spell it out in his characteristic British way: "The ball is at our feet."

Visitors to the Alliance come from most of the major countries of the world, including 9 from Russia, 14 from Ger-

many, and 2 from East Germany. China is the only large nation without delegates.

To take care of the approximately 10,000 in attendance, London Baptist leaders rented three of the city's largest public meeting places. Congress sessions are in the venerable Royal Albert Hall, a block-long, red brick, oval-shaped auditorium that faces lovely Kensington Gardens.

Seats over 5,000

It seats over 5,000 but is not considered acoustically satisfactory even though it is the finest hall in the city.

The mammoth closing session of the Congress is scheduled in commodious Arsenal Football stadium that holds 60,000, most of it standing room only. Billy Graham, American evangelist, and Erik Ruden, general secretary of Swedish Baptists, are the featured speakers.

Only delegates and special visitors were given seats and admission will be by ticket only. Due to Graham's great popularity in London, the stadium is expected to be far from adequate.

The third large meeting place rented for the Congress is Westminster Central Hall in which Congress offices and ex-

hibits are housed. It is located across from Westminster Abbey within sight and sound of mighty Big Ben, famous clock in the tall tower of the halls of Parliament.

Good Transportation System

Distances in London are great, and the three meeting places at first seem excessively far apart to foot-bound Americans. However, due to the superior metropolitan transport system—one of the finest in the world, using both subway and buses—they are within an easy 20 minutes of each other.

Hundreds of London Baptists took part in a pageant portraying the part Baptists have had in religious life of the world. Billed as "scenes from Baptist history," the pageant with its lavish costumes and impressive music would have done credit to a group many times the size of the small London band.

A dossier full of colorful literature provided each delegate with helpful material. In it are an illustrated, 136-page program and hymnbook, a dozen pamphlets describing transportation routes, restaurant guides, registration cards, tickets, and a neat blue-and-red identification badge.

Volunteers at Work

Nine men and women formed a volunteer staff under the direction of O. D. Wiles, associate general secretary of the Alliance, to assemble and distribute the dossiers.

London Baptist homes extended their hospitality to 800 visitors from Europe, Africa, and the Far East, who were furnished with bed and breakfast. Many of these also receive cash assistance for other meals and bus fares.

One group of 50 from a very poor country have their expenses paid while in the Congress city.

Press facilities here are well-organized and mimeographed speeches are provided to about 200 newsmen writing stories about the Congress.

►Miss Hannah Fair Saltee, Southern Baptist emeritus missionary to China, is moving from Dallas, Texas, to San Antonio, Texas, where her address is 934 Drexel Avenue. She is a native of Cox's Creek, Kentucky.

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Why I Believe In Hell

By HENLEE H. BARNETTE, Associate Professor of Christian Ethics, Southern Baptist Theological Seminary
Louisville, Kentucky



H. H. Barnette

There are three basic reasons why I believe in hell. First, because I believe in a holy God and his Holy Word. It is inconceivable that a righteous God would fail to bring to justice those who have persistently sinned against his will. God says that the wicked will be punished for their sins. Their final place of torment is in hell. The bulk of New Testament teaching concerning hell is found in the sayings of Jesus.

The Greek word hell is *Gehenna* and its Hebrew form is *Hinnom*. The valley of *Hinnom* south of Jerusalem was the seat of Moloch worship where little children were thrown into Moloch's arms to be consumed in the flames. Josiah (2 Kings 23:10) abolished these human sacrifices. But the Jews so abhorred the place that they cast refuse and dead bodies of men and animals that needed to be consumed into this place. Thus it came to be called "Gehenna of fire." So *Gehenna* came to be used by our Lord to depict the place of torture and eternal punishment of the wicked (Matthew 5:22, 29, 30; 10:28; 18:9; 23:15, 33; Mark 9:43, 45, 47; Luke 12:5; James 3:6).

Second, I believe in hell because it is logical. My sense of justice tells me that if there is no hell there ought to be one. It is illogical to tell men that there is a righteous God to obey, a gospel of redemption to be accepted, a heaven to be gained, if at the same time they are not warned that the rejection of these has eternal significance. People who have given others so much hell should have to experience hell somewhere.

Third, I believe in hell because I have been there. Every man has a taste of heaven and hell right here on earth. Omar Khayyam was partially right when he said:

I sent my Soul through the Invisible,
Some letter of that After-life to spell:
And by and by my Soul return'd to me,
And answers "I Myself am Heav'n and Hell."

There is the hell of a bad conscience, the hell of unforgiven sins which haunt one, the hell of utter loneliness which are foretastes of eternal punishment. The most terrifying thought which can grip the human mind is that of being

eternally separated from God "which is the second death" (Rev. 21:8).

Today it is old fashioned to believe in hell. But God says that hell is a reality—he will separate the sheep from the goats. Human experience compels belief in such a place—most of us have been there.

And, finally, a hell of some sort is feared almost universally by man. Even the pagan has his notion of punishment to be endured in the world beyond because of sins.

BAPTIST PERSONALITIES



Rev. and Mrs. William D. Bender, of Arlington, Va., were appointed missionaries to Nigeria by the Southern Baptist Foreign Mission Board at its May meeting. Mrs. Bender is the former Novella Chism, native of Bagdad, Ky.

She studied at Eastern Kentucky State College, Richmond; received the bachelor of arts degree from Carson-Newman College, Jefferson City, Tenn.; studied at the Woman's Missionary Union Training School (now Carver School of Missions and Social Work); and received the master of religious education degree from Southwestern Baptist Theological Seminary.

She taught in the public schools of Frankfort, Ky., was a summer worker with the Southern Baptist Home Mission Board for two years, and served as housemother, secretary, and director of religious education for the Mexican

Baptist Orphans Home, San Antonio, Tex.

Mr. Bender has been pastor of the Bon Air Baptist Church, Arlington, since October, 1950.

A native of Newton, Kan., he moved to Clovis, N. M., during his junior high school years. He attended Ohio State University, Columbus; and was graduated from Hardin-Simmons University, Abilene, Texas, with the bachelor of science degree and from Southwestern Seminary with the bachelor of divinity degree.

He spent two years in the U. S. Army with service in northern Europe, was mathematics instructor at Hardin-Simmons University during one school term, and served as worker in the publicity office of Southwestern Seminary for two years.

Since he went to Arlington, the Bon Air church has more than doubled in membership, increased its giving through the Cooperative Program 800 per cent, purchased a parsonage, and erected a \$30,000 educational unit.

Mr. and Mrs. Bender have three children: Marcia Lynn, 4; Angela Fay, 2½; and Philip Grant, 2 months.

Eighteen other young people were appointed by the Board at its May meeting, bringing the total number of active Southern Baptist missionaries to 1,002.

One of this group, Miss Pauline Martin, native of Tennessee, is a candidate for the M.R.E. degree from Carver School of Missions and Social Work in May. She will serve in Nigeria.

Seven of the May appointees have received degrees from Southern Seminary or the W.M.U. Training School. They are: P. A. Cline, Jr., North Carolina, and Georgia Smith Cline, Alabama, for Thailand; Thomas E. Halsell and Mary Elizabeth Tolson Halsell, both of Arkansas, for Brazil; Charles D. Mullins and Sara Ruth Young Mullins, both of Alabama, for Hawaii; and Laura Frances Snow, North Carolina, for Chile.

Other young people appointed in May are: Ross C. Coggins and Doryce Lengefeld Coggins, both of Texas, for Indonesia; Eva Mae Eldridge, Tennessee, for Nigeria; Russell L. Locke, California, and Veda Williams Locke, Arkansas, for Nigeria; Gordon E. Robinson, Oregon, and Maxine Williams Robinson, Texas, for Nigeria; Marian Sanders, South Carolina, for Mexico; and E. Harvey Walworth, Illinois, and Martha Thomas Walworth, Alabama, for Mexico.

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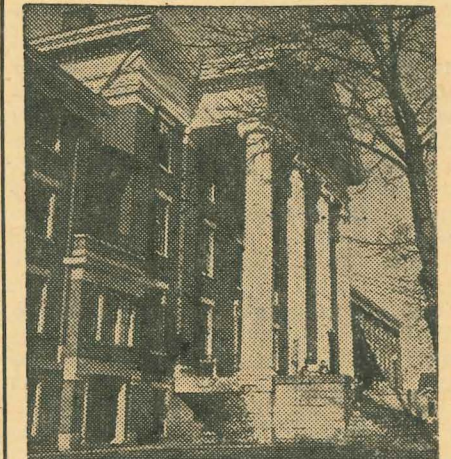
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Mission Church Wants to Trade or Sell Furnace

Many friends, the Woman's Missionary Union, and the State Mission Board have helped make the new Building of the Sandy Hook Baptist Church a reality. One of the Baptist churches of Kentucky gave the congregation an almost new furnace for the building, but

it is too large. They would therefore like either to sell or trade the furnace for a small one.

Description: It is a boiler type stoker furnace with six sections; has all the lead pipes from the boilers, pressure valve and gauge and thermostat con-

trol. It is just like new. The Sandy Hook Church building is 32' by 66' with full basement. This furnace will heat a building three or four times the size of the Sandy Hook building.

If your church needs a furnace this size, here is an opportunity to do yourself a favor and at the same time help one of our mission churches. Write Pastor John J. Atkins, Sandy Hook, Ky.