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Vol. 129 No. 29

Kentucky's Largest Denominational Paper

July 28, 1955

►James E. Casey, pastor of McRoberts, Ky., has accepted a call by the church at Fleming, Ky., and is, by mutual understanding, now pastor of both churches.

►The North 42nd Street Church, Louisville, held its VBS June 14-19, according to Pastor Elmer Palmer. A large enrollment was enlisted in all the departments from the Nursery through the Intermediates. A registered nurse was on the faculty to meet any emergencies. The average attendance for the week was 89—the largest Bible school attendance ever reported in the church. There were seven decisions from the Juniors and Intermediates. The record attendance for the week was 99.

►Commencement of the 10-day VBS at First Church, Middlesboro, was held Sunday evening, June 12, with a large crowd attending. Recognition certificates were given 45 teachers and workers, and to 151 pupils. A display of the handwork of each of the six departments was made. Hugh L. Whittaker, Jr., educational director, was principal. The total enrollment was 196 children, with an average attendance of 134. The mission offering was designated to be used for the VBS work in Bell County Association.

►William Dawson and Charles Peyton were ordained as deacons of the Sand Spring Church June 26. Roy A. Hamilton, former pastor and now pastor of the Immanuel Church, Louisville, preached the ordination sermon. Dr. George A. Jones, First Church of Lawrenceburg, led the ordination prayer, and Pastor James Pinkley, Mt. Pleasant, interrogated the deacons. Pastor Melvin Torstrick says that 12 deacons from Sand Spring, six from Mt. Pleasant, six from Lawrenceburg and one from Goshen formed the council.

►Orden Rice has resigned as pastor of the Blue Ash Baptist Church, in Ohio, to become pastor of the First Baptist Church, Chipley, Florida. He had organized the Blue Ash Church and had been its pastor for the first 14 years of its history. Under his leadership property was purchased and the first \$75,000 unit of their building has been completed. Also two missions were sponsored by the church. At the time of his leaving Ohio he had the longest time of unbroken service of any of the pastors in the Southern Baptist work in Ohio.

►Fred Hill has resigned as missionary of the East Union Association to become pastor of the Rocky Ford Baptist Church at Hustonville, Ky. The church welcomed him by giving him a milk cow and a food shower. The church has finished a new hardwood floor in the auditorium. The attendance in Sunday school was 112. The VBS began January 20. Pastor Hill goes back to Clairfield, Tennessee, in East Union, once a month to his Good Will Clothing Center

he had there while a missionary. He will continue that until other arrangements have been made.

►Pastor William A. Merryman has completed his second year as pastor of the Auburn Church in Bethel Association. During the past 12 months 39 have been added to the membership—27 by baptism and 12 by letter. The property has been greatly improved, including the installation of air-conditioning for the nursery, complete rewiring of the auditorium and educational building, and the water-proofing of the buildings' foundation. Pastor Merryman has been superintendent of the Bethel Baptist Sunday School Association. Auburn's Sunday School has become standard this year.

►The First Baptist Church, Springfield, on June 19 completed its two weeks' VBS with an enrolment of 233 and an average attendance of 201. The attendance excelled that of last year by an average of 23. Every child, worker, and parent helped in forming a wonderful spirit during the entire school. In the Consecration and Evangelistic Service there were 21 professions of faith and 17 rededications. On Friday night, June 17, a picnic for the entire school was attended by approximately 300 people. At the commencement program, on June 17 the church auditorium was filled with parents and friends. Bob Crutcher, Educational Director, served as principal. Dr. Prue H. Kelly is pastor.

►Miss Charlene Williams, daughter of Mr. and Mrs. G. Dewey Williams of South Columbia Road, Bugalusa, La., and Rev. William C. Ray, of Hammond, La., and son of Mr. and Mrs. John Ray, St. Matthews, Louisville, Ky., were married at the Lee's Creek Baptist Church, Bugalusa, La., June 4. The bride is a student at Southeastern Louisiana State College, Hammond, and Mr. Ray is minister of music and youth leader at the First Church of Hammond. He is also a student in New Orleans Seminary. After a short wedding trip the newly married couple will reside at 401 Robert Street, Hammond, La. Pastor J. M. Oswald, First Church, Hammond, La., was the best man. The ceremony was performed by Rev. W. F. Hutson, Sr., former pastor.

►Dr. Thomas Eugene West has resigned the pastorate of the First Baptist Church of Marion, N. C., effective October 1. July 3 marked the fourth anniversary of his pastorate. Mrs. West has served on the church staff as office secretary and director of the daily kindergarten. They left July 3 for Virginia to visit Dr. West's family and home church at Bacon's Castle and Mrs. West's parents in Richmond, Dr. and Mrs. W. C. Newton, retired missionaries from China. They were in Boston July 10 where Dr. West preached for his former church, the Dudley Street Baptist. On July 12 they

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

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joined Dr. Cornell Goerner's mission tour in New York and went by plane to the Baptist World Alliance in London and afterwards will visit mission fields in Europe, Palestine, Egypt, and Nigeria, West Africa. Mrs. West's grandparents were pioneer missionaries in Nigeria and her grandmother is buried in the Christian cemetery in Lagos. Her grandfather died of fever while returning home and was buried at sea off the Gold Coast. Returning to Marion September 16 they will report on their trip and on October 1 will travel more in the interest of mission speaking and mission study courses.

July 28, 1955

The Dissolution of Congregational Independence

By JAMES M. BULMAN, Pastor
East Spencer Baptist Church
East Spencer, N. C.

A church cooperating with the North Carolina State and Southern Baptist conventions does not have to adopt the controverted Section 4 of Article VI of the proposed constitution which has been offered us, in order virtually to surrender its property to the control of the conventions. For, because of the recent North Carolina Supreme Court decision regarding the property of the North Rocky Mount Baptist Church, the property of each church is already so tied-up with the denominational organization.

It is especially alarming that prominent Baptist leaders have sought to bring about this dissolution of local autonomy; for, at the Superior Court trial of the North Rocky Mount Church case, several of our leaders testified against the right of the majority of a local church to withdraw from support of the denominational program. It is not particularly desirable to bring certain personalities into this discussion. But to discuss adequately the principle involved, it is necessary to set forth some concrete facts concerning the testimony given by these leaders.

It is especially regrettable that the sworn testimony of some of these leaders involved a repudiation of statements which they themselves had written. Thus the noted historian, Dr. W. W. Barnes, who even had written a book 20 years before warning against the dangers that might destroy congregational independence in due time, flatly stated that he had come to change his mind and no longer agreed with his previous affirmations of a church's complete independence. (This may be verified from the official Court Record: Index No. 95, Second District, Supreme Court of North Carolina, Fall Term, 1954; pp. 103ff).

Yet he had allowed republication and continued distribution of the book, without one written word suggesting that he had come to change his mind; offering as his reason for not having it recalled the explanation that he wanted to let it be known what he and others used to believe!

Dr. H. W. Tribble attempted to interpret some statements which he had written, affirming a church's right to withdraw from cooperation with an association or convention, so as to have them harmonize with his position at the trial (Record, pp. 405ff).

The present writer feels sure that if one will but refer to these statements (which may handily be found in two popular study-course books, *Our Doctrines*, pp. 110-111, and *The Baptist Faith*, p. 112), it will almost certainly be concluded that it would seem utterly at variance with the obvious and proper meaning to deny that those statements clearly acknowledge a church's right to

withdraw support from the denominational program. (And this would seem to raise the question as to the value of our people using study-course books whose interpretation as given under oath is disclosed to be so startlingly different from anything that would have been imagined.)

Also, Dr. M. A. Huggins, though having written that churches do not surrender any of their autonomy in cooperating with each other, sought to interpret these statements so as to harmonize with his position at the trial (Record, pp. 147-148).

It is disappointing that he went on to involve himself in such apparent contradiction, by offering two additional explanations, which certainly would not seem to harmonize with the explanation just referred to, nor with each other; he asserted that he had *changed his mind* since the writing of his book, and he even said that he "*did not mean*" what he said "*when*" he wrote that a church is completely autonomous!

Much has been said about the Superior Court's definition of a true congregation as consisting of those who adhere to "the regular order of the church, local and general" (Record, p. 68). The *Religious Herald* (the Baptist state paper of Virginia) has said (Jan. 20, 1955): "It is to be hoped that Baptist leaders who gave testimony . . . did not influence Judge Paul in formulating his opinion" (concerning the existence of a General Baptist Church with authority over the local churches).

One would naturally conclude, however, that the leaders must have so influenced the court in that regard, for the conception of a General Baptist Church with authority over the congregations in just what these leaders advocated at the trial.

Dr. Barnes at the trial attempted to picture the churches as having been merged into a general body, by contending that associations and conventions are composed of *churches* (this being in direct contradiction to the constitutions of the North Carolina State and Southern Baptist conventions and to the constitution of the association to which the North Rocky Mount Church had sent messengers; all of these constitutions specifically stating that membership in

their respective bodies is composed of *persons*—thus insuring the churches' independence of these bodies). Thus Dr. Barnes declared that churches are to be regarded as "members of the general body," which "larger body," indeed, "exercises the authority" (Record, pp. 105-106, 181).

Dr. E. A. McDowell purported to interpret the New Testament as teaching that a church must be related to a larger body in order to be a Baptist church. If a church "gets out of an association and tries to have an independent existence," he asserted, "then it ceases to be a Baptist church in the New Testament sense" (Record, p. 195).

Rev. Douglas Branch tried to explain how a church can by majority vote decide to affiliate with an associational program and yet cannot by majority vote decide to discontinue this affiliation (Record, pp. 216-217).

Of course, we should feel that these leaders were acting with good intentions, trying to do what they felt best for the denomination. But have they not, as Dr. William Harrison Williams has so well put it, "sacrificed a principle to meet an emergency?" (*Biblical Recorder*, April 16, 1955).

It is to be noted that the North Carolina Supreme Court decision, while sustaining the judgment of the lower court, at least *theoretically* refused to recognize a General Baptist Church (cf. William C. Lassiter's correspondence published in the *Christian Century*, February 23, 1955). The *practical* effect of the higher court decision, however, is virtually the same as that of the lower court.

The higher court defined the true congregation as consisting of those who adhere to the characteristic doctrines, usages, customs and practices of a particular church "recognized and accepted by both factions of the congregation before the dissention between them arose" (*North Carolina Supreme Court Reports*, Vol. 241, No. III, p. 215).

Therefore, with cooperation having become accepted in a church, that church could not discontinue this cooperation so long as any kind of minority objected, since to discontinue cooperation would be to depart from what both groups had agreed to before the dissention arose. Thus the Supreme Court has virtually tied-up with the denomination the property of each cooperating church.

(Continued on Page 6)

►After four months in New Mexico, during which time he served as interim pastor of the First Baptist Church at Los Lunas, Harry L. Carter has returned to Kentucky as pastor of Lake Spring Baptist Church near Franklin. He and his wife will reside at Franklin.

"The Dissolution of Congregational Independence"

On page three of this issue we publish an article by Dr. James W. Bulman, pastor, East Spencer Baptist Church, East Spencer, N. C., bearing the caption appearing above. The article is reprinted from the July 9 issue of the *Biblical Recorder*, state Baptist paper of North Carolina.

In the current issue of the *Review and Expositor*—published quarterly by the Southern Baptist Theological Seminary, Louisville—there appeared another article, by the same author, dealing at considerable length with the same problem. We take it that the *Biblical Recorder* and the *Review and Expositor* gave space because of their sincere desire to be fair to both sides of the question discussed. It is in this spirit that the *Western Recorder* carries Dr. Bulman's article.

Dr. Bulman is a full graduate of Southern Baptist Theological Seminary, having received its highest degree. He is loyal to the Southern Baptist Convention and its program, we understand. However, he feels that a note of warning should be sounded against what seems to him to have been a by-passing of the complete congregational independence of a Baptist church. Whether one agrees with all Dr. Bulman's conclusions or not, the article will be read with deep interest.

We do not think the final word has been said concerning the North Rocky Mount Baptist Church (N.C.) matter. There are still observations to be made on both sides.

The question with the North Rocky Mount Baptist Church was, Who owns the property? A majority of the members of that church voted to break affiliation with the Southern Baptist Convention. The minority wanted to keep that affiliation. The question as to which group would retain possession of the property was carried into the courts, lower and higher, and the courts ruled that the minority should have the property since, originally, it was a church which affiliated with the Convention, etc. It is this issue that Dr. Bulman discusses.

Another note of warning should be sounded out to the churches, merely as a suggestion. Churches everywhere should be exceedingly cautious in calling pastors—making certain that they call men who are completely in harmony with all the principles and doctrines held by the church. Churches have been thrown into confusion and divided again and again by men who were presumed to be in full harmony with all the doctrines and practices of the churches that called them but who, later, manifested their true inclinations and purposes. It has been reported that something of this nature happened at the North Rocky Mount Baptist Church. Yet, even so, a church has the right to call whom it will, and no group outside the church can give directives. Advice? Yes, if requested. Directives? Never!

Baptists should now and eternally stay away

from anything that even remotely smacks of centralized authority over churches. And a Baptist church should always make it clear both to itself and to others that its affiliation with a district association or a state convention or the Southern Baptist Convention does not constitute a surrender of its rights as a completely autonomous body. Cooperation is voluntary and must be forever so. And we say this as one who is completely loyal from the heart to the whole program of our General Association and the Southern Baptist Convention and who intends to remain so.

Red China Tightens Grip on Schools

Red China, to insure careful indoctrination of the young, has tightened its grip even more on the schools of that unhappy land. Higher education is being completely reorganized for the sole purpose of training "Communist Party workers and propagandists," according to the U. S. Information Agency—official source of information of our Government.

In press wireless dispatches and radio commentaries for overseas, the Information Agency quoted Red China's Ministry of Higher Education as stating that "enrollment of new students for institutions of higher education is a primary step to insure the implementation of the plan to foster (Communist) cadres for the nation," the Agency stated. The new regulations of the Red China government demanded that schools of higher learning select students "rightly in the light of their political dependability and physical fitness" as well as "the needs of the country," the Information Agency stated.

Thus does Red China take the long range look at its future. She is following closely the pattern of Red Russia in this, and of all her satellite countries. "Political knowledge" is a required examination subject in order to specialize in any field, even music and fine arts. At a national conference on cultural and educational work, held in Peiping last June, the educators declared that "the gravity of too heavy academic schedules which are leading students to neglect politics" should have serious attention. The symposium directed heavy criticism against the "bourgeois educational ideology of neglecting politics and caring only for having more things taught and learned," and declared that the Chinese system of education must be directed toward "improving and strengthening the political ideology of the students and cultivating the Marxist-Leninist outlook and Communist morality," the Information Agency said.

The Chinese Cultural and Educational Work Congress declared that in the future "attention must be directed particularly to the intensification of the theoretical and political-ideological (materialistic-atheistic) education of Marxism-Leninism," and said that the full strength of Russia's Soviet experts should be brought into full play. In other words, China's so-called higher educational system will in

the future be nothing but training grounds on which to make more and stronger Communists.

None of us, we trust, incline toward anything Communism is, or has done, or will do. Yet in all this there is illustrated again what so many of our people have failed (perhaps even refused) to learn, namely, that what the educational system is the country will be. And it can be brought even closer home to Baptists and other Christian groups: there can be no working permanency in church life apart from a positive, definite program of Christian education in the home, the church, and in our church-operated schools. This is not true because Communists are rating it high in their propaganda program; it was true before there were Communists. It is simply a neglected procedure insofar as many Christian groups are concerned. There was never a time, since the beginning of Christianity, when the followers of Christ needed so much to place HEAVY EMPHASIS ON A REAL PROGRAM OF CHRISTIAN EDUCATION.

Pleading For Doctors and Nurses

The Foreign Mission Board informs us that missionary doctors and nurses in each of the four Baptist hospitals in Nigeria recently asked of Miss Edna Frances Dawkins, "When may we expect some help?" Miss Dawkins is assistant secretary for missionary personnel for the Foreign Mission Board and is now visiting mission fields in Africa, Europe, and the Near East.

Miss Dawkins said: "And I had to tell them that during the first six months of the year we have appointed only two doctors—husband and wife—and two nurses for Nigeria and that prospects for medical personnel for the remainder of the year are not encouraging."

But she added, in her word to the Board: "I was grateful to be able to assure missionaries and nationals that a total of 21 new missionaries for Nigeria have been appointed this year. When as I saw the loads which the missionaries are carrying, I realized that only with more than twice that number would we really be meeting present needs."

Surely God is putting it into the hearts of young doctors and nurses to go as missionaries. It could not be otherwise. Why do they not answer His call? But there is another staggering question: Why do not churches give in sufficient amounts to make possible their going? Dr. Baker James Cauthen said recently at Ridgecrest that more than 100,000 die every 24 hours without Christ. And he also had a word to say about great building programs at home when men and women are dying without a knowledge of Christ abroad. Certainly we need new church buildings at home, and other buildings in which to carry on necessary operations. But we come again and again to the all-important question, What about those who are dying and going out into eternity without a knowledge of Him Who is the only hope? Baptists

have the money to carry on every needed program at home and also to carry the Good News to the ends of the earth. It all hinges on (1) our love for Christ; (2) our sense of the total need at home and abroad; (3) our sense of stewardship. We echo the inquiry of the missionaries, "When . . . ?"

Congratulations to North Carolina Editor

Dr. L. L. Carpenter, editor, *Biblical Recorder*, North Carolina, recently came out strongly against the playing of a Sunday tournament game by the champion baseball team of Wake Forest College. The offending game was played during the NCAA tournament at Omaha, Nebraska. The Wake Forest team won the night game to stay in the running for the championship. Wake Forest is one of the Baptist-operated colleges in North Carolina.

Editor Carpenter said in part, ". . . it should be made clear to all that no Christian college should permit Sunday baseball." Dr. Harold W. Tribble, Wake Forest's president, was away from the school when the Sunday game was played. He said, "If I had known about this Sunday game, I would never have given my permission for it to be played."

That's talking as Baptist leaders ought to talk. What an opportunity that coach and team lost by not making known to the world that they would not play on Sunday, even if it meant losing championship rating! All Baptist colleges ought to maintain programs in keeping with the sacred principles of the people who support them, and the vast majority of them do.

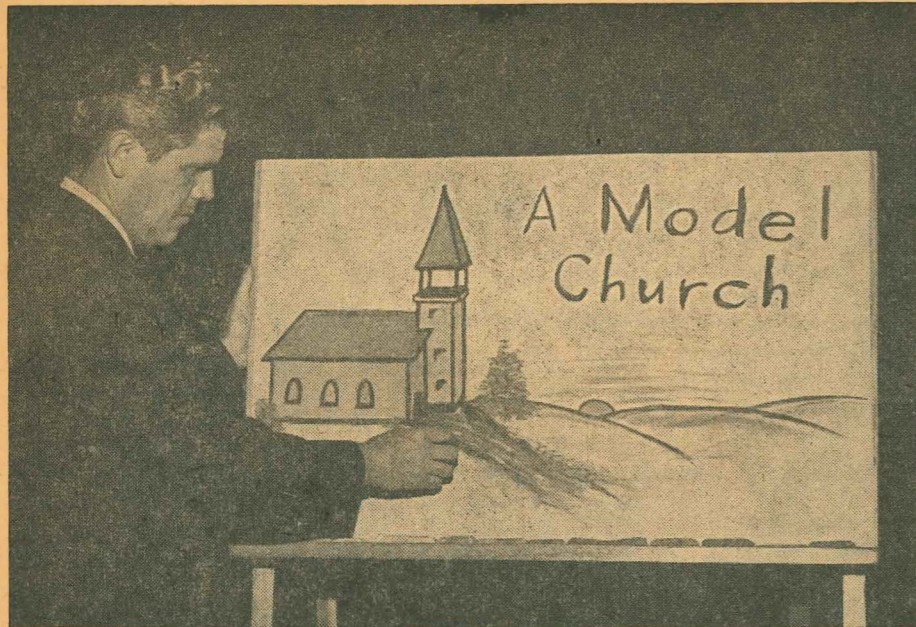
But not all the Baptists at large can show clean hands on this question, either. Thousands who are called Baptists flock to the baseball parks on Sundays, we are told, and to other places of Sunday amusement. It's a reflection on the profession they have made to be followers of the Christ Who arose from the dead on the First Day of the Week. And that principle could be carried further to include those who, on the Lord's Day, head for the rivers and lakes for fishing trips and general outings while they neglect the house of God and His worship. These people are the stumbling blocks over whom men fall, and who turn sinners even more and more toward their unbelief.

► Flattery is something nice someone tells you about yourself that you wish was true.—QUOTE.

► A fool must now and then be right by chance.—William Cowper.

► Edward W. Barrett said in *Truth Is Our Weapon* (Funk and Wagnalls): "The right words striking the right persons at the right time can change the course of history." And the same can be said for the wrong words.

► Manfred A. Carter said in "Intellectuals and the Church," *Pastor* (11, '53) "The congregation makes the sermon as much as the minister does. Preaching is a conversation, not a monologue, even though the other half of the conversation is spoken during the week."



Pastor William Wilson Stevens is using chalk talks as visual aids every Sunday night, along with his sermon, and he reports that this method is proving most effective. "Children and adults both respond with appreciation and seem to retain the sermon topics and the truths thus presented," says Dr. Stevens. Other subjects covered on Sunday nights have included: "The Suffering Servant," "God's Word and His Lighthouse," "Rays of Light From an Empty Tomb," and "What the Blood of Christ Does."

The Dissolution of Congregational Independence

(Continued from Page 3)

Can anything be done to restore congregational independence in North Carolina? Though, as said above, the Supreme Court's recognition of congregational autonomy was but *theoretical*, yet this theoretical recognition *opens the way* for the situation to be *changed*. But it can *only* be changed by the churches taking action.

What can a church do to change the present situation? It can make constitutional provision insuring to the majority of the local congregation sole ownership of the church property irrespective of the church's denominational affiliation. In other words, it can draw up an agreement concerning property holding intended to have the opposite effect of what is designed by Section 4 of Article VI of the model constitution that has been offered to our churches.

Once a church has entered into such an agreement insuring to the majority of the local congregation ownership of the property, then in the event of the majority later deciding that it does not want to continue to support the denominational program, there would be no departure from what both factions had agreed to before the proposed withdrawal.

However much we may be devoted to

our larger Baptist program, unless our churches reserve the right to discontinue their cooperation with this program, can they really remain Baptist churches? Much has been said of late about church property being continued to be used for the purpose for which it was purchased. But have not Baptists always purchased property to be used by congregations free to cooperate or not to cooperate with the denominational program?

And much has also been said about the danger which certain "anti-convention" groups present to our program. We certainly would not minimize the danger from such groups. But are we not sadly deceiving ourselves if we fancy that we can successfully oppose the threat from such groups by resorting to un-Baptistic strategies? Can we really hope to preserve our Baptist way of life against the "anti-convention" groups by the expedient of simply throwing away the Baptist principle of congregational independence?

In the words of H. E. Dana, certainly one of the clearest-thinking Baptists of this generation (*A Manual of Ecclesiology*, pp. 236-237): "In all . . . relations of interdependence and cooperation, it is imperative that every church recognize the complete independence of every other church. It is a serious violation of

the traditional principles of Baptist policy and New Testament teaching when any church or denominational organization seeks to intimidate a local church and force it into line on any matter whatsoever, be it regarded as ever so vital to the general interest. Baptist churches may be invited and urged and challenged, but *never* coerced."

But as regards the situation in North Carolina, all that can be said is that a local church *should not* be coerced, for the practical effect of the court decree is that our churches *actually are* coerced into support of the denominational program. Does not such a situation demand our immediate and strongest action, in order that our historic Baptist principle might be recovered?

—Biblical Recorder

Finley F. Gibson

An Appreciation by W. M. Nevins

We were classmates together in the Seminary. Leaving there, we went our several ways, he to Arkansas and Richmond, Virginia, I to Washington City and Texas. Our paths crossed often at conventions and revival meetings. He was sound in the faith of our fathers, and had a deep passion for souls. At Grace Church, Richmond, he stood solidly against the heresy of alien immersion to which most of the leaders there had succumbed. From there he came to the great Walnut Street Church of Louisville where he literally burnt out for God. Each Sunday was a revival in which souls were saved due to his own personal work largely during the week. Broken in health, he retired, spending for a time his winters in Clearwater, Florida, and his summers in Colorado Springs. Since I had a brother in Colorado Springs, and supplied one winter in Clearwater, we often had at both these places fellowship together.

On my way to the Miami Convention I stopped at Clearwater for two weeks. I was in his room often at the Gray Moss Inn. On Sunday afternoon, before leaving Monday morning for Miami, I was in his room and we had prayer together. He held my hand as we prayed. I think we both felt it was our last hour together down here.

Returning from the convention, I picked up the paper and read of his home-going. I am bereaved. "Man goeth to his long home, and the mourners go about the streets." But we are comforted by the promise, "Blessed are the dead that die in the Lord. Yea, saith the Spirit, that they may rest from their labor, and their works do follow them."

► Joel L. Baskin, retired Baptist minister in Mississippi, died recently in Camden, Ark., at the advanced age of 100. He had for some time been the oldest living graduate of Mississippi College.

Scriptural Baptism

By ROBERT S. SCALES

From the New Testament days, as reported in Acts 19:1ff, there has been the practice of what is loosely called anabaptism or re-baptism. It is not actually re-baptism to those who practice it, for if a person is scripturally baptized his baptism is accepted.

A study of the Scriptures and the history of the churches reveals at least six reasons why this practice of re-baptism has been followed.

One group placed the essence of baptism in the virtue of the person baptized.

This is the thing John the Baptist was talking about when he told the people to go and bring forth fruit meet for repentance (Matt. 3:7). He would not baptize those who were immoral. However, later, some of the churches were baptizing immoral people. At about the close of the second century Tertullian wrote a book in the Greek language against the administration of baptism to immoral persons. A little later churches began to reject baptism, regardless of how or by whom, on account of the immorality of the people who were baptized, and began to re-baptize all such as came over from those communities to join their churches.

These, of course, did not count themselves Ana-Baptists or re-baptizers. They believed that immoral persons, who had given no evidence of salvation, were not baptized even though they had been immersed.

The second group placed the essence of baptism in the form of words, or the formula, pronounced by the administrator, or, to speak more correctly, in a belief concerning the nature of God which the formula sought to express.

This is undoubtedly what Jesus had in mind in including the Trinity in the formula as given in the Great Commission (Matt. 28:19). Early in the history of the churches there were those who denied the Trinity, and affirmed that Jesus was only a man, and, although they baptized, did not baptize in the name of the Father, Son and Holy Spirit. Some of the churches rejected the baptism because they did not consider it valid, scriptural baptism. The baptism of the Unitarians would not be acceptable on the same basis today.

A third group placed the essence of

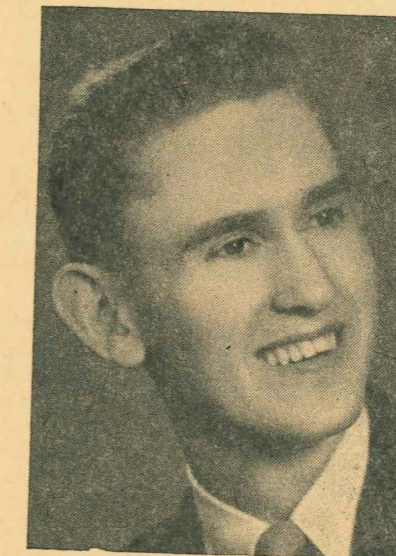
Robert S. Scales is pastor of Trinity Baptist Church, Oklahoma City, Oklahoma. The article appeared in the April 21 issue of Baptist Messenger, state Baptist paper of Oklahoma, and is used here by permission and because the author makes a somewhat different approach to a point long discussed.

baptism in the virtue or competency of the administrator.

We shall come back to this since it is one of the main points of misunderstanding today. The biggest issue in regard to alien immersion generally hinges on this point.

A fourth group was concerned with the consent of the person who was being baptized.

No one would think about baptizing a Jew or a pagan against his consent, but many do look with favor upon baptiz-



TO SPRINGFIELD . . . Robert Crutcher has taken up his duties as educational director, associated with Dr. Prue H. Kelly, pastor, at the First Baptist Church of Springfield, Ky. He is a senior at Georgetown College, and will lead the Georgetown B. S. U. Choir this year.

ing an infant without his consent. The infant may grow up to be an infidel or a persecutor.

The fifth group placed the essence of baptism in dipping in water, and, had a person been sprinkled ever so decently in any period of his life, they would not therefore think him baptized. In their opinion to baptize was to dip, and nothing else.

To those may be added a sixth group who believe the essence of baptism to be in the purpose for which it was performed.

Some believed the purpose of baptism was to save. Others believed the pur-

pose was to symbolize salvation and testify to Christ's saving sacrifice.

To accept the baptism of one immersed for an altogether different purpose is to accept the purpose with his baptism.

It is my humble judgment that, as Baptists today, we should hold that each of these and all of these items are important and essential to scriptural baptism. Unless all six essentials are present the baptism is invalid.

There is little question in the minds of most about five of these statements:

- (1) A person must give evidence of conversion to be a subject for baptism.
- (2) A person must believe in God the Father, Son and Holy Spirit.
- (3) A person must give his own consent to baptism.
- (4) A person must be dipped or immersed.
- (5) A person, if he must be saved to be eligible for baptism, naturally cannot be baptized in order to be saved. The real purpose of baptism is symbolic and testimonial.

That which concerns us now is the matter of the administrator. Who has the authority to administer baptism?

In a study of the scriptures we find that in every instance there was an authorized administrator at every valid baptism.

I. In New Testament times, before the organization of the church, the authority to baptize came directly from God or Christ to the administrator.

(1) John the Baptist's authority was respected by Jesus as demonstrated by his walking 60 miles to be baptized by the proper authority. Jesus also defended John's authority in his skirmish with the Pharisees (Matt. 21:25).

(2) It is natural to believe that the disciples of Jesus received their authority directly from him (John 4:2).

(3) In one case after the organization of the church the authority came directly from God to Ananias to baptize Saul (Acts 9:10ff).

II. The implications of the scriptures are that after the organization of the church the authority to baptize was committed to the church.

The Great Commission with its authority to baptize was given to the church. The church had been organized prior to Pentecost and also prior to the giving of the Great Commission.

(Continued on Page 10)

► Pastor John W. Kruschwitz brought about 30 Intermediates from the Versailles Baptist Church to Louisville on a tour of Georgetown College, Spring Meadows, the Southern Seminary and the Kentucky Baptist Building, on July 12. The youngsters looked like they were enjoying themselves as they explored our Baptist institutional life. Come again, Boys and girls!

Missionary Writes From Spain

Calle Tavern 15
Barcelona, Spain
July 4, 1955

Dear Friends:

It's good to have a chance to write to so many of you at once. I can picture many faces before me who are interested in the work of the Gospel in Spain and praying for its progress. Joyce and I appreciate very much the many cards and letters that have come telling of your interest. This first year of actual teaching in the Seminary has been a busy one for us. Now that summer is here we have a lot to share with you.

Without a doubt the biggest event since we last wrote was the birth of our daughter Kathy Ann on December 19. She is a fine healthy young lady now and responds to baby talk in either Spanish or English. She is a real missionary. The other day the lady who works in our home took her for a walk and someone remarked: "What a fine little boy!" "Oh, she's a little girl," our friend said. "But her ears aren't pierced." Our friend said, "That's because she's the daughter of evangelical parents and they don't do that." The outcome of the conversation was that our friend had the opportunity to invite another person to hear the Gospel for the first time.

The Spanish Baptist Seminary finished its year's work on May 22 and the students quickly left for their fields of work with the churches during the summer. In some respects it was not an easy year for us. We were faced with the problem of teaching advanced subjects in another language and all the administrative work of running a boarding school for twenty some persons. Joyce and I found ourselves spending five to eight hours preparing for a single class session and most of this time was used in translating materials. We learned a great deal of the Spanish character and the traditional attitudes they hold toward religion and life. I found that being Director of the Seminary meant making so many decisions affecting the lives of others that the load would have been staggering without God's guidance. But as a result of your prayers and the help of many friends, both missionaries and nationals, we had a good year of study.

The students are all scattered among the churches which have no pastor and those who have missions in outlying areas. The other night a small church in the south officially "thanked" us for the help of a student for the summer. They have been without a pastor so long and need one so badly. In fact

several of the churches tried to persuade the students to stay on with them after last summer and not return to the Seminary because the need was so great. This year we were able to send one of our ablest students to work with the little church in the Canary Islands which has never had a pastor since its organization three years ago. He has written of his enthusiastic welcome and the response of the people to his leadership. Thus we feel the student summer work program is an important phase of the preparation of good pastors.

We received another special blessing this summer in the arrival of Lottie Moon funds to buy a mission car for our use. Cars are very high in Spain due to the fact that government taxes are more than twice the value of the car. Can you imagine paying \$10,000 for a new Chevrolet? You would if you bought one here. Finally we found an almost new German Opel within the price we could pay. It is a little four cylinder sedan that seats four comfortably and five not so comfortably. How much it has meant to us we cannot describe! At last we can visit the work in hard-to-get-to places and do more in less time.

We have just returned from our first long trip in the car. We took a swing through southeastern Spain to visit the churches and get to know Spanish Christians. This completed my circuit of visiting all the Baptist churches on the mainland. Everywhere we were greeted by eager eyes and warm handshakes of people glad that once again missionaries have come to help in Spain. In a textile city between Valencia and Alicante we met the founder of Baptist work there. She is a tiny lady 88 years old who earns her living by doing fine needlework. The little group of believers meets in her small apartment and she has given her life savings toward building a Baptist church there: the total is 800 pesetas (about 20 dollars.) This faint candle is the only Gospel light in a city of 50,000 people.

In another city we saw from a distance a new Baptist church going up financed by mission funds. The pastor and deacons were afraid to take us near it lest the police find out it is destined to be a Baptist church and halt construction. Not far away in another city we saw a brand new completely furnished church building. It has adequate Sunday school space and the Bible is open on the pulpit, but all efforts to get legal permission to use the building have failed. In fact an armed mob came to destroy it in April but was thwarted by

the bravery of the pastor. There it stands a "ghost church," bright and gay, inviting the people to worship God but a silent reminder of the intolerance and lack of religious liberty in Spain.

However, the over-all picture was anything but discouraging. The people in all these places meet regularly for services and sing joyfully. They meet in hallways, dining rooms and covered patios and listen attentively to the Gospel. In Cartagena I preached to a group in a little "upper room" where there were many who had never heard the Gospel before. I couldn't use any theological terms because they didn't know any. Two accepted Christ that night and fourteen are studying to be baptized. We have hope that a strong church will exist there one day. In a small fishing village where missionary Joe Mefford and I were holding services, a Mohammedan woman with the tattoo marks of her religion on her face listened with glowing eyes to the message and stood to accept Christ as Saviour.

There is hope for the Gospel witness in Spain. Many people are accepting the truth. Two young men who were students for the priesthood have come to a knowledge of Christ recently. Both were thrown out of their homes but have found a deeper happiness than they ever knew before. We have reason to believe that persecution will be stronger in the months ahead; we need your prayers that God will help us to move carefully, to build strongly and to educate well our believers that they will be able to weather the storm. Pray especially that another couple will feel led to come and teach in the Seminary and do general field work around Barcelona; this is our most pressing need for missionaries.

Mike is a big man now. He greatly enjoyed this year in the nursery school. He learned to make that long graceful bow of a European gentleman when meeting a lady. He speaks an idiomatic Spanish that at times his parents find difficult to decipher.

We are very grateful for your cards and letters. They give us a "touch of home." Please keep on writing us. But we are much more grateful for your prayers and gifts to missions for we know that we are able to work because you provide that spiritual and physical support so necessary for the missionary.

Sincerely,
Roy and Joyce Wyatt

►The success of husbands and wives who have the same religious faith and practice it together is about two and one-half times that of those where husbands and wives are of different faith.—H. C. Brearly, professor of sociology, Peabody College, Nashville.

Make It Simple

By JAMES L. SULLIVAN
Executive Secretary
Baptist Sunday School Board

A message, whether written or spoken, can be too trite, but it can never be too simple.

A study of the teachings of Jesus will show how he constantly referred to such things as sheep, fish, salt, bread, light, soil, and other common and familiar things. What he said was simple, but his messages were truly profound.

A message does not have to be complicated to be scholarly. Like every young preacher, I did not see or practice this principle in the early days of my ministry. Somehow I had gotten the idea that every message had to be prepared at the intellectual level of a seminary professor. I was too neglectful of the man who lacked even a high school education.

I learned my lesson when I was a college pastor. More than half of my deacons were Ph.D.'s. I felt that a scholarly presentation of every message was absolutely imperative. Consequently, I tried to arrange oratorical discourses filled with philosophy and psychology.

A private conversation with a professor of philosophy changed me once and for all. Feeling that I was not getting at the real spiritual needs of the congregation, I asked him in private conversation, "What kind of preaching really ministers to your needs?"

His answer was classic. He described his love for philosophy and scholarship and his delight in oratory. Then, looking me straight in the eye, he said, "But please, Jimmy, when I come to church, give me pot likker and cornbread."

Dr. John A. Broadus used to say, "Read Plato and preach to Negroes." In other words, he advised one to think deeply but to speak simply.

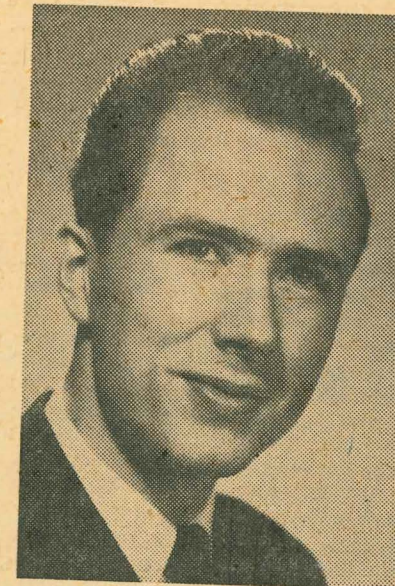
The heart yearnings of people cannot be fed on things that are beyond their understanding. They go away from church hungry if the message is not spoken to the heart and soul. A preacher's skilled use of technological terms in a sermon will not guarantee that he is a success in the pulpit.

Oddly enough, it takes more preparation to preach a simple sermon that it does a complex one. Preachers are accustomed to thinking in theological terms. In preaching to the average person, however, theological thoughts must be translated into the simple language of the man of the streets.

It is urgent that we remember that

the New Testament was written in the Koine and not in the classical Greek. That is the language of the market place instead of the language of the classroom. Never should a preacher use words which are beyond understanding by a junior boy or girl in his congregation. There is no need for Baptists to chide others about holding their services in Latin if our own preachers speak

St. Matthews Church and Southern Seminary Bring Outstanding Minister of Music Back to Louisville



Kenneth L. Osbrink

Mr. Kenneth L. Osbrink, formerly minister of music at the Walnut Street Baptist Church in Louisville and now serving in the same capacity at First Baptist Church of Tulsa, Oklahoma, will return to Louisville around August 15 to be jointly associated with the St. Matthews Baptist Church and Southern Baptist Seminary.

Beginning August 21, Mr. Osbrink will be come minister of music of the St. Matthews Church and will pursue graduate studies and serve as visiting instructor in Church Music Methods in the School of Church Music at Southern Seminary. He will be assisted with the

in a language which is Greek to our people.

Just as our missionaries must translate their messages into the simple terms of the natives, so preachers must translate their messages into simple terms which are understandable by all. If they do not understand, they cannot practice. We do not send a missionary to China, then expect the Chinese to learn English.

Though it takes much work and preparation, it is possible to bring a message which at the same time is simple enough for the junior boy and profound enough for any doctor of philosophy. Heart needs are the same regardless of intellectual development. The preacher and writer must seek to proclaim messages which are understood and appreciated if they are to be lived.

children's choirs at the church by Mrs. Osbrink.

Concerning this program, Dr. Forrest Heeren of the School of Church Music says: "We feel fortunate in this arrangement with the St. Matthews Baptist Church in bringing to the Southern Baptist Seminary a proven graded choir instructor to assist present teachers in this department. This procedure will enable Mr. Osbrink to pursue graduate music study as he teaches and also give to the church an experienced and dedicated church musician. Other arrangements similar to this could become a policy of the School of Church Music with other churches in the area."

Dr. Carroll Hubbard, pastor of St. Matthews Baptist Church, adds: "We are delighted at the opportunity of securing the services of Mr. Kenneth Osbrink as our minister of music. We are grateful to the School of Church Music of Southern Seminary for joining with us in a plan by which such a splendid musician may be brought to Louisville and to our church. Our graded choir program is sure to move forward in all its parts under the leadership of Mr. Osbrink and his talented wife."

Mr. and Mrs. Osbrink and their children will live in Seminary Village.

►Pastor W. J. Bolt, Overbrook Church, Greenville, S. C., was the preacher in the revival meeting with Pastor Sherman Swan at the First Baptist Church, Paris, Ky., recently. Dr. Bolt was formerly pastor at Harlan Baptist Church. He and Mrs. Bolt were guests of their daughter and son-in-law, Mr. and Mrs. J. M. Alverson, Jr.



GREENVILLE GA CORONATION . . . Under the leadership of Mrs. H. H. Woodson, WMU president; Mrs. Robert Martin, Junior GA Leader; and Messdames Billy Bandy and Jenny Ashby, Intermediate GA Leaders, the following citations at Greenville were given: Maidens—Barbara Jones and Sandra Gillespie, East Union; Sue Fox, Joyce Hughes and Carolyn Oglesby, Second; and Kaye Shutt, Jane McDonald, Shirley Jones, Mary Howard Dempsey, Janie Cornette, Janie Chumley and Nancy Mallory, First Church. Ladies-in-Waiting—Doris Rives and Linda Evitts, Second; Martha Sue Cisney, Faye and Ann Hood, Cecelia Chumley and Phillis Humphrey, First Church. Princesses—Paula Wallace, Second; and Katie Ann Haskins, First.

Scriptural Baptism

(Continued from Page 7)

(1) Christ said he would personally build it (Matt. 16:18). (2) The church exercised discipline before the Commission was given (Matt. 18:15-17). (3) There was a treasurer before the Commission was given (John 13:29). (4) The Lord's Supper was observed before the Great Commission (Matt. 26:30). (5) The church had a roll of at least 120 names at Pentecost (Acts 1:15). (6) The church had an election of officers before Pentecost (Acts 1:15-26). (7) It was the church that was commissioned (Matt. 28:18-20).

The ordinances, Baptism and the Lord's Supper, were committed to the church as an institution (1 Cor. 11:2). Paul said as much to the church at Corinth. It was to the church that these ordinances had been committed. In the history of the early churches in the New Testament we find two principal ways in which they exercised the church's authority in the administration of baptism.

(1) There was a missionary baptism where a person was sent out by the Holy Spirit and the church.

Phillip, ordained by the church as a deacon (Acts 6:5-6), later became a missionary to the city of Samaria where he baptized believers (Acts 8:12). Here the church from Jerusalem sent representatives down to confirm the work of the missionary (Acts 8:14-15). Phillip

was dispatched on another missionary journey to the desert of Gaza where again he baptized the Ethiopian Eunuch (Acts 8:36-38).

Paul and Barnabas also were ordained by the church and were sent forth by the church as missionaries (Acts 15:2-3). Paul exercised the authority thus given him to baptize Lydia and her household (Acts 16:33), Crispus and many other Corinthians (Acts 18:8), and the group at Ephesus who were re-baptized (Acts 19:1-5).

(2) There were also instances of baptism where the church in large numbers was present to approve as at Pentecost when 120 were there to receive the first candidates (Acts 2).

(3) In another instance representatives of the church accompanied the apostle and were called upon to approve the administering of the ordinance. "And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him" (Acts 10:23). "Then answered Peter, can any man forbid water, that these should not be baptized, which have been received by the Holy Ghost as well as we?" (Acts 10:46-47). Here is not only the example of the church exercising her authority through these representatives, but is also an instance of a vote for the reception of candidates for baptism.

The clear teaching of these scriptures,

as well as their implications, leads me to believe the authority to baptize rests in a true New Testament church. To accept the baptism of a church that believes, preaches and practices error is to sanction and approve her error. It is the part of wisdom for our churches to accept only the baptism that has been administered by those sister churches of like faith and order, whom we consider therefore true to the New Testament principles of faith and practice.

J. Winston Crawley Returns to the Orient

Dr. J. Winston Crawley, secretary for the Orient, has moved his headquarters from Singapore to Hong Kong, where his address is 169 Boundary Street, Kowloon, Hong Kong.

In his report to the June meeting of the Foreign Mission Board, Dr. Crawley pointed out two dominant factors in the political life of the Orient today. "The major and undoubted factor is the unfinished social revolution," he said. "This new awakening of the Orient is much more fundamental than the Communism which has tried to take advantage of it; and this revolution would have come just the same if Karl Marx had never lived.

"The revolution is even in a measure the outgrowth of Christian missions, which has given the masses of the Orient's people a new awareness that a better life is possible. The revolution is still in its beginning stages and will continue to dominate the social situation in the Orient for many decades to come."

Dr. Crawley said the second dominant factor in the political life of the Orient is the present struggle for political power in Asia. "At the close of World War II, Asia was left as a political vacuum," he said. "It has now become the meeting place of the great powers as they vie with one another for position and influence. . . .

"Some of the significance of this picture for Christian missions should be obvious at once. Clearly the present and the foreseeable future in the Orient will be a difficult time for Christian missions in many ways. . . . Life is lived and work is carried on under tension. But the same factors which create the difficulty create at the same time an unprecedented opportunity. The crumbling of old ways in the new cultural revolution has opened the minds and hearts of Asia to the gospel.

"It is obvious also that the chief need of Asia in this critical time is spiritual. Christ is the answer and now is the time. In the midst of such a revolution, missions as usual will not do. The situation in Asia today calls for something tremendous—for an outpouring of money and of lives commensurate with the need of Asia for Christ and the love of Christ for Asia."

17th Century Baptist Press—

Preacher Banished from Boston For Religious, Political Views

NEWTON, Mass., October 9, 1635 — (BP) — Roger Williams, the Puritan firebrand who fled to America from England to escape persecution for his religious beliefs, has been forced to leave the colony of Massachusetts Bay for the same reason.

For repeatedly expressing "new and dangerous opinions" and writing defamatory letters against the church and state and refusing to make retraction, the boldly aggressive minister was permanently banished from Massachusetts. The court decree gave Williams six weeks to leave the colony.

Governor John Haynes presided at Williams' trial yesterday, held in the harsh surroundings of Newtown Church with its rough wooden benches and cold dirt floor. The entire body of Massachusetts deputies and magistrates was assembled, with fourteen ministers of the gospel present to serve as court counselors.

Williams faced the governing body alone and made his own defense, but it seemed to be a foregone conclusion that the pugnacious Puritan would be found guilty. Nevertheless, Williams made a firm impression on his accusers with his usual forthright plea for justice and religious freedom.

The court did not lack for samples of the preacher's bitter attacks on the church and state. First was a letter to Williams' congregation at Salem. Unable to fill his pulpit due to illness, the preacher requested in the letter that the church withdraw from all other New England churches "until they purge themselves from errors."

The controversy was settled when Williams resigned as pastor after failing to win the support of the congregation. He followed the same course in Boston several years earlier under similar circumstances. He retained a large following in Salem, however.

Also introduced was an open letter Williams had written to the churches of New England in which he denounced the general court of Massachusetts for meddling in church affairs. The trial revealed that the court had attempted to have Williams dismissed from his pastorate in Salem for his extreme religious and political views. As inducement the court offered a piece of land sought by Salem's town council.

The circular letter to the churches was an eloquent defense of church liberty, but pastors declined to read the message to their congregations. They evi-

dently shared the distaste of civil authorities for Williams' "new and dangerous opinions."

Williams also was taken to task for his attack on the Boston church when he learned that they had not severed ties with the Church of England, for criticism of the Massachusetts charter and land titles, denouncing the New England pastors' conferences, and other belligerent activities.

Among the ministers attending the proceedings was John Cotton, a fellow Puritan who afterward confessed, "Many of us share the opinions of Williams but are enjoying religious and civil liberties because we are not so outspoken."

In his controversy with civil authorities, in addition to attacking the charter and land titles of the colony, Williams criticized the government for limiting the right to vote, for interference in church affairs, and other encroachments on individual liberty.

Williams may have anticipated the



SWAN BECOMES POLICE CHAPLAIN

. . . Colonel Charles C. Oldham, Commissioner of State Police, (left) is shown in the act of appointing Pastor Sherman Swan, (center) of the First Baptist Church, Paris, as Protestant [sic] Chaplain for the Department of Kentucky State Police. In making the announcement of this appointment Colonel Oldham, expressed his appreciation to Executive Director Walter C. House, (right), of the Temperance League of Kentucky for helping him compile a list of possible candidates. During World War II Swan served more than two years in the U. S. Air Force. He took his undergraduate work at Syracuse University and Indiana University. His theological degree was awarded him by the Southern Seminary. He is married and has two children.

verdict of the court. Recently he made arrangements with the Indians for a trading post on Narragansett Bay, outside the jurisdiction of Massachusetts. He is expected to spend his "exile" there.

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Dr. H. I. Hester's Books Receiving Wide Acclaim

LIBERTY, Mo. — With adoption having reached 96 colleges, universities, and seminaries on three continents, John Nowell, manager of the William Jewell Press, announces for this summer the sixth edition of "The Heart of Hebrew History," and the fifth edition of "The Heart of the New Testament," by Dr. H. I. Hester, vice-president, and head of the Department of Religion at William Jewell College since 1926.

In the October 1954 issue of "The Journal of Bible and Religion," published by the National Association of Biblical Instructors, Dr. W. E. Smith, pastor of the University Methodist Church, College Park, Maryland, says in a survey that Dr. Hester's book ranks fourth according to the number of professors who use textbooks on the New Testament in the schools of America. This makes "The Heart of the New Testament" the most widely used textbook in America on the New Testament written by a Southern Baptist.

Both Dr. Hester's books have been adopted for use in the extension courses sponsored by the Southern Baptist seminaries in all southern states. These books, first editions in 1949 and 1950, are used by denominational colleges other than Baptist, and by several state universities. They are used in Baptist affiliated colleges in both the American and Southern Baptist Conventions. Fifteen of Dr. Hester's former students are teaching these books on the college level.

[This reflects the great success of the first venture of the Education Commission of the Southern Baptist Convention in producing textbooks. You recall that the textbook committee of the Education Commission requested Dr. Hester to write these two books. Dr. Hester is also chairman of the Board of Trustees of Southern Baptist Theological Seminary, Louisville.]

Recruitment Film

Rev. Fon H. Scofield, Jr., associate secretary for audio-visual aids, is in Hollywood this week working on the production of a 30-minute dramatic film to be used in missionary personnel recruitment. The film is being produced through the facilities of Family Films, Hollywood.

The tentative subject of the film is "At the Impulse of His Love," and the release date is September 1. It will be used in student groups and churches throughout the Southern Baptist Convention.

Foreign Mission Board Reports to the People

By MISS IONE GRAY, Press Representative, Richmond, Va.

Dr. Cauthen Stresses Need for Relief Money

"The attention of Southern Baptists needs to be called to the fact that relief funds have declined so sharply that we will soon be unable to meet the requests that come from needy areas," Executive Secretary Baker James Cauthen told the Foreign Mission Board in its July meeting.

"From time to time the Southern Baptist Mission in Korea requests that we make as much as \$10,000 available for the relief of need which can hardly be overstated. We have been able up to this point to respond to every call for relief; but unless additional money for relief comes in immediately, we will not be in a position to meet the next call that comes."

Treasurer Everett L. Deane reported that as of June 30 the Foreign Mission Board had available for relief appropriation a balance of only \$7,932.98. Southern Baptists gave \$21,712 for world relief during the first six months of 1955, an amount considerably less than that given for the same period last year.

The Foreign Mission Board has repeated calls for relief from Korea, Hong Kong, and the Near East. Also, from time to time, there are emergency calls from other areas of the world. "We do hope Southern Baptists will help us to continue the ministry of relief; but this can be done only as funds for world relief are made available to the Foreign Mission Board," Dr. Cauthen said.

The Relief Committee

The Relief Committee is a Southern Baptist Convention committee which dates back to 1946 when the Convention asked the Foreign Mission Board to take over the distribution of relief funds. Formerly Southern Baptist relief activity had been headed by Dr. Louie D. Newton and the late Dr. George W. Truett.

Then in 1946 when the Convention began a major relief campaign to relieve suffering following World War II, the Foreign Mission Board, because of its knowledge of world conditions and its representatives in foreign countries, was asked to take over the responsibility of distributing funds.

The relief program of Southern Baptists is administered from this fund which is made up of special gifts from individuals and churches. Dr. George W. Sadler, the Foreign Mission Board's

secretary for Africa, Europe, and the Near East, is chairman of the Relief Committee.

Money for relief should be addressed to Dr. W. C. Boone, Treasurer, Executive Board, General Association of Baptists in Kentucky, 127 East Broadway, Louisville 2, Ky., and mark it clearly, "For World Relief."

Attend World Congress

Dr. and Mrs. Baker James Cauthen left Richmond immediately following the July meeting of the Board to attend the 50th anniversary meeting of the Baptist World Alliance in London, July 16-22. Dr. Cauthen is a member of the executive committee of the Alliance which is in session prior to the jubilee celebration.

Following the Alliance meeting, Dr. Cauthen and Dr. George W. Sadler will visit the Baptist Theological Seminary, Ruschlikon-Zurich, Switzerland, and will confer with Southern Baptist missionaries in Italy and in Spain. Dr. and Mrs. Sadler left the States on July 6.

Other members of the Foreign Mission Board staff attending the London meeting are Miss Edna Frances Dawkins, assistant secretary for missionary personnel, and Dr. Rogers M. Smith, associate secretary for promotion. Miss Dawkins left the States in May to visit mission fields in Europe, Africa, and the Near East. Dr. Smith has been conducting a tour through Europe and the Near East during the past several weeks.

Barbara Cheshire Fund

The Foreign Mission Board has received a gift of \$1,715 from staff doctors, board of directors, and other employees of the Baptist Hospital in Pensacola, Fla., designated for the establishment of the "Barbara Cheshire Memorial Loan Fund."

The fund is in memory of Mrs. John Bell Cheshire, Jr., formerly Barbara Horne, who died April 10 this year, just one month before she and her husband were to have been appointed missionaries to Malaya. She died in the Pensacola hospital following surgery. Mr. Cheshire is hospital chaplain.

The money will operate as a revolving loan fund, the principal being loaned to selected first-year medical students preparing for missionary service.

Medical Work in Hong Kong

Dr. Samuel G. Rankin, Southern Baptist medical missionary of the China staff, has passed the Canadian medical

examinations which will enable him to secure a license for practicing in Hong Kong, British crown colony. He and Mrs. Rankin, formerly Miriam Thomas, will soon be leaving the States for Hong Kong where Dr. Rankin will assist in a medical program being started in connection with the Hong Kong Baptist Association.

175,000 Enroled In Kentucky VBS

By the Baptist Press

Vacation Bible School attendance in Kentucky's Southern Baptist churches in 1954 was 175,717, a gain of 9.8 per cent over 1953 registration.

Figures on Vacation Bible Schools were released by J. P. Edmunds, head of the department of survey, statistics, and information for the Baptist Sunday School Board.

He reported 160,018 children attended state Vacation Bible Schools in 1953. Kentucky Baptists sponsored 1,830 schools in 1954 compared with 1,802 in 1953.

Over 2½ million children enroled in schools throughout the Southern Baptist Convention last summer, an increase of 13.6 per cent over 1953.

Baptists conducted 24,335 Vacation Bible Schools in 1954, compared with less than 23,000 the year before. There are 29,899 churches in the Convention. It cost \$1½ million to operate these schools last year.

Children contributing to missions gave \$369,896 while in schools, including \$239,791 through the Cooperative Program.

New Baptist Building Under Way in Raleigh

RALEIGH, N. C. — (BP) — North Carolina Baptists here broke ground July 6 for their new Baptist Building.

The new office building, costing about \$602,000 counting the amount paid for the lot, will bring together all state Baptist convention offices. They are now located in four different buildings.

The new structure will have four stories and a basement. Estimated completion date is September 1, 1956.

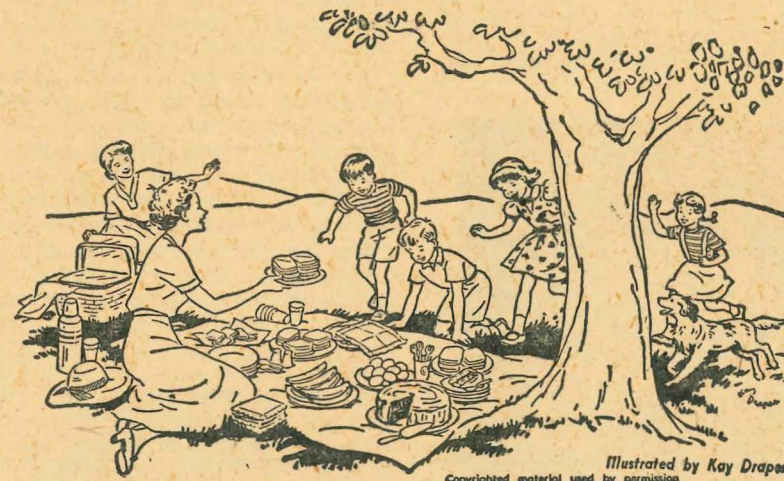
Douglas Branch, pastor, First Baptist Church, Rocky Mount, N. C., who is state convention president, was in charge of the ground-breaking ceremony.

►Pastor J. Frank Young, First Missionary Baptist Church, Benton, writes: "We will almost reach the \$8,000 mark in total gifts through the Cooperative Program this year out of a budget of \$21,000." That church will have Dr. Frank Norfleet for its revival this fall; Dr. H. Leo Eddleman in the spring of '56; and Dr. E. N. Wilkinson in the fall of '56.

CHILDREN'S PAGE

Diana Goes to a Picnic

By RUBY BRADFORD MURPHY



Illustrated by Kay Draper
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Diana looked out of the window as soon as she was awake. The sun was shining brightly. She clapped her hands. Mother had said she could go on a picnic if the sun was shining!

Diana loved picnics. She hurried to dress, and ran out into the kitchen.

"We can go!" Diana shouted.

Mother was getting Diana's breakfast. She was fixing a picnic lunch, too. She had plates of peanut butter sandwiches and jelly sandwiches. There were hard-cooked eggs and bananas, too.

Diana helped put the sandwiches into the picnic basket. She put in the eggs and the bananas, too. She counted out enough knives and forks and spoons for everyone. She put in the paper napkins and plates.

Soon, Diana and Mother took the basket out to the automobile and lifted it in and were on their way.

Mother stopped at the house where Ellen lived. Diana honked the horn and Ellen came running out.

Soon there was a honk, honk as another car came up behind them.

"It's Bob and Jack, and Bob's mother is driving," said Diana.

The children in the two cars waved and waved to each other.

They went past many houses. They went past fields and gardens. By and by they came to some woods.

"There's a brook, Mother!" said Diana as she pointed to a small stream.

"It's beautiful!" answered Mother. She drove down a side road, and stopped.

The automobile with Bob and Jack in it followed. It stopped, too.

"You children run and play until we get the picnic lunch ready," said Diana's mother.

"May we go wading?" asked Diana.

"If you want to," said both mothers.

It was not far to the brook. The children sat down and took off their shoes and socks.

"Whee! The water is cold!" Diana said. The bottom of the stream was sandy in most places. But in spots, there were little stones. Diana tried not to step on the stones.

She waded out to a big rock in the middle of the stream. She sat down on the rock and let her feet hang over the edge.

Ellen, Bob and Jack waded on down the stream.

Diana splashed her feet in the water. A little girl on a big rock seemed to smile back at her. "That's me! The water is like a looking-glass!" Diana laughed aloud.

"What's funny?" the others asked.

"I can see myself in the water."

Ellen wanted to see herself, too. She climbed up beside Diana. Bob and Jack went on to watch the minnows swimming in the brook.

Soon the boys and girls waded out of the brook. They dried their feet in the grass. They put on their socks and shoes, and ran back to the picnic place.

"When do we eat?" the boys shouted. There was a white cloth spread be-

neath the tree. There were many sandwiches heaped on paper plates. There was a big chocolate cake, too. And piles of fruit! And there was something covered with paper napkins!

"Guess what is under there!" Jack said. "My mother made them."

Jack took off the napkins.

There were six gingerbread boys—one apiece!

Jack and Bob and Ellen ate theirs. The mothers ate theirs. But Diana saved hers.

Diana ate her peanut butter sandwich. She ate a hard-cooked egg. She drank lemonade. Then she ate cake and fruit. Diana liked the chocolate cake and the bananas best of all!

Ellen ate almost as much as Diana did. Jack and Bob ate more!

"I'm too full to get up," Bob said.

"So am I!" said Jack and Ellen and Diana. But all four of them did get up!

The mothers cleared away the picnic.

The boys and the girls played games. They raced from one tree to another.

On the way home, Diana was too sleepy to care about the cars and houses and trees. She did not even look at the cows and pigs and sheep in the fields. Ellen was wide awake. But Diana's head nodded.

"Diana, why don't you lie down. At first, she heard Ellen and her mother talking. Then she began to think about what she would tell Daddy.

The next thing Diana knew, her mother's voice was saying, "Home again! And just in time!"

Diana looked up.

"It's raining!"

"Sleepy head!" said Ellen. "It began to rain a long time ago!"

"Anyway, we have had our picnic, didn't we?" said Diana, happily.

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Here is a poem that is like a song. Perhaps you will make up a tune for it.

Tra-la-la in the Summertime

By Blossom Bennett

A little bird in the apple tree
Sings all his merry songs to me;
A fat green frog beside the walk
Just croaks because he cannot talk.

The butterflies flit here and there
As light as feathers in the air.
The crickets chirp when stars come out
And fireflies flicker all about.

Oh! Tra-la-la in the summertime;
I love to play and run and climb.
Oh! Tra-la-la—I'm so glad and gay
I can't help singing every day
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Baptist Training Union Department

JAMES H. WHALEY
State Secretary

Kentuckian J. T. Ford On Cedarmore Program

Dr. J. T. Ford will be the inspirational speaker each evening during the week of the twelfth annual State Training Union Assembly which is to be held at Cedarmore Baptist Assembly at Bagdad, Kentucky, August 15-19.

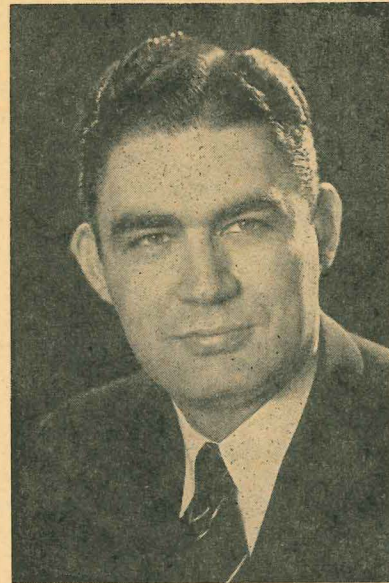
Dr. Ford is a native Kentuckian, born near Paducah and attended grade and high school at Boaz, Kentucky. While a member of the First Baptist Church of Paducah, at the age of nineteen, he felt the call to the ministry. He was licensed by that church and one year later was ordained to the full-gospel ministry. Dr. A. Warren Huyck was pastor of First Baptist Church of Paducah at that time.

Dr. Ford is a graduate of Union University, Jackson, Tennessee, and the Southern Baptist Seminary, Louisville. In 1953, Howard College, Birmingham, Alabama, conferred upon him the degree of doctor of divinity.

Dr. Ford was pastor of a number of

churches in Kentucky and Tennessee before being called to the First Baptist Church of Huntsville, Alabama. He became pastor of the First Baptist Church of Birmingham in December, 1952, and during his ministry there much progress was made in all departments of the church life. Very recently Dr. Ford has become the pastor of the Wieuca Road Baptist Church, Atlanta, Georgia.

During his stay at Cedarmore, Dr. Ford will be accompanied by his wife, Mary Helen, and their three sons, Tommy, Warren, and Morris.



J. T. Ford

Mercer Association Being Formed in Central Kentucky

We learn from The Baptist Messenger, church bulletin of the Harrodsburg Baptist Church, of the formation of the Mercer Baptist Association. The clipping reads:

"Eleven churches of Mercer County met at Bruner's Chapel last Sunday afternoon and set up a temporary organization for a Mercer Association of Baptist Churches to be affiliated with the General Association of Baptist Churches in Kentucky.

"The churches voting to enter this body are: Bethel, Bruner's Chapel, Calvary, Cornishville, Deep Creek, Fellowship, Harrodsburg, Hopewell, Kirkwood, Salvisa and Shakertown. A letter was drafted to be sent to the South District and Baptist Associations severing the relations of these churches with those bodies at the close of the present associational year.

"Temporary officers of the body are: W. B. Morris, Moderator; Loyd Vandivier, Clerk; and E. B. Miller, Jr., Treasurer. The meeting for final organization will be held on September 4, 1955. Invitations to join the Mercer Associa-

tion will be sent to Benton, Burgin and Shawnee Run, the three churches in the county who were not represented at this meeting.

"The moderator appointed a committee on Constitution and By-laws to report at the September meeting. A special committee was appointed to confer with South District Association regarding the associational missionary, Bro. C. R. Hill, and the possibility of him working with both associations and Mercer Association sharing part of the expenses.

"The Association adopted a training program for Sunday School work for the new year that should greatly increase the efficiency of every Sunday School in the county."

►Put your plans for new buildings against the whole world. Three pennies reach the hands of the Foreign Mission Board from every dollar. We must better our record, or our cause for pride as Southern Baptists will pass.—Baker James Cauthen, Ridgecrest.

COUNSELOR'S CORNER

By DR. R. LOFTON HUDSON

Country Clubbers

Question: My wife and I are members of the Country Club in our town. We are members of the local Baptist church and have been for some years. My wife teaches a Sunday school class.

At our club parties there is always drinking. To go to these parties and not drink simply does not work. We have run out of excuses for not going. Yet the contacts are good for my business. What shall we do? We cannot reconcile the two memberships.

Answer: Excuses? Does a man need excuses for standing on his own feet and thinking for himself. I do not like limburger cheese and I'll be hanged before I will allow my friends to tell me what to do and what not to do. Sure, there are insecure people who will try to make you conform, but are you so weak that you have to obey in order to be liked? Such friends are not worth having.

Most church members who are trying to practice their Christianity follow one of two policies. Either they stay away from parties where drinks are served or they politely and firmly refuse to drink. You must decide for yourself what Christ would have you do.

Read Romans 14 (especially verse 21) and make up your mind. Social customs will never be changed by people who do not possess their own souls. Christians are supposed to create customs, not conform to them.

In our society, with from five to eight millions of alcoholics in it, it seems to me that your conscience ought to be troubled over this drinking problem. So-called "social drinking" is anti-social. You cannot run with the hounds and the hares both.

You are facing a very difficult personal decision, but your business is not worth your soul. Besides, the sensible people in your group will admire you for standing on your own feet. Do not, for the sake of Christ, allow social pressure to determine your morals.

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

Remember
SPRING MEADOWS
IN YOUR WILL

FOR HELPFUL INFORMATION, WRITE
SAM ED BRADLEY, SUPT.
MIDDLETOWN, KY.

WOMAN'S MISSIONARY UNION

MRS. GEORGE R. FERGUSON, Executive Secretary
MRS. JOHN REDDEN, Interim Youth Secretary
MR. J. C. BALLEW, Royal Ambassador Secretary

Chats With The Chairmen

By Mrs. O. B. Mylum, Berea

[Most of you will remember Mrs. Mylum who served Kentucky W.M.U. in such a fine way as Anniversary Chairman in 1953. We are so happy to introduce her to you as your Chairman of the Division of Stewardship, and to bring her personal message to you. She is known and loved throughout our State, and we feel that she will lead Our women in a fine way in this division of our work.]



Mrs. O. B. Mylum

In recent weeks, it has been my privilege to attend the Southwide Meeting of Woman's Missionary Union and the W.M.U. Conference at Ridgecrest. As I listened to state, home, and foreign missionaries tell of the opportunities on their fields and plead for more workers, buildings, and equipment, I became thoroughly convinced that "MISSIONS WAIT ON STEWARDSHIP."

I was deeply concerned when it was reported that only one-third of the members of W.M.U. organizations are tithers. How can we hope to send the gospel unto the uttermost part of the earth when we withhold money that belongs to the Lord? How can we impress non-Christians with our love for them and our desire to win them to Christ when in 1954 we gave an average of \$37.35 for all causes? We kept \$30.88 of this amount in our local churches and only \$6.47 went out for ALL mission and benevolent causes in state, home, and foreign mission fields. Try to picture all of the mission needs in Kentucky, in the territory of the Southern Baptist Convention, and in the thirty-seven foreign countries where we have mis-

sionaries and then try to divide \$6.47 among all of those needs.

The larger stewardship includes not only money but also time, talent, personality, and all that we have. With a lost world grouping in darkness, it is imperative that every Christian be a good steward of the manifold blessings we enjoy.

All phases of W.M.U. work are important and are closely related. We need to witness in our own Jerusalem through COMMUNITY MISSIONS; we need to PRAY because prayer is pre-eminent in it all and nothing else that we do can take its place; but we also need to bring our TITHES and OFFERINGS to help meet the needs about which we study and pray. "These ought ye to have done, and not to leave the other undone."

I consider it a sacred responsibility to be serving as Chairman of the Division of Stewardship in Kentucky. I am looking forward to working with the members of the State Stewardship Committee and the Regional Stewardship Chairmen. I hope that it will be possible for all of them and many of the Associational Stewardship Chairmen to attend W.M.U. week at Cedarmore, August 22-26. We shall have a conference period each day devoted to stewardship.

The task of winning the world to Christ is a big task and it will take all of us laboring together with God to carry out the great commission. "Who-soever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?" And how shall they be sent unless you and I are good stewards of our material possessions?

I covet your prayers that all of us who serve as stewardship chairmen in the state, region, association, or local church be divinely led as we seek to promote stewardship among the women and young people of Kentucky.—"MISSIONS WAIT ON STEWARDSHIP."

Kentucky Y. W. A.s At Ridgecrest

Every week at Ridgecrest is wonderful but I think every Y.W.A. who attended the Y.W.A. Conference there this year will agree that it brought every-

one just a little higher up that mountain. Our leaders, Mrs. Martha Redden, interim Young People's leader of the state, Mrs. James Parrish, Regional Young People's leader of the state, Mrs. T. L. Bell, and Miss Martha Goodwin, president of our state Y.W.A., helped to make this week the best ever.

One of the best treats the week afforded was the large number of missionaries we were privileged to meet and to know. To name just a few, we heard Miss Virginia Wingo of Rome, Italy; Mrs. Elizabeth Zieger of our Kentucky mountains; and Mrs. Stanley Howard of Tokyo, Japan. Each one had a real message to bring straight from their heart and in most cases it was obvious that the missionary had become one with his or her people.

On Sunday, June 19, Dr. Elmer West, head of the personnel division of the Foreign Mission Board, brought a stirring message both Sunday morning and Sunday night. Sunday morning he spoke on "To Live in These Great Times," and Sunday night he spoke for our dedication service on our theme for the week, "My Life To Give." Several of our Kentucky girls made decisions that night and the following Wednesday.

We were proud of our 45 girls, the most we've had at the Y.W.A. Conference at Ridgecrest, North Carolina, in quite a while. We ranked high not only in number but also in spirit, as was shown by a delicious watermelon feast held one of the nights.

We, from Kentucky, felt not only united in Christ, but also in the bond of our great state. We really grew to love each other by the end of the week and it was with sadness we said goodbye to Ridgecrest and our new-made friends before boarding the train on June 22 for our long 18-hour ride home.—Pauline Hays, Louisville, Ky.

Music Week, Ridgecrest

RIDGECREST, N. C. — Dr. W. Hines Sims, secretary, Music Department, Sunday School Board of the Southern Baptist Convention, states that the Church Music Conference—July 15-20—served more than 3,000 and was climaxed by the presentation of Handel's Oratorio, *The Messiah* on the evening of July 19.

Six choirs in addition to the Oratorio choir sang during the week. Among the members of the faculty were Warren C. Angell, Oklahoma Baptist University; Clifford A. Holcomb, field promotion director of Church Music Department, Nashville; William J. R. Reynolds, associate music editor, Nashville; Claude Almond, Stetson University; Verl Capps, First Baptist Church, Charlotte, N. C.; and Winfred W. Crawford, Howard College, Birmingham, Alabama.

Thomas L. Lewis Goes to Christian County

Pastor Thomas L. Lewis, Franklin, Ky., has accepted the work as associational missionary for Christian County Baptist Association. He has been pastor of the Lake Springs Baptist Church since 1949. While there the church went



Thomas L. Lewis

to full-time preaching. In 1954 a new educational building was dedicated debt free, and the church now has \$3,800 in a building fund for its new auditorium. The Sunday school attendance has doubled and the church offerings have increased from \$1,600 in 1949 to \$5,000 in 1954. Native of Simpson County, he graduated from Simpson County High School, Campbellsville Junior College, Carson-Newman College and the South-

Central Church, Dallas, Asks to Join Convention

DALLAS, Tex. — (BP) — Central Baptist Church here, a strong, independent Baptist congregation, has asked to become affiliated with the Southern Baptist Convention.

The vote of church members was overwhelmingly in favor of the move. Luther C. Peak is pastor of the church.

The church announced its endorsement of the Cooperative Program; organization of a Baptist Training Union, Brotherhood, and Woman's Missionary Society; a church-wide subscription to the Baptist Standard (Texas paper) through its budget; planning of study courses, and a desire to join local and state Southern Baptist groups.

[EDITORIAL NOTE.—Dr. Peak is a former Kentuckian. It will be remembered that he was the immediate successor of Dr. J. Frank Norris as pastor of the First Baptist Church of Fort Worth, Texas.]

ern Baptist Theological Seminary. Mrs. Lewis will be remembered as Miss Rachel Jackson, Louisville. She is a graduate of Shawnee High School, Louisville; Campbellsville Junior College, Carson-Newman College, and the Carver School of Louisville. For several years she was secretary to Dr. R. T. Skinner, Editor of the Western Recorder. Brother Lewis is the first associational missionary that Christian County Association has had, according to Louis W. Shepherd, chairman of the missions committee.

Wife of Dr. C. S. Bratcher Dies in Morganfield

MORGANFIELD, Ky. June 30. — Mrs. Bulah Mae Porter Bratcher, 61, died here in a local hospital Tuesday, June 28, at 6 o'clock in the morning, following an Emergency appendectomy the previous week.

She was the wife of Dr. C. S. Bratcher, Baptist pastor of many years in this section, and at this time is pastor of the nearby Woodland Baptist Church.

Her funeral services were conducted this afternoon at the Woodland Church, in charge of Pastor Benjamin Conaway of Providence, with the Woodland deacons as active and honorary pallbearers. Interment was in the Odd Fellows Cemetery, Morganfield.

Mrs. Bratcher graduated from Georgetown College in the Class of 1919. She was a native of Leitchfield, Kentucky. She has lived here since 1929.

Besides her husband, already mentioned, she is survived by four sons, Ira David, Virginia Beach, Va.; Rev. Harold Bratcher, Richmond; Donald and Charles, Morgantown, Ky.; one brother, Ira J. Porter, Louisville banker; and three sisters, Mrs. L. M. Bratcher, Rio de Janeiro, Brazil, South America; Mrs. Charles Woodall, Lexington; and Mrs. Tyler Coleman, Louisville.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, JULY 17, 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.

Church	T.U.	S.S.
Beaver Dam	176	436
Bellevue	57	355
Benton	83	218
Bowling Green, First (2)	266	1,092
Burlington	50	262
Cadiz	68	315
Campbellsville, Pleasant Hill	142	309
South Campbellsville	72	224
Carrollton, First	50	285
Carlisle (1)	55	207
Central City	213	503
Clay, First	230	230
Cloverport	201	201
Corbin, First	95	344
Central (1)	108	520
Covington, Calvary	628	628
First (1)	129	284

Latonia (2)	226	894
South Side	86	415
Crestwood (1)	50	285
Danville, First (2)	129	562
Lexington Avenue (1)	489	489
Dawson Springs	51	264
Elizabethtown, Severns Valley (1)	153	694
Evansville, Ind., Calvary	120	525
Grace	204	742
Keck Avenue	102	246
Walnut Street (2)	409	409
Falmouth	208	208
Ferguson (1)	47	256
Florence	86	370
Fort Thomas, First	55	---
Frankfort, First (1)	150	741
Thorn Hill	108	---
Franklin, First	396	396
Fulton	148	556
Glasgow (1)	111	677
Greensburg	60	222
Greenville, First	141	353
Harlan	89	489
Harrodsburg (2)	279	852
Hartford	108	252
Hawesville	226	226
Hazard (2)	79	452
Hazel	69	271
Henderson, First (1)	134	491
Immanuel Temple (2)	104	623
Hopkinsville, First (1)	128	687
Second	164	842
Junction City	75	228
Kirksville	184	184
LaGrange, DeHaven Memorial	46	268
Lebanon, First (1)	109	440
Leitchfield	108	263
Lexington, Grace (2)	136	640
Porter Memorial	126	505
Rosemont	77	288
London, First (1)	128	563
Louisville, Baptist Tabernacle	151	599
Beechland	96	497
Bethany	65	265
Carlisle Avenue (2)	248	1,227
Clifton (1)	107	362
Eastern Parkway	58	486
Eightheenth Street	91	286
Farmdale (1)	108	389
Harmony	66	256
Hazelwood	65	458
Highland Park First	395	395
Immanuel	86	379
Ninth and O (10)	503	1,432
Okolona	67	453
Parkland (1)	224	879
Shawnee	85	309
Shively (1)	90	507
Southside (1)	106	532
Third Avenue (1)	107	560
Twenty-third and Broadway (2)	155	644
Virginia Avenue	262	262
Walnut Street (4)	243	1,348
West Broadway (1)	113	558
Ludlow, First	81	377
Madisonville, First	191	915
Marion	80	256
Mayfield, First	259	812
Middlesboro, First (4)	569	569
East Cumberland Avenue	301	301
Monticello, First	70	293
Morgantown, Additions 4	140	255
Mt. Carmel	47	124
Mt. Washington	107	276
Murray, First	836	836
Newport, First (2)	648	648
Owensboro, Buena Vista	90	364
First (1)	214	1,031
Hall Street (1)	166	424
Seven Hills (1)	88	257
Third (1)	254	886
Paducah, East	173	482
First (1)	146	509
Trinity	129	287
Twelfth Street (1)	122	377
Paintsville, First (1)	57	213
Paris, Central	74	264
First	22	241
Pikeville, First (4)	53	434
Prestonburg, Irene Cole Memorial (10)	498	498
Princeton, First (1)	146	576
Second (1)	150	300
Russellville, First (1)	82	395
Shawnee Run	207	207
Shepherdsville	42	275
Somerset, Calvary	120	230
First	186	674
Sonora	100	244
Springfield, First	131	419
Sturgis, First	275	275
Union City	61	96
Utica, Additions 1	69	234
Versailles	59	362
Walton	84	323
Williamsburg, First (1)	390	390
Williamson, W. Va., East (1)	59	310
Winchester, Central	85	360
First	151	408

Humanism Ridicules Christianity

By JOHN R. SAMPEY, JR.
Furman University

Humanism is the religion of the 20th century intellectual. In the religion of humanism man worships his own works, and he denies the existence of any higher Power. A few illustrations from current writings of humanists will show how subtle is their challenge to the Christian college.

When one of the nation's leading industrialists and philanthropists took his own life there appeared in SCIENCE, the official organ of the American Association for the Advancement of Science, a eulogy commending his act in the following words:

"The press and the public seemed instinctively to realize that Mr. _____'s last message, 'My work is done; why wait?' and his dramatic termination of his career formed a fitting end to a remarkably consistent life. Certainly it is true that his close friends and associates view this ending as the final triumph of a man who all through life made his own way, made his own decisions and courageously followed the line of his convictions."

Ridicule Supernatural

The author of these words was the president of the foremost engineering school in the country, and was himself a graduate of a Christian college. One can but wonder how he reconciled his thoughts with the words of the Apostle Paul: "You are not your own; but you were bought with a price" (I Cor. 6:19-20).

Humanists ridicule the supernatural. At the commencement exercises of a large midwestern university the speaker, who was one of the most distinguished members of the faculty of the same institution, chided the graduates because not ten per cent of them had "worked their way out of the cocoon of supernaturalism." Yet remove the supernatural elements from Christianity and you have left an empty shell as impotent and meaningless as the religions of Confucius, Buddha and Mohammed.

Dewey Philosophy

Another illustration of how the forces of humanism align themselves against Christianity can be found in a communication in CHEMICAL AND ENGINEERING NEWS, a journal which enjoys one of the largest circulation of any scientific publication in the country. The writer is John Dewey, one of the most

eminent educators and philosophers of our day:

"John Dewey was an honored member of the American Humanist Association, the national humanist organization, with headquarters at Yellow Springs, Ohio, which welcomes to membership all interested in humanism—i.e., a belief relying upon the scientific method and the democratic approach. Humanism holds that every human possesses inherent dignity; that man, within limitations of natural environment, has the capability of solving his problems; that he can hope for help from no outside Power; and, as this is his only life, he ought to make the best of it for himself and others.

"Humanists know no more than any one else about the mystery of nature, but look to science for further knowledge. Christians 'explain' this mystery by postulating that most sublime mystery, God, as the answer. While the compounding of a lesser mystery with a greater one may furnish solace for the believer, it provides no enlightenment, so humanists have given up that concept."

Dedication To Truth

How can the Christian college meet these challenges of humanists? Their pagan ideas, coupled with materialistic science, constitute a greater threat to our way of life than all the dogmas of atheistic communism.

The hour calls for courageous thinking in the fields of education, science and philosophy. But even more it demands more complete dedication to the life and teachings of the One who nineteen centuries ago declared: "I am the way, the truth and the life" (John 14:6).—*Christian Index*.

Several Kentuckians on Ridgecrest Sunday School Conference

NASHVILLE, Tenn. — (BSSB) — Speakers and leaders for the three Sunday School Conferences at Ridgecrest Baptist Assembly, N. C., have been announced by Dr. J. N. Barnette, secretary, Sunday School Department, Sunday School Board.

This first week, August 11-17, Dr. W. R. Pettigrew, pastor, Walnut Street Baptist Church, Louisville, Ky., will be the evening speaker and for the morning worship August 14, with Dr. Ira H. Peak, pastor, Tower Grove Baptist Church, St.

CLASSIFIED ADS

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PIANO TUNING AND REPAIRING. Forty years' experience. Special discount to churches. Write Charles W. Holland, Sr., Route 3 Owensboro, Kentucky. Phone, Panther 2403.

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.

FOR SALE—Twelve 12-foot straight pews; reasonable; in good condition. Severns Valley Baptist Church, Elizabethtown, Kentucky.

Louis, Mo., for the Sunday evening worship period. Dr. Peak will also bring the noonday messages that week.

Dr. H. Leo Eddleman, president, Georgetown College, Kentucky, has been selected for the evening speaker the second week, August 18-24. Dr. James L. Sullivan, executive secretary-treasurer of the Sunday School Board, will bring the morning worship message August 21. Dr. Harold G. Sanders, pastor, First Baptist Church, Tallahassee, Florida, will be the noonday speaker for the week.

For the third week, August 25-31, Dr. Henry A. Parker, pastor, First Baptist Church, Montgomery, Ala., will be the speaker, with Dr. Ralph H. Langley, pastor, University Baptist Church, Coral Gables, Florida, at the Sunday evening worship period. Dr. Langley is also scheduled to speak at noon each day the third week.

Leaders for the Bible Study Hour are, first week, Dr. Ralph A. Herring, pastor, First Baptist Church, Winston-Salem, N. C.; second week, Dr. Howard P. Colson; and third week, Donald F. Ackland of the Sunday School Board staff.

Pastor O. D. Kern reports the ordination of James Prewitt to the Gospel ministry by the Chaplin Baptist Church. The council of 21 preachers and deacons elected Pastor Kern moderator, Pastor W. E. Bryant, Cox's Creek, interrogator and Floyd Collins, Kings, clerk. Kirtley Jolly and Laverne Butler, both former Chaplin pastors, took part in the ordination, as did Pastors O. D. Kern and Walter E. Bryant. Brother Prewitt is now a student in Georgetown College, and he has been called to be pastor of the Indian Creek Church, near Cynthia.

SUNDAY SCHOOL DEPARTMENT

ROY E. BOATWRIGHT
State Secretary

Cedarmore Sunday School Week—August 8-12; Special Days For Associations

We urge all pastors, superintendents, other Sunday school workers, and those interested in becoming richer in their Christian living to take advantage of the week of inspiration, information, and fellowship at Cedarmore, August 8-12.

Some workers will find it impossible to stay the entire week. We suggest that you attend as much as possible.

Special days have been designated for some of our associations to sponsor the attendance. Will you support your association by attending on their special day?

The special days are as follows:

August 9—Baptist, Blackford, Breckinridge, Crittenden, Henry County, Long Run, Lynn, Nelson, Owen County, Sulphur Fork, Tates Creek, Union.

August 10—Campbell County, East Lynn, Franklin County, Goshen, Laurel River, Lincoln County, Pulaski County, Russell County.

August 11—Bracken, Central, Daviess-McLean, Elkhorn, Liberty, Rockcastle County, Russell Creek, Salem, North Bend, Boone's Creek, Casey County, Severs Valley, Whites Run.

Sunday School Department Vacation Bible Schools Reporting Through July 4

School and Association	Enrollment
Insull, Bell County	44
Cabbage School, Bell County	23
Pathford, Bell County	43
Junction City, South District	198
Union Ridge, Blood River	86
Lexington, Ashland Ave., Elkhorn	1,029
Marion, Ohio River	154
Blandville, West Union	98
Concord, Christian County	68
Owensboro, First, Daviess-McLean	333
Pleasant View, Bethel	100
Dalton, Little Bethel	91
Hartford, Ohio County	201
Middlesboro, E. Cumberland Avenue, Bell County	166
Paducah, Oaklawn, West Union	173
Paducah, Trinity, West Union	220
Louisville, West Side, Long Run	219
Persimmon Grove, Campbell County	44
Louisville, Hazelwood, Long Run	283
Poole, Ohio Valley	135
Morgantown, First, Gasper River	154
New Salem, Wayne	92
Buechel Park, Long Run	236
LaGrange, DeHaven, Sulphur Fork	209
Louisville, Garfield Avenue, Long Run	434
Island Baptist, Daviess-McLean	119
Hanson, Little Bethel	67
Louisville, Baptist Tabernacle, Long Run	324
Bellepoint, Franklin County	113

Vine Grove, Severs Valley	202
Paducah, Lone Oak, West Union	215
Owensboro, Temple, Mission of Third, Daviess-McLean	101
Jeff, Three Forks	51
Louisville, Virginia Avenue, Long Run	146
Crofton, Christian	139
McWhorter Street, Laurel River	35
Colored Baptist, Mission school of London, First, Laurel	22
East London, Mission school of London, First, Laurel	27
Egypt, Irvine	34
Calvert City, First Missionary, Blood River	154
Valley View, Long Run	178
Burlington, North Bend	187
High Cliff, South Union	76
Aswigo, South Union	113
Aetna Grove, Lynn	75
London, First, Laurel River	199
Elizabethtown, Severs Valley, Severs Valley	400
Elizabethtown, Haycraft Chapel (Severs Valley), Severs Valley	82
Murray, Five Points Mission, Blood River	45
Cadiz, Oak Grove, Little River	47
Sand Run, North Bend	234
Simpsonville, Shelby County	92
Bloomfield, Nelson	185
Drakesboro, Muhlenburg	134
Silver Grove, Campbell County	119
McKinney, Lincoln County	139
South Hampton, Daviess-McLean	95
Catlettsburg, Missionary Baptist, Greenup	325
Vanceburg, First, Greenup	136
Stithton, Severs Valley	129
Waddy, Shelby County	63
Beech Grove, Nelson	51
Bethel, Gasper River	53
Dayton, First, Campbell County	154
Cloverport, Breckenridge	119
Mt. Carmel, East Lynn	43
Louisville, Victory, Long Run	111
Louisville, Okolona, Long Run	330
Ten Mile, Ten Mile	92
Houstonville, Lincoln County	174
Winchester, Central, Boone's Creek	235
Muncy Creek, Three Forks	39
Short Creek, Three Forks	37
Rockhouse, Three Forks	94
Irvington, First, Breckenridge	123
Louisville, Gethsemane, Long Run	239
Missionary Baptist Chapel, Muhlenburg	41
Quality Missionary Baptist, Gasper River	25
Mt. Olivet, Gasper River	39
Lexington, Grace, Elkhorn	337
Elk Lick, Logan	67
Louisville, Fourth Ave., Long Run	79
Sunshine, Upper Cumberland	116
Waterford, Plum Creek, Long Run	75
Lily, Laurel River	99
Owensboro, Parrish Avenue, Daviess-McLean	64
Mississippi, West Kentucky	71
Melber, Graves County	88
Evansville, Ind., Grace, West Kentuckiana	427
Owensboro, Walnut Street, Daviess-McLean	151
Evansville, Ind., Van Avenue, West Kentuckiana	149
Locust Grove, Upper Cumberland	86
Cherry Corner, Blood River	107
Long Branch, Laurel River	39
Leatherwood, Pine Mountain	134
Swiss Colony, Laurel River	131
Petersburg, North Bend	115
Pisgah, Blackford	44
Sonora, Severs Valley	167
Jeffersontown, First, Long Run	228
Pleasant Hill, Pulaski County	95
St. Matthews, Long Run	403
Decoursey, North Bend	185
High View, Long Run	180
Crescent Hill, Long Run	213
Baxter, Upper Cumberland	108
Peoples, Upper Cumberland	42
First Baptist Chapel, Ashland, Greenup	57
Elk Springs Valley, Wayne Co.	110
First Cold Springs, Campbell County	200
Lewisport, Blackford	127
Greenville, First, Muhlenburg	190
Manchester, Booneville	111
Crestwood, Franklin	211
Robards, West Kentuckiana	58
Mt. Zion, Severs Valley	115
Dry Run, Elkhorn	83
Twenty-Third and Broadway, Long Run	294
Cadiz, Little River	215
Woodwards Valley, Ohio County	79
Nicholasville, Elkhorn	251
Wood Memorial Chapel, Covington, North Bend	100
Mt. Vernon, Elkhorn	109
Walnut Street, Louisville, Long Run	331
Bethel, West Kentuckiana	141
Pilot, Lincoln County	51

William W. Enete, Jr. Leaving Lexington to go To Fort Worth, Texas



W. W. Enete, Jr.

LEXINGTON, Ky. —William W. Enete, Jr., has resigned as assistant pastor of the Calvary Baptist Church here to become minister of education at the Birchman Avenue Baptist Church of Fort Worth, Texas. Born of missionary parents at Rio, Brazil, he is a graduate of Baylor University and the Southern Baptist Theological Seminary. Mrs. Enete is a B. A. graduate of the University of Kentucky, with a major in elementary education. At the Fort Worth Church he will be associated with Pastor B. O. Baker and his brother, Richard Baker, minister of music and author of gospel songs.

Presbyterian Minister Embraces Baptist Faith

TUSCUMBIA, Ala. — (BP) — A Presbyterian minister who had served a church here for 20 years has resigned to study Baptist doctrines and become a minister of that denomination.

Bruce Wideman announced plans to attend Southern Baptist Theological Seminary, Louisville, Ky., to acquaint himself with Baptist beliefs. He has had previous seminary training in his former faith.

Members of the Colbert-Lauderdale Baptist Association of Alabama extended fellowship to Wideman. Wideman was baptized by Allen W. Graves, pastor of Immanuel Baptist Church, Tulsa, Oklahoma, and then preached in the Tulsa church.

► Advance Baptist Church, Baskett, Ky., in the West Kentuckiana Association, had its VBS June 20-July 1, resulting in 11 professions of faith and 106 enrolled. Pastor E. A. Grant says that Mrs. Earl Wilkerson, Henderson, was principal and Miss Wilma Hall, Baskett, secretary.

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BROTHERHOOD DEPARTMENT

LUCIEN E. COLEMAN, SR., Secretary

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LET'S HELP!

Come on fellows, Let's help promote Church and Denomination Night in our churches this year. The date for this special program will be in September or October as your pastor and church leaders may be planning it. Ask your pastor how the Brotherhood can help promote it.

Southern Baptists are making progress in practically every area of service. More missionaries are being sent, more money is being contributed, more are helping carry the heavy burden than ever before. And yet millions of Southern Baptists are having no effective part, either in the work of the churches of which they are members or in the missionary work of the denomination. Something is needed to enlist these marginal members and we think Church and Denomination Night will greatly help to challenge these to see their personal responsibility in these matters.

Church and Denomination Night is to be a one-night stewardship conference to be held in every church of the Southern Baptist Convention. Suggestions for the program include ten minute sketches of the history of the church, highlights of our denominational history, and songs composed by Baptist authors. Film strips and movie films are also available from the Baptist Book Store.

Let's remember that the Brotherhood is to undergird the whole program of

the church and denomination. This particular night is our opportunity to give our support through attendance and helping promote it.



We Enjoyed It!

On the 21 and 22 of this month, your Brotherhood Secretary was privileged to attend and take part in the Family Camp program at Oneida Institute. This was a new experience for me and one which I enjoyed very much. Dr. Sparks and his staff at Oneida did a superb job in entertaining us, and Brother Curl, our efficient and able Secretary of Stewardship and Missionary Training did a good job in directing the program. Program personnel was "tops" in every detail. We were glad for the opportunity to present Brotherhood work there. Remember! The difference in churches is the enlisted manpower!

Thus Saith the Preacher—

"Seven Miles from Known Sin"

Dear Friend:

Did you see that advertisement of the ultra conservative college that said its campus was "seven miles from known sin?" I guess they wanted to attract some good-intentioned parents into sending their children there in order to keep them away from life's temptations. Personally, I think they'd be sending them into the presence of one of the greatest of all sins—smug pride.

Any thinking person would like to be done with sin, and have it done with him. We might like to be seven miles from known sin, but we are not. You see, sin is in us, and the problem is how

to get seven miles away from ourselves. That we can't do.

Ibsen in his drama, Peer Gynt, dealt with this problem of a person's trying to run away from himself. And old brother Jonah in the Old Testament tried to do the same thing. Neither was successful.

While it is true that Christians are told to separate themselves from the world, it would be a tragic thing for the world if Christians did that literally.

No one had a greater distaste for sin than did Jesus. Yet he did not try to get seven miles away from it. Jesus plunged into the middle of the places

where sin was found at its worst. And thankful we ought to be that he did. Can you even imagine what a tragic world ours would be if Jesus had gathered his little group of disciples together and said, "Friends, there is too much sin in these parts. Best we remove ourselves seven miles from any known sin. There we will study the will of God for our lives."

Fortunately, Jesus didn't react that way. He associated with sinners because they needed Him so much. It was not the righteous He came to call to repentance, but sinners. As a result He was abused with slanderous remarks about his associating with sinners. (Those guys at this college I'm talking about must be in the direct line of descent of those who criticized Jesus.)

Whenever any group of Christians get so almighty righteous that they think themselves to good to be around sin and sinners, then the Christian faith that they represent is on the way out. And good riddance at that!

(I ought to say a word about the Sunday school class that proudly reports that all its members are Christians and church members, but I won't; other than to say that class isn't doing its proper job. You can take it from there.)

If the message of Christ is that sinners be converted, then we'd better get that message where it belongs.

Yours, from where there's plenty of sin,

G. Avery Lee
Ruston, La.

► We are living in times of optimum conditions for sharing the gospel. All things combine to provide an atmosphere of hope, expectancy in the Orient.—Elmer S. West, Jr., Foreign Mission Week, Ridgecrest.

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The Educated

The accumulation of a few years of schooling beyond high school is the quest of several million young people. This is called "getting an education." Schooling is the surest and safest way toward an education. It is the tried and proved method.

But to say one has schooling is not to say that he has education, or learning; because schooling is only a part of it. Books, teachers, and diplomas will lead toward, but will not guarantee, an education. I am sure that this is true in other areas of study; I know it to be true in the ministry. In fact, I have known men who quit learning upon graduation. I will go a step further to say I have known men who rejected learning after graduation.

All of which is to beg the question, "What is education?" Let me give a layman's answer. It will not fit philosophy or psychology, for my acquaintance with these subjects is too meager. Yet I shall not claim originality for I am sure through the years many have discussed this subject in my hearing. Education is the process of learning tested facts as facts, understanding probable truths in their proper light, acquiring the right tools of thought for sound investigation, developing the best known methods in particular skills so that the individual may realize more fully his own ideas, attitudes, and talents, and assimilating into the fabric of his life these truths properly interpreted.

Education aims to develop persons in a reasonable and reasoned attitude of life. It forbids an uncritical approach to investigation. Yet this aim must be accomplished without destroying personality or distorting it. It must not result in a loss of the fine elements of the inner man; it should not result in a loss of the fine elements of the inner man; it should not result in censoriousness. One of the tests of education is one's ability to rethink traditional and emotional facets of truth; another is the ability to discriminate between truth and half-truth. A problem in education is "continuation study." Those who made their schooling develop their thinking have done it after leaving school. What and whom to read is something that must be learned. Libraries are helpful but thinking is also important.

Many of us appear to have read a lot but have not thought very much. We do not tend to think through the significant statements of our age. Too often we turn back to ideas which we held before we attended college and do not give our schooling a chance to make its contribution. For this reason we are developing a generation of schooled illiterates. A man with a Th.D. or Ph.D. gets some attention whether he deserves

it or not. When people listen to one with such schooling revert to old, uncritical methods and thoughts, they are impressed and influenced.

A Ph.D. who has not assimilated facts with his preaching is a poor sight indeed. It appears now and then that some actually try to repudiate facts. . . . When, in the heat of a speech, one slips we are prone to overlook it. But we should be careful to integrate our learning into the fabric of our speeches,

Autrey to Teach at Southwestern



C. E. Autrey

FORT WORTH, Texas. — C. E. Autrey, Dallas, Texas, will assume his duties as associate professor of evangelism at Southwestern Seminary here August 1. He comes to his new work from the department of evangelism of the Southern Baptist Home Mission Board, where he has served since 1952.

writings, and lives so that we shall not repudiate facts and learnings.

What causes this lapse into the traditional frame of mind? Is it a result of reading and studying with a closed mind? Is it the result of an attempt to say what will be popularly received? Is this frame of mind one that seeks recognition as an unique person—one who can, with information to the contrary, believe what he has always believed? If any of the above answers fit, then "educated" is an incorrect term for that individual.

It takes no real courage to oppose one's

teachers, for they are rarely present, but it takes courage to oppose an accepted but incorrect tradition. Education pivots on one's capacity to integrate learning so that he knows what and why he accepts or rejects the patterns.

—Bulletin, Seminary Extension Department

What Makes a Church Great?

What makes a church great?
'Tis not the building tho' so grand,
Nor the throngs that worship there;
Nor yet the wealth they hold in hand,
Nor the clothes the people wear—
Not this makes a church great.

What makes a church great?
'Tis not the place the building stands,
Nor the fame that men proclaim;
But 'tis the Bible in their hands,
Lifting high one Holy Name
This makes a church great!

What makes a church great?
Teaching, living, praying, giving;
All these help to make it great;
And singing, too, the gospel true,
Each filled with love, not hate;
This makes a church great!

What makes a church great?
The simple preaching of the word,
The word of hope, peace, and life,
The sweetest message ever heard,
The word of eternal life,
This makes a church great!

What makes a church great?
A mission spirit wide as earth,
That loves and prays, gives for all;
And seeks to give the spirit birth
To save mankind from the fall.
This makes a church great!

—Copied.

California Numbers Over 500 Churches

FRESNO, Calif. — (BP) — Maintaining an average of organizing one new church a week for five years, California Southern Baptists recently added the 500th co-operating church to their number.

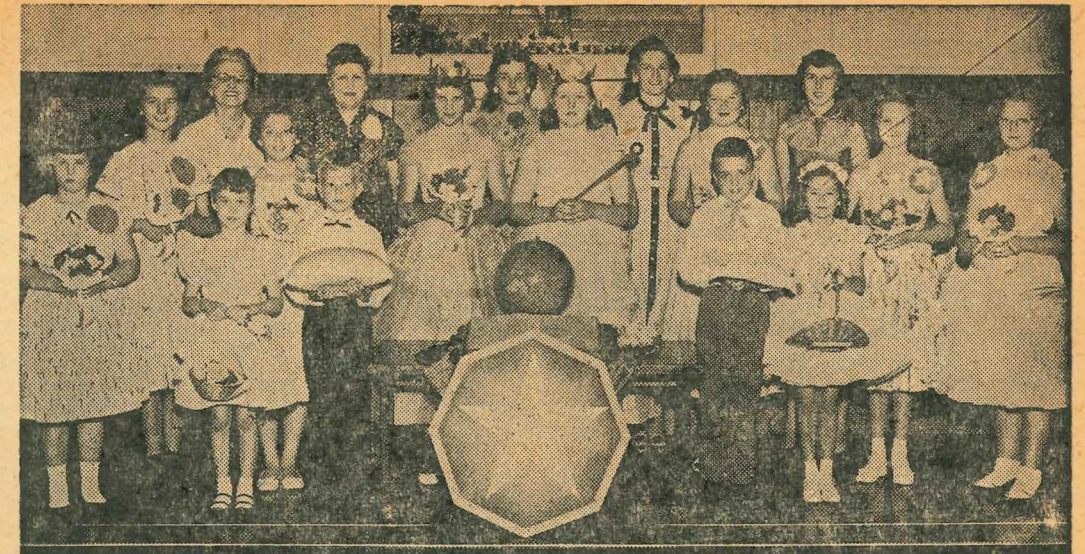
The 500th church is a Spanish-speaking church. In Spanish, it's called Primera Iglesia Bautista del Sur (or, as you would say in English, First Southern Baptist Church) of Bakersfield.

This is not the first foreign-language church among Southern Baptists in the state. They have ten Spanish-speaking churches, three Russian, two Chinese, and two Japanese.

This isn't all, however. The 501st church also has been organized. It's the Broadway Southern Baptist Church in Escondido, California.

FORT THOMAS GIRL WINS HIGH AWARD . . .

Betty Davis, daughter of Mr. and Mrs. Almor Davis of Sherman Avenue in Fort Thomas, was given the award of Queen with Sceptre at the Coronation Service of the Girls' Auxiliary at the First Baptist Church of Fort Thomas recently. The award is the next to the highest honor of this organization based on memory work of a Bible and character building nature and handwork including the making of clothes for needy children. Dona Freer, daughter of Mr. and Mrs. D. E. Freer of Memorial Parkway, was awarded the next highest honor of Queen at the same service. Other awards were given to Janice Crim and Joan Simon as Maidens; Binnie Lee Minesinger, Janice Wilson and Carolyn Wynn as Ladies-in-Waiting; and Linda Grimm as Princess.



The Queens' flower girls were Mary Alice Webb and Linda Hurrelbrink and their pages were Tommy Kellen and Stephen Berry. Mrs. Carl Waldemayer, Young Peoples Director; Mrs. D. E. Freer and

Mrs. Hugo Wynn, Intermediate G. A. Counselors; Carolyn Taylor, Junior G. A. Counselor; and Mrs. E. O. Perkins, president of the WMU planned the program and assisted in the Coronation Service.

FALLEN ASLEEP

JOHN ANGLIN

TILINE, Ky., June 22. — Whereas, the Great and Supreme Ruler of the universe has in His infinite wisdom called our beloved brother, John Anglin, to be forever with Him, it is altogether fitting that we record our appreciation of him.

Bro. John departed this life on May 3, 1955. Age, 43 years, 7 months, and 2 days. He was converted about 25 years past and was a member of Sugar Creek Baptist Church. He testified to the fact that although he was expecting death at any time, that he was prepared to go to his eternal home.

Therefore, be it resolved, that the wisdom and ability which he has exercised in this church by services, contributions, and council will be held in grateful remembrance and that his passing will prove a serious loss to both his church and community.

Be it further resolved, that we extend sincere sympathy to the bereaved relatives of the deceased and may they ever look to the Lord in faith believing that He who rules our destiny, doeth all things well.—Sugar Creek Baptist Church, ALBERT PERRYMAN and CLAUDE SMITH, Committee.

MRS. WARREN G. POTTS

MARION, Ky., June 1. — Be it known, that on May 30, 1955, the wife of Retired Pastor Warren G. Potts passed to her reward, only to remain until He comes again with all His holy saints to meet His Righteous Living.

And whereas, Brother and Mrs. Potts have been the servants of God all these many years together and have been happy helpmates, that made each other a happy life for the Lord.

And whereas, they were among us as Associational Missionaries, meeting lots of people and making lots of friends and keeping them wherever they went.

And whereas, we remember and praise God for our acquaintance with them and for the work they did in our association, which meant much and lasting good was accomplished.

Therefore be it resolved, that we, the Ohio River Association in its fullness, extend to Brother Potts and his family our heartfelt sympathy and commend them to our Heavenly Father who will give them strength and courage in their time of sorrow.

Be it further resolved, that we bespeak

for Brother Potts many prosperous years in the service of the Lord and wish him to be the recipient of many of God's richest blessings before he shall hear the call, "Come up higher."

Be it further resolved, that a copy of these resolutions be sent to the family of Brother Potts, and to the Western Recorder and one be kept in the files of the association.—Respectfully submitted, R. F. CRUTCHER, Clerk, Marion, Ky.; G. O. CAVANAUGH, Moderator.

MRS. R. S. BINGHAM

ELLISTON, Ky. — Whereas, God in His infinite wisdom called from our midst our beloved friend and co-worker, Mrs. Grace Bingham, on May 16, 1955, we, the members of the Mt. Zion Baptist Church, Ten Mile Association, do hereby desire to express our gratitude to God for her consecrated life and faithful service in His kingdom's work.

She was a faithful member of the WMS, having been present at every meeting since 1951. Also, teacher of the King's Daughters' Sunday school class, she was absent only five times in seven years.

Therefore, be it resolved:

That her joy in serving her Lord, her pleasant ways, deep humility and great faith, shall ever inspire us to better service, greater zeal and devotion to our Master.

That Heaven's gain has caused a great loss in our WMS at Mt. Zion Church.

That a copy of these resolutions be entered in our WMS secretary's book as a permanent record, and a copy be sent to the Western Recorder. Respectfully submitted, MRS. RAY LAWRENCE, Secretary.

MRS. BESSIE NALL

CECILIA, Ky., June 27. — God in His infinite wisdom saw fit to call from our midst Mrs. Bessie Nall of Rineyville, Ky., on May 27, 1955, at the Hardin Memorial Hospital, Elizabethtown, Ky.

Mrs. Nall was a charter member of the Blue Ball Missionary Society. She was the WMS Stewardship Chairman, treasurer of the Margarite Woman's Sunday School Class and also a member of the church.

The funeral was conducted Sunday, May 29, at the Blue Ball Baptist Church by

Brethren Elmer Palmer, James Conard and Calvin Fields.

Mrs. Nall is survived by her husband, Jesse Nall, and two daughters—Mrs. Barney Goodman and Mrs. Hulett Goodman, and several grandchildren.

Be it resolved that Blue Ball WMS has lost a good and faithful member.—MRS. HENRY M. HALL, Chairman; MRS. GERALD WOODRING, WMS president.

Immanuel Chapel at Henderson to Build

HENDERSON, Ky. — Remarkable progress has been made at the Immanuel Baptist Chapel under the guidance of the mother church, the Immanuel Baptist Temple, and under the leadership of Pastor Raymond W. Farrar. The Sunday school has an enrollment of 237, and every inch of space is used as a class room, with two classes meeting in the home rented for the pastor.

The chapel needs an educational building and a parsonage, so it has adopted a building program. A lot has been purchased to the north, and the group is retiring the debt on that. Pastor Farrar has been in consultation with the Architectural Department of the Sunday School Board about the plans. The Temple has given its backing to enable them to borrow \$10,000 to construct one wing of the proposed new building.

►The Silver Grove Baptist Church, in Campbell County Association, will celebrate its 40th anniversary Sunday, August 7. Mrs. Louis Kopp, clerk, wishes all members, former members and former pastors to know that they are invited to be present for that occasion.

What the Southern Baptist Program of Evangelism Has Done for Maryland

By CLIFTON C. THOMAS
Executive Secretary of Maryland

Words are inadequate to evaluate the contribution that the Southern Baptist Program of Evangelism has made to the Baptist cause in Maryland. Being a minority group has always made it difficult to get publicity concerning the work of our churches. In fact, the majority of the people of the state, prior to the launching of the first crusade, knew little or nothing about Baptists. Revivals among other groups were practically unheard of. When the first crusade was announced in Maryland, a high school girl approached a pastor's daughter and asked what was meant by "Baptist Revival," and why was it necessary for a church to have a revival?

When the newspapers, radio, and television learned of the united effort on the part of a denomination numbering nearly 8,000,000 people, with practically 29,000 churches, they immediately began to make room in their crowded schedule for publicity concerning the crusade in Maryland. We had free time allotted us on radio and television, wonderful space in the newspapers, reduced rental for space in the vehicles of the Baltimore Transit Company, and 500 taxicabs carried the bumper sign "Baptist Revivals" during the two weeks. Each year since the first crusade we have found increasing willingness on the part of the above mentioned avenues of publicity to give us full cooperation.

Baptists in Maryland, like Baptists the world over, may not always see eye to eye, but they are primarily interested in winning lost people to Jesus. United effort can always be secured when we major on evangelism. No efforts among the churches in Maryland have met with a greater spirit of cooperation than that manifested during our crusade. Our people have learned that, by our working together, great victories can be won for Christ.

In 1938 there were 99 churches in Maryland, baptizing 1,045, with a total membership of 21,195. During the eight years following 1938, Maryland Baptists baptized a total of 8,413 people. In 1947 there were 94 Baptist churches in Maryland, baptizing 1,132 people, reporting a total membership of 27,367. From 1947 through 1954, there were 13,430 people baptized into the membership of the Baptist churches in Maryland. Since 1952 there have been baptized into the membership of the churches of Maryland, 6,546, or an average of 2,182 per year. We now have 129 churches with a membership of 37,201. During the recent simultaneous evangelistic cru-

sade, 99 of the 129 churches reported 1,441 received for baptism and 402 by letter, or a total of 1,843 members received into the churches during the period of the crusade.

We believe that the simultaneous evangelistic crusade has helped materially in closing the door through which many of the new members previously drifted out into the indifference, thus depriving the church of their service and Christian testimony. A vital part of the Southern Baptist Program of Evangelism is a program on orientation of new members. Our pastors in Maryland have taken advantage of this training period and have used extensively the book by Dr. James L. Sullivan, *YOUR LIFE AND YOUR CHURCH*. We are persuaded there is no better orientation program than the one found in this book. No evangelistic program is complete until the evangelized have been enlisted in winning others to Christ. The Southern Baptist Program of Evangelism is helping Maryland Baptists to accomplish this desired goal.

BAPTIST PERSONALITIES



Mr. and Mrs. William A. Cowley

Mr. and Mrs. William A. Cowley, of Georgetown, Ky., were among 14 young people appointed to overseas mission service by the Southern Baptist Foreign Mission Board at its June meeting. They will serve in Nigeria.

Mr. Cowley is assistant professor of speech and Mrs. Cowley is Baptist Student Union director at Georgetown College.

A native of Meade County, Ky., Mr. Cowley attended Western Kentucky State College, Bowling Green, and received the bachelor of arts from Georgetown College and the master of arts from the University of Florida, Gainesville, where he majored in speech.

For almost two years after graduation from Georgetown College he served as

B.S.U. director and alumni secretary at the college. While in graduate school he was minister of music for the North Central Baptist Church in Gainesville and graduate assistant in the department of speech at the University of Florida. He has held summer positions as staffer at Ridgecrest (N. C.) Baptist Assembly, student missionary under the Southern Baptist Home Mission Board in Alaska, and worker with the Kentucky Baptist state mission board. He came to his present position at Georgetown College in September, 1954.

Mrs. Cowley, formerly Audrey Evans, is a native of Pensacola, Fla. She was graduated from Florida State University, Tallahassee, with the bachelor of science degree, studied at Jones Business College, Jacksonville, Fla., and received the master of religious education degree from Southwestern Baptist Theological Seminary, Ft. Worth, Texas.

Before coming to her present position at Georgetown in October, last year, she was youth director and pastor's secretary at Queensborough Baptist Church, Shreveport, La., for one and a half years, and B.S.U. director at the University of Florida for 20 months.

The following young people appointed by the Board at its June meeting have attended Southern Baptist Theological Seminary or Carver School of Missions and Social Work (formerly Woman's Missionary Union Training School): Edgar H. Burks, Jr., and Linnie Jane Joslin Burks, both of Missouri, for Nigeria; Reiji Hoshizaki, California, and Asano Masaki Hoshizaki, Hawaii, for Japan; and Karl J. Myers, Jr., West Virginia, and Mary Elizabeth Lawton Myers, South Carolina, for Nigeria.

Other June appointees are: Sarah Lou Henley, Texas, for Nigeria; John B. Hill, South Carolina, and Louise Lewis Hill, Alabama, for Nigeria; James W. Smith and Elizabeth Flanders Smith, both of Georgia, for Israel; and Amy Snelling, North Carolina, for Paraguay.

► There are 22 missionaries for 22 million people in Korea; 30 missionaries for 80 million people of Indonesia.—Elmer S. West, Jr., during Foreign Mission Week, Ridgecrest.

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July 28, 1955

Why I Believe in Heaven

By W. W. ADAMS, Professor of New Testament Interpretation
Southern Baptist Theological Seminary



W. W. Adams

Reason and the Bible compel me to believe in Heaven. Immortality and Heaven (the two are inseparable) are realities which belong to the Spirit world. They must be tested by principles and methods that harmonize with the nature and activities of spiritual things.

Reason demands Heaven: As a person, I wake up in consciousness with a physical body, and with capacities and powers that dwell and function in my body and through it make contact with and use of material things. My desires, emotions, ideals, hopes, mind, and will are as real as my body. In fellowship and co-operation with God, I employ these spiritual powers in the interest of values and ends that use and yet reach beyond nature and time and that point always to something higher and better.

I live, work, struggle, and achieve. I experience many satisfying rewards—a deeper joy, a richer life, a growing capacity for the good. I find myself in need of moral and spiritual reinforcement. I call to God and receive the needed resources.

Still there is always something lacking. Hopes fade, aspirations and efforts are thwarted, the innocent suffer, the wicked prosper. Injustice, inequalities, sorrows, and tears abound everywhere.

The upward pull, the encouraging progress and hopes we experience here and our inherent sense of justice in a moral universe demand a climatic consummation consistent with nature and life, as we know them in experience. Otherwise, if death's the end, life is a colossal joke, an unspeakable tragedy.

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WESTERN RECORDER

The call of reason is answered perfectly in the Bible.

The story of creation disclosed a graduation in nature. Progress is from the lower to the higher. This implies purpose and a climax which are realized in man himself.

In the Bible there is always the greater coming age and order. Christ's mission, ministry, and kingdom building were based on and dedicated to redeeming man from sin and to the final fulfillment of man's dignity and supreme worth. God will bring into being a new heaven and a new earth, in which will dwell righteousness, holiness, and peace, where sorrows and death will be unknown and where redeemed men, in the ideal society, beyond the reach of sin, can and will worship and serve God forever.

Thus the universe does have meaning, and life is increasingly rich and rewarding. Heaven becomes the logical and satisfying consummation of the universal longing of mankind and of all the good we know in life, in history, in the moral order, and in God's Word. In Heaven we shall be forever resting and yet active, where endless growth, achievement, and contentment will lie before us.

ANNUAL MEETINGS OF DISTRICT ASSOCIATIONS IN KENTUCKY 1955

Date	Association	Place
August		
2-3	Henry County	Dremmons Ridge at Franklinton
2-3	Bracken	Morehead
3-4	Blackford	Mt. Eden at Hawesville
3-4	Union	Berry (Harrison Co.)
4-5	Monroe County	Tompkinsville
9-10	Rockcastle	Watts Chapel at Crab Orchard
9-10	Tates Creek	Peytontown
10-11	Liberty	Antioch and Salem
11-12	Casey County	Rocky Ford
11-12	East Lynn	Good Hope (Taylor Co.)
11-12	Gasper River	Morgantown
16-17	Owen County	Old Cedar and Sparta
16-17	Goshen	Clarkson
16-17	Boones Creek	Central
17-18	Logan County	Beechland
17-18	Ohio County	Fordsville
17-18	Ten Mile	Pleasant Home
18-19	Shelby County	Burks Branch
18-19	Salem	Payneville
18-19	Crittenden	Pleasant Ridge
18-19	Nelson	Chaplin and Mt. Moriah
20-	Green River	Midway (Edmonson Co.)
23-24	Ohio River	Old Salem
24-25	South District	Pleasant Hill (Night session at Harrodsburg first night)
24-25	Franklin	North Fork and N. Benson
25-26	Campbell County	First, Bellevue
25-26	Enterprise	Salversville
26-27	East Union	Boston and Pleasant View
31-Sept. 1	Muhlenberg	First, Greenville
September		
1-2	Warren	Burton Memorial
1-2	Baptist	Goshen and Altton
1-2	Breckenridge	Hite's Run and Irvington
1-2	Greenup	Westmoreland in Huntington
7-8	Simpson	Shady Grove
7-8	Allen	Holland
7-8	Edmonson	Chalybeate Springs

7-8	Russell County	First, Russell Springs
9-10	Booneville	New Prospect at Mill Pond
9-10	Greenville	Providence
12-13	North Bend	Florence
13-14	Mt. Zion	Corinth, Corbin Highland Park, Williamsburg
13-14	Severns Valley	Sonora and Round Top
13-14	Pulaski County	First, Somerset
13-14	Russell Creek	Columbia and Pike's Ridge
14-15	Lynn	South Fork and Munfordville
14-15	North Concord	Roadside (Barbourville)
15-16	Upper Cumberland	Ages and Baxter, First
15-16	Wayne County	Oak Grove
16-17	Three Forks	Hazard, First
16-17	Jackson County	Liberty at Fall Rock
16-17	Lynn Camp	Good Hope at Hickory
16-17	Bell County	Clear Creek and First, Middlesboro
20-	Christian County	Crofton
20-21	Elkhorn	Hillcrest
20-21	Ohio Valley	Bethany (East of Sturgis off No. 270)
21-22	McCreary County	Greenwood
22-23	Freedom	Albany
22-23	Caldwell	Walnut Grove
22-23	Lincoln County	New Salem
23-24	Irvine	Annville
23-24	Middle Fork	Antepast
23-24	South Union	Youngs Creek and Wolfe Creek
23-24	Goose Creek	Hopewell on Lockards Creek
30-Oct. 1	Laurel River	Laurel River
30-Oct. 2	South Concord	Fall Creek (5 miles N. of Monticello)
October		
4-5	Bethel	Trenton
5-6	Little Bethel	Grapevine
5-6	Little River	Rocky Ridge
5-6	Whites Run	Jordan
6-7	Pine Mountain	Jenkins
11-12	West Kentucky	First, Bardwell
12-13	Sulphur Fork	Antioch
12-13	Central	Muldrough Hill
13-14	West Union	Olivet (Thurs. night, Friday night)
13-14	Daviess-McLean	South Hampton and Sacramento (night session at Walnut Street on 13th)
18-19	West Kentuckiana	Bethel (On No. 54 near Hebbardsville)
19-20	Blood River	Sinking Springs
20-21	Long Run	Beechmont
20-21	Graves County	North Side

NOTICE:—Moderators and Clerks of District Associations are requested to check their group above to determine whether or not the place and dates are stated correctly. The sooner corrections are reported to us the sooner they will appear in future issues. Do not wait until just before your Association meets to make the change. Many persons scan this list and make entries in their datebooks. Hence any errors or changes in the above should be published as soon as possible. Please write corrections to George Raleigh Jewell, The Western Recorder, 127 East Broadway, Louisville 2, Ky., immediately.

► The Orient is in the midst of a revolution as is Africa. The people are saying, "We are coming up." It is strange that our country that was cradled in a revolution should be afraid of revolution. Let it be God's revolution.—Elmer S. West, Jr., during Foreign Mission Week, Ridgecrest.

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Twenty-Three



BEAVER DAM CHURCH is reaping some fine results this year as a result of the erection of the Education Building last year, according to Pastor John W. Abernathy. Dedicated in August, 1954, under the pastorate of Tom Dunlap, the \$95,000 building with its 46 class and assembly rooms, has resulted in 147 new members in the Sunday school, of which Maurice Martin is superintendent. The Training Union, under the leadership of Mary Brown is now 223 as against 145 last year. There have been 121 new members added to the church, and the VBS had 274 enrolled.

Ryland Knight Dies in Atlanta Hospital

ATLANTA, Ga. — (BP) — Ryland Knight, 78, retired Southern Baptist minister, died here July 9 in Georgia Baptist Hospital.

Knight retired from the ministry in 1951 and had been living at Apopka, Fla., since then. His last active pastorate was at First Baptist Church, Pulaski, Va.

Dr. Knight was born February 20, 1876, in Shelbyville, Kentucky. He was a son of Josephine Ryland and Aaron Brightwell Knight. His father was pastor for twenty years of Burk's Branch Baptist Church, in Shelby County, and was moderator of Long Run Association in 1863 and from 1866 to 1877. Spinal trouble forced him to retire from the active pastorate and he died in March, 1899.

His mother was a daughter of a preacher and schoolman, Dr. Robert Ryland, whose life history would fill a book. Briefly, he was the president of Richmond College (now University), Richmond, Va., and was pastor of the First African Baptist Church, in the same city for 25 years. He moved to Shelbyville, Ky., in 1868, where he became president of the Shelbyville Baptist Female College, and was pastor of country churches. Later he went to Lexington, Ky., to be head of Lexington Baptist Female College, and still later of a college at Bristol, Va. He died a month after his son-in-law, Dr. A. B. Knight, on April 23, 1899.

In early life Dr. Ryland Knight was

pastor of the Dover Baptist Church in Shelby County, Ky., and next of the First Baptist Church, Ashland, Ky. While a student in Richmond College he was pastor of Calvary Baptist Church in Richmond, Va.

Two pastorates in Tennessee were the First Church, Clarksville and the Immanuel Baptist Church of Nashville. Next he went to St. Louis, Mo., to become pastor of the Delmar Baptist Church, and then to Atlanta, Georgia, to be pastor of the Second Baptist Church. It was while he was there that the merger was proposed between the Second and the Ponce de Leon Churches. Dr. L. R. Christie resigned from the latter to come to Fourth Ave., Louisville, leaving the way open for Dr. Ryland Knight to be the pastor of the merged Second-Ponce de Leon Church.

He is survived by his wife, the former Bess Acree, of Clarksville, Tennessee.

Knight has served on the Foreign Mission, Home Mission and Sunday School Boards of the Convention. He also formerly was president of the executive board of Tennessee Baptists.

Dr. Ryland Knight's half-sister, Mrs. P. A. (Mary Knight) Sheley, was for many years a member of the Walnut Street Church, and was a mission worker among foreign groups in the Assyrian Baptist Mission, Brook and Jefferson Streets, Louisville, for the Executive Board, General Association of Baptists in Kentucky, until her death in 1945.

Latonia Church, Covington, Remembers Aged and Infirm In Its Weekly Bulletin

Pastors and church secretaries who are looking for a new idea for their church bulletin some week would do well to look at the Latonia Baptist Messenger, Covington, for July 10. Dr. Thomas Hicks Shelton is pastor of the Latonia Church.

The first three pages are devoted to the Extension Department. Owen Hudson is its superintendent, and he is assisted by a staff of about 14 workers.

The bulletin lists on the front page the names of the military service group to whom the church ministers.

Inside, on pages 2 and 3, thumbnail pictures are shown of the men and women and one boy who are regularly visited by the members of the Extension Department, together with their names and addresses.

So often we publish only the most active persons, but Latonia has not forgotten those noble souls who have been laid on the shelf by the infirmities of age and accumulating years, or because of occupational conflict with the usual Sunday school hour.

Such a gesture on the part of the church once or twice a year will have the effect of tying together many whom the members do not often see in the routine of their busy lives, and the aged members themselves will be made to feel that they still belong, and will appreciate it.

►Chaplain Darrell C. Richardson states he will remain at Fort Knox until May, 1956, and then go with his family to Germany for service there with the Armed Forces. Chaplain Richardson was formerly pastor at Fort Mitchell, Ky.

►The First Baptist Church of Jefferson-town has called Pastor Edward Straney, Edgewood Baptist Church, Columbus, Ga., and he will begin his new pastorate with them Sunday, July 31.

►More than eight million Southern Baptists support only a little more than 1,000 missionaries.—George Sadler, Foreign Mission Week, Ridgecrest.

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